

THE
CHURCH MISSIONARY INTELLIGENCER.

*A MONTHLY JOURNAL OF MISSIONARY
INFORMATION.*

VOL. XLIV.

VOL. XVIII. NEW SERIES.

"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.

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LONDON:
CHURCH MISSIONARY SOCIETY, SALISBURY SQUARE.

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LONDON:
PRINTED BY GILBERT AND RIVINGTON, LIMITED,
ST. JOHN'S HOUSE, CLERKENWELL, E.C.

ALBIONIA 20. VINE
YABAL 21. CORA 20. 14

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THE
CHURCH MISSIONARY INTELLIGENCER.

THE EPIPHANY OF THE FULNESS OF CHRIST.

"Whatsoever He saith unto you, do it."—*St. John ii. 5.*

WE are all of us conscious of a marked difference between the Gospel of St. John and the Gospels of the Synoptists, but it is important to mark wherein the difference lies. In St. John we have the standpoint of eternal, spiritual fact viewed in the light of the absolute conviction wrought by faith. We do not wait, as with the Synoptists, until the end, to be convinced of the True Nature of the Majestic Person who moves through each fresh scene of the Gospel story. We start from the adoring recognition of the Divinity of Christ, and behold in each fresh manifestation the confirmation given to faith. Thus this Gospel is pre-eminently the Gospel of the Church, for its sphere is not Time, but Eternity, its order not the order of historic event, but of spiritual testimony, and its object not to convince the unbeliever, but to enlarge and deepen already existing faith. The three Synoptists proceed by the method of synthesis, and, by their array of historic fact, lead us up to a certain conclusion which is irresistible, but whose spiritual meaning still awaits in its fulness a further interpretation. St. John sets forth at once the conclusion derived through years of steady contemplation of fact, and proclaims in the first words of His Gospel the Life which is "the Light of Men" (i. 4). He moves in the new sphere of thought created by the Incarnation of the Christ. He speaks with absolute conviction of One whose perfect correspondence with every kind of human need follows necessarily from the fact of His Godhead and Manhood. He views the Mission of Christ throughout as the Revelation of the glory of God and the Manifestation of the Eternal Life to men. He unfolds, with perfect calmness and assurance, the ways in which this correspondence is shown under the most opposing conditions. He "bears witness" thus to Christ, and, as we mark the manifoldness of the correspondence, we confess that the witness is true. Our belief in Christ's claims is strengthened, and becomes thus heart-surrendering faith, and by that faith we become sharers, as we drink in the full meaning of the Gospel, of "Life" through Jesus Christ's Name.

In such a Gospel we should not expect strict obedience to historic order, though that order will not be actually disobeyed. We should rather anticipate a grouping of facts according to a new Law governing Christian thought as such, and this is what we actually find. The Epiphany of Christ in this Gospel is an Epiphany more manifold,

more wonderful, more personal, more comforting than anything which we have beheld before, and every fact is fact contemplated in the spiritual sphere, and fact establishing the completeness of the Person of Our Lord.

Thus the witness of Nature to the "Word of Life" stands on the threshold of the Gospel (i. 1-5), and the witness of the World before Christ to the Coming of the True Light amongst men follows in the lips of the Forerunner (i. 6-39). The witness of the Men of Christ's day, which springs from John's testimony as its starting point, proceeds onwards through the simple acknowledgment of St. Andrew, the loving invitation of Philip, the characteristic homage of the true Israelite, Nathaniel (i. 39-51), the first collective faith of the disciples at the feast at Cana (ii. 11), the glimpses scattered here and there of the growing devotion of Nicodemus (iii. 1-21, vii. 50-52; xix. 39, 40); through link after link, each of which is distinctive, to the adoring exclamation of Mary Magdalene (xx. 16), the complete confession of St. Thomas (xx. 28), the penitent devotion of St. Peter (xxi. 15-19), and the witness of St. John himself (xxi. 19-25). The witness of Miracle-works accompanies it in signs each of which has its special, spiritual significance, and all but two of which are peculiar to this Gospel. Thus the witness of the Father (v. 36, 37) seals and approves the witness of Men. The Self-Revelation of Christ to the world is interwoven with the work, and that Self-Revelation is given not only to the unconvinced (v. 17-47; vi. 22-65; vii. 1-30; viii. 12-59), but also to the convinced (xiii. 31 to xvii. inclusive). The witness of correspondence with personal human need is offered in the great sevenfold, "I am" of Christ, starting from the simplest need of the soul (vi. 35) to that which is most complex (xv. i.). The witness of the Passion brings forth the sinlessness of the Lamb of God beside the characters of Judas, Annas, Caiaphas, and Pilate. And the witness of the Resurrection and the Church (xx., xxi.) completes the purpose of the Gospel. And thus the Life manifested in Nature (i. 1-4) and in Human History before He came (i. 4) is shown as the Life which is "the Light of Men" still, the Life manifested in Miracle-signs, the Life revealed in correspondence with sevenfold human need (vi. 35-40; viii. 12, and ix. 5; x. 1-10; x. 11-21; xi. 25; xiv. 5-7; xv. 1-8) as Life-support, Life-medium, Life-access, Life-protection, Life-quickenings and Life-energy, Life-guidance, and Life-fellowship. This Life again we behold glorifying its fulness in suffering and death (xii. 24), and becoming through Death the Resurrection of regenerate nature, and the Life of the Church of God (xx. 22-31).

Such a witness as this to the Fulness and Completeness of Christ is what we most need for ourselves and as fellow-helpers unto the Kingdom of God at the beginning of an untried year. There is much which will cause perplexity and will need most delicate handling, and we ourselves have our own peculiar and personal needs only known to God. To rest in the sufficiency of Christ is to find the ready solution for them all.

The miracle before us, so specially characteristic of the whole inner teaching of the Gospel, gives us the keynote with which to enter upon

the year, and with which to approach Christ. "When the wine failed, the mother of Jesus said unto Him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee; mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it" (St. John ii. 3-5, *R.V.*). The apparent rebuff, so gentle in its intention, called forth the faith which made this the first hour of the Saviour's opportunity. The servants did as they were bidden. The stone waterpots were filled with water "up to the brim." A second time the commandment went forth. Water was drawn afresh either from the well or from the vessels of purification. And when it reached the guests the water had become wine. The astonished Ruler of the feast exclaimed that the best had been kept, contrary to rule, until the last. The amazed disciples beheld in it the first manifestation of the glory of the Lord.

The season of Epiphany, when these words come before us in the Gospel (2nd Sunday after Epiphany—January 15th), is a season marked throughout by the thoughtful and believing contemplation of the Incarnate Life. Like St. John with his Gospel, we meditate upon the great fact which has been already before us. At Christmastide we behold, like the shepherds, the glory of the Heavenly Revelation, and we go in haste to Bethlehem to see this "thing which is come to pass" (St. Luke ii. 15) "which the Lord hath made known unto us." It is rather the fact in all its transcendent beauty which enchains our minds, than the lessons which the fact suggests. The thoughtful season which follows corresponds in character rather with the fact which it ushers in. The wise men came to find at the end of a long quest, and to find more fully, that which the shepherds found without cost or delay. These came travelling slowly across the toilsome desert, whilst the others, with a haste which made the brief distance even shorter, found in a moment the Babe lying in a manger.

With the Gentile Magi the faint light of the star which they possessed led them on, step by step as they followed it, to the Sun of Righteousness, arising upon them with healing in His wings, whereas the Jewish shepherds beheld all the glory at once without comprehending its meaning. They came without readiness, without delay, without gifts to a Saviour; the wise men found a Divine King for Whom no gifts brought from a vast distance were too splendid or costly. They beheld in the Divine Child the realization of years of hope, the goal of midnight watchings, the Light before which all other lights grew pale. That which is true of our spiritual ancestors is true of ourselves also. It is the patient following on of the Light which we have received, which will lead us on to the full, unclouded contemplation of the Light of the World. It is the star of faith which, if it is pursued, can bring to "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). This fact is singularly true to-day of much of the heathen world, where Japanese, Buddhist, and Hindu Brahmin, and Turkish Moslem feel after God in the midst of encircling darkness. It is also true of

us as servants of the Kingdom. To "follow on to know the Lord" more fully is the secret of retaining, as well as enlarging, the blessing we already possess. The Bright Light of the Christmas glory has shone round about us. The Church with her prism of faith reverently analyses that glory, so full of grace and truth in Jesus Christ, into its sevenfold beams. We behold in each successive Gospel from Epiphany onwards, the Manifested Saviour as Babe, as Child (1st Sunday after Epiphany, &c.) as Friend, as Healer, as World-Ruler, as Teacher, as Returning King. We mark in each His great humility, His obedient devotion (2nd Sunday after Epiphany, &c.), His sympathizing fulness, His tender compassion, His almighty power, His patient wisdom, His glorious sovereignty.

It is His sympathizing fulness which shines forth in the miracle before us. And that fulness was poured forth in response to certain human conditions, and those conditions are true still. Thus:—

(i.) *The secret of Divine Abundance lies in our Emptiness.* The wine had "failed" (*R.V.*) and no one could replenish it. How true the fact is still, centuries after this first Epiphany of Christ's miracle-power. The "deep weariness and sated lust" which marked that hard Roman world at which Christ came, is the feature still of whole tracts of the Modern world into which Christ has not yet been allowed fully to enter. In spite of all attempts to replenish it the wine has "failed," and men are beginning to realise the want, though they do not yet know the secret, of Infinite Supply.

"Far and wide though all unknowing,
Pants for Thee each human breast,
Human tears for Thee are flowing,
Human hearts in Thee would rest."

And this is true, not only of vast tracts of Heathenism, where Hinduism, Buddhism, and other creeds are trying to incorporate with their new faiths some features of Christianity, but it is true of mission-fields where the knowledge of Christ has hitherto been partial and incomplete. Jesus Christ has come, and His presence has brought joy and blessing. Jesus Christ is not yet realised as the All-sufficient One, and for lack of that the supply of joy and service fails. The "wine" needs renewing in Sierra Leone, in Madagascar, in Tahiti, and the Hawaiian Islands, in certain districts among the older Missions of India. Upon us at home will depend whether the Divine Supply which meets the universal need, is availing or not. A Church which realises its own insufficiency apart from Christ, is the Church to make known the sufficiency of Christ to others. The Church which rested upon its social position, its temporal endowments, its national authority, its ancient history, its orthodoxy of faith, would be a Church sufficient without Christ, and no "wine" would be forthcoming then. But the true Mission of the Church is to draw out Christ's fulness with empty pitchers, and carry it to those who need it, the supply being proportioned to the destination and the measure of our faith, but otherwise being inexhaustible and infinite. "The wine" has "failed." If this be so with us individually, it has lain not in our emptiness, but in our fulness; we are straitened not in the Lord but in ourselves; we

are limited by our dependence upon human resources, by our materialistic clinging to what we can see and what we calculate as secured to us by human pre-arrangement. Yet all the while with only tears of penitence Christ can make true wine of joy, with only confession of failure the beginning of divine Fulness, with only human agents acting in submission the making known through the Church "the manifold wisdom of God" (Ephes. iii. 10).

(ii.) *The Secret of Divine Energy is Readiness.* "Whatsoever He saith unto you, do it." So those servants stood with their eyes fixed upon the Royal Guest, and when the commands went forth they were ready for the occasion, and the opportunity was not lost. This immediacy of obedience honours Christ, and always draws down a response of blessing. This is all that He really needs, empty pitchers, empty nets (St. John xxi. 3, 6), palsied limbs (St. Luke v. 23-25), a handful of bread brought to His touch (St. John vi. 9-11), withered hands outstretched for healing (St. Matt. xii. 13). The Church of the nineteenth century needs above all things this readiness if she is to rise to the crisis of her greatest opportunity. A shrinking backward now may mean the final abandonment of promising Missions.

It may be excusable for the State to be chary as to entering into new enterprises, but to the Christian who knows that the golden hour of opportunity has struck along the glowing shores of the Land of the Morning, and across the lonesome waters of the great Victoria Nyanza, and up the broad wake of the sacred rivers of India, to turn back is not only faithless and disloyal, but suicidal also. The lands of the East are awaking from their age-long sleep, and the light already glistens on the Muezzin towers and minarets of the Moslem, and pales with its rays the altar-lights of Buddhist temples, and flings its holy dawn-glow across the sacred hills of the Everlasting Land. The call to the Church is in the strength of the Manifested Life, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lx. 1). Only a holy readiness of heart can realise a want so vast and opportunities so world-wide.

But if we enter into possession of the present opportunities of faith, we need not shrink from the enormous responsibilities which they necessarily involve. The wave which carries us forward is the rolling tide which "draws from out the boundless main" of the Eternal Energy of God. The power which is ours is the "working of the strength of the might" (Eph. i. 19) of an Exalted Saviour. Readiness will unlock that storehouse of energy to meet our need. Christ says, "Roll ye away the stone." But it is His word which will bring the dead forth to life.

And the records of missionary faith in all ages teach us the same splendid lesson.* Hans Egede, pastor of the Vaagen hamlet beside the sunlit heights and azure blue of the deep Norwegian fiords, reads of long-lost Greenland colonists, and longs to bear to them the news

* See for the following, Hodder's *Conquests of the Cross*. 3 vols. Hodder and Stoughton.

of the everlasting Gospel. Against all difficulties his faith bears up, even his prudent wife being at first against him. But one day her sweet word, "Where thou goest I will go," seals his choice, and from that moment she becomes one with him in faith and willingness. For four long years he haunts the rude quays and quaint merchant offices of the old Norwegian port, waiting to be carried thither by the Lord in vain. But the necessary ship is provided at last, and we lose him from sight as he plunges into the unknown, inhospitable regions of snow, and storm, and barbarism, and long winter nights. Yet to-day the Greenlanders say of him whom their fathers persecuted, "He was our more than father." Then from the consecrated home of Herrnhut in Saxony, where the Moravians kept in troublous times their "watch of the Lord" together, Matthew Stach is raised up to go, and even those brethren of faith dissuade. "Your scheme is impracticable. There is no soil to cultivate, neither is there wood in the country wherewith you can build." "Then," reply Stach and his companion, "we will dig a hole in the ground and live there."

And so these heroic men go forth on their "fool's errand," with their motto, "Lose thy way, but do not lose thy faith," to win the shores of the Frozen Sea to the Light and Life of God, as they are won to-day. Or take those others whose faith even Charles Darwin praises when he says, revoking his former opinion, that the success of the Mission to Tierra del Fuego "is most wonderful, and shames" him, as he "always prophesied utter failure." Behold them starved to death on the wild "fireland" coast, shelterless before the wildest storms in the roughest region of the world, leaving as the last records of their splendid readiness such words as these:—"Should we languish and die here, I beseech Thee, O Lord, to raise up others and send forth labourers into this harvest." Or these, painted upon the rock or written in the rough diary: "My soul, wait thou only upon God." "He has kept me in perfect peace. I trust poor Fuegia will not be abandoned." And then turn to the Christian Tierra del Fuego of to-day to see how God rewards faith. Or contemplate, for the further conviction of faith, Jens Haven, the Moravian carpenter, kneeling on the deck of the Hudson's Bay vessel as he sights the Eskimos on the Labrador shore, mindful of Erhardt's cruel murder: "I will go to them in Thy name, O Lord; if they kill me, my work on earth is done; if they spare me, I will believe firmly it is Thy will they should hear and receive the Gospel." And then with the prayer recall the answer. The "Land that cannot be built on" now become a Christian country, and the Labrador missionary ships which have crossed that storm-track with fog and snow and iceberg to hinder them for 120 years, so wonderfully preserved from peril that even maritime agents take commercial cognisance of the safety secured by faith under the most untoward of conditions.

And the world is full of such instances. Samuel Marsden landed in the Bay of Islands, New Zealand, in 1814, with the message to naked savages "Behold, I bring you glad tidings of great joy," and three years after his death Bishop Selwyn could write when he

landed, "We see here a whole nation of Pagans converted to the faith. . . . Where will you find throughout the Christian world more signal manifestations of the presence of the Spirit, or more living evidences of the Kingdom of Christ?"

But again, (iii.) *The Secret of Divine Fellowship is Trust.* "Can two walk together except they be agreed?" Our work this year is not to examine the Saviour's commands by our own estimate of them, but, because they are commands, to take them largely upon trust. At a crisis of the Livingstone Inland Mission it was in this spirit that they decided that even the call to an unhealthy climate was included in the Saviour's general command. At least we may trustfully place in His loving hands the guidance and investment of all our life. "Thy servants are ready to do whatsoever my Lord the King shall appoint" (2 Samuel xv. 15). To be at one with Christ in His purpose for ourselves and for His Church is the secret of Blessedness and Rest. She who could sing of "God" as "My Saviour" could also say unto the servants, "Whatsoever He saith unto you, do it." You cannot tell how, when, where, or even why the special call to service in your own case may come. This year may bring this home to you in strange and unexpected ways which require readiness from you. But let your eye be fixed as a servant upon the hand of your Master (Psalm cxxiii. 2), and "ye shall go out with joy and be led forth with peace." That spirit has marked the noblest service of the Church of God. It will make the sphere of service, wherever it lies, what it made the wastes of the great West to the faithful Zeisberger, your "Friedenstadt," your "Gnadenhütten," your "Schön Brunn." It will be to you a "Town of Peace" or "Tents of Grace," a "Beautiful Spring" beside which you draw the water which becomes wine at the Saviour's touch. And this because you can say, as he did, writing in a time of great danger, "My trust is altogether in God. Never has He put me to shame, but always granted me the courage and comfort which I needed." Even though you walk afar off from friends at home, in the darkness of encircling trouble and pain, you will still sing the words which the Martyr Bishop bore with him so gladly along the last road which led through tortuous and lonely paths into the rest and light of God to a Lake "clear as crystal" before the Throne: "In Jesu's keeping I am safe." "We will trust and not be afraid."

And the manifestation of the glory of the Risen and Exalted Saviour will be hastened by the obedient faith of His servants. The "hour" of His divine working in response to human need will have "come." The earthen vessels will be filled with the perfect excellency of God. The astonished guests will marvel as they behold how ample and satisfying the Gospel provision is. The Church will be "filled even unto all the fulness of God." And her faith in the power of a present Saviour will be honoured and strengthened by fresh draughts of blessing drawn from a fountain inexhaustible in supply. "And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

T. A. GURNEY.

COMPROMISE AS AN EXPEDIENT IN RELIGION.

Address to Hindu Gentlemen delivered at Krishnagar on May 18th, 1892.

BY JAMES MONRO, C.B.



IN a previous address I called your attention to the restlessness of the Hindu mind as a chief factor in the various phases which the Hindu religion had assumed from Vedic down to the present times. I attempted briefly to indicate how the cravings of the human soul in India to enter into relation with God had developed the worship of natural forces in the hymns of the Veda; how the working of thoughtful minds, combined with the selfish aims of priestcraft, had gradually passed from the simple hymns of the Rig-Veda to the ritualistic system of the Brahmanas; how dissatisfaction with these ceremonial observances had led to the sceptical intellectualism of the Upanishads; how Buddhism, in spite of its dangerous intensity of negation, for a time stopped sceptical inquiry, and eventually led to the popularization of Brahmanism in Saivism and Vaishnavism; how, still further, out of these realistic forms, came a revulsion to theism, as developed in the various sects which arose under Kabir, Nanak, and Chytanya, and how in recent times there was a still further development of the theistic principle in the Brahmo Somaj. On this occasion I would ask you to consider this restlessness from another point of view,—not so much with reference to the restlessness itself which produced these various phases of religious disturbance, but to the method by which rest—temporary and non-enduring as it was—was secured from the attacks of such restlessness. If you consider the history of these various changes, you will, I think, find some reason to conclude that the same policy was followed more or less through all these periods of religious agitation, from the oldest times down to the present day, and a consideration of this policy and of the results to which it has led, may perhaps give rise to some reflections as to whether its continuation is still desirable. “Hinduism,” it has been said by a recent writer, “is a reflection of the composite character of the Hindus, who are not one people, but many. It is based on the idea of universal receptivity. It has ever aimed at accommodating itself to circumstances, and has carried on the process of adaptation through more than 3000 years. It has first borne with, and then, so to speak, swallowed, digested, and assimilated, something from all creeds. Or, like a vast hospitable mansion, it has opened its doors to all comers; it has not refused a welcome to applicants of every grade from the highest to the lowest, if only willing to acknowledge the spiritual headship of the Brahmins and adopt caste rules.” I propose to consider, briefly and cursorily, how far the history of Hindu religious development justifies such remarks and such conclusions.

In the Rig-Veda, as you all know, there is only one hymn, and that now generally admitted to be of later composition, in which the system of caste is laid down. And I may say, therefore, that in the early portions of the Rig-Veda generally, the pre-eminent, or exclusive, excellence of the priestly caste, as compared with the other castes, is nowhere proclaimed, for the simple reason that caste distinction did not, in these early Aryan ages, exist. The *Brahman* of the Rig-Veda is a very different personage from the Brahman of later caste-ridden times. It is only in such later times that the sacerdotal class acquired, or assumed, the exclusive privileges which we find in the *Sanhita* of Manu. Before this period, however, it is clear that there had been a fierce struggle between, if I may so say, Church and State—between

the Brahmins and the Kshatriyas—between the priests and the rulers,—for supremacy; the former, as priests in all ages have done, suffering no rival to approach their throne, the latter insisting on their right, as the governing power, by which even priests subsist, to have some share in the privileges claimed as their exclusive possession by the sacerdotal class. One very awkward fact which the priests had to face was, that some of the prayers of the Rig-Veda, notably the Gayatri, or holiest of all, were composed by persons who were not priests (as subsequently understood), and that some of these persons had acted as priests. It was, therefore, absolutely necessary to explain away this fact, which was directly hostile to the supremacy of the Brahmins, as claimed both in the time of Manu, and when the Kshatriyas were pressing for the admission of their claims to share the privileges of the Brahmins. The authorship of the third Mandala of the Rig-Veda by Visvámitra, who was undoubtedly (to use the language of later times) a Kshatriya (or to use the language of the Purusha Sukta, a Rájanya), could not be denied, but the value of this fact was neutralised by the sacerdotal caste in a manner which was certainly ingenious and astute. The means adopted was to declare, and to prove by various legends of more or less antiquity, that Visvámitra was in reality not a Kshatriya, but a Brahmin, and that he, as a special reward for his austerities, had been raised by the gods to the rank of Brahminhood. Manu, of course, represents this high position to have been attained by submissiveness to the Brahmins.

I have not time to enlarge upon the further legend, which shows that an interchange of character and functions between the representatives of the two castes in the persons of Paras'u Rama the Brahmin and Visvámitra the Kshatriya was fore-ordained; the sage Richika by his marriage with the daughter of Gádhi begetting a Brahmin, fulfilling the functions of a Kshatriya, and also bestowing on the family of King Kusika a Kshatriya, performing the functions of a Brahmin, Visvámitra the son of Gádhi.

The fact, however, is quite clear that there had been a very bitter struggle between the priestly and the regal classes. The inference which is to be drawn from the accounts of the contests of the Brahmins with the Kshatriyas, is that the Church, hard pressed by the power of the State, maintained its supremacy by conceding to the latter the exercise of some of the peculiar functions of the priestly caste, but made it appear that this was only done because the State was admitted into the Church—because the Kshatriya was, under entirely exceptional circumstances, elevated to the rank of a Brahmin. This is the first instance of the spirit of *compromise* in the history of Hinduism. The Brahmin practically was forced to bow to the Kshatriya, but covered his own defeat by loudly claiming victory, and showing that any excellence which his opponent possessed resulted from his being after all a Brahmin. Thus the first storm of caste passed over Hinduism, and left the Kshatriya nominally the victor, while in reality the Brahmin retained his supremacy, by Brahminizing, if I may so say, his opponents.

Centuries afterwards the struggle was renewed, and again the danger to the Brahmins came from the Kshatriya. The old ritualistic ceremonial religion of the Brahmins had given way to the sceptical philosophy of the Upanishads, but still, even amongst the philosophical systems which were evolved, the priests maintained their supremacy, for the obvious reason that amongst the priests themselves were sometimes to be found supporters of the sceptics. Literature, as well as ritual, was in their hands, and, whatever might have been their atheistical opinions, they had no desire to part with the power which the possession of the priesthood conferred on them. We have the same sight nowadays. Many a Brahmin of the most advanced modern views

gives up his *religion*, but retains his *caste*; he surrenders belief in *Hinduism*, but clings to the social power of *caste*.

But the Buddha took a different course. He repudiated priests and priestcraft; he cast ceremonial to the winds; he trampled on caste, and preached a doctrine of "universal charity, liberty, equality, and fraternity." There is no doubt that Buddhism was a protest and a revolt against the tyranny of priestcraft, and the despair of philosophic scepticism. It is true that Buddhism itself led to no permanent relief being given, because, after all, it lost itself in the negations of Nirvana, but the personality of its founder, and the doctrine of a religion which he preached *for all*, not for saints only, but for sinners, not for twice-born Brahmans merely, but for no-caste Sudras as well, powerfully affected the sympathies of the people amongst whom he laboured, and for a time swept away Brahmanism.

How did the Brahmans meet this dangerous assault on their supremacy? Precisely in the same way as they had done before; they absorbed Buddha as they had absorbed Visvámitra. The scepticism which had really given rise to Buddhism was thrust into the background, and relegated to the schools; the religion was popularized and personalized. Saivism and Vaishnavism came in with their asceticism and benevolence. The *Mahábhārata* and *Ramáyana* again Brahmanized the Kshatriya, and Buddha himself became an *avatár* of Vishnu. Just as Visvámitra was neutralized by being elevated to Brahmanhood, so Buddha was absorbed by being incarnated in Vishnu. Was Buddhism, in any sense, theistic, pantheistic, atheistic; so was Brahmanism. Any or all of these forms could be found, if required, in the *Rig-Veda*, in the *Upanishads*, in the Schools of Philosophy. No one but the learned, none but the priests, troubled themselves about such mysterious matters; none but the priests had access to the religious literature; it was therefore perfectly safe to admit that Hinduism was as theistic, pantheistic, or even as atheistic as Buddhism, and to treat this so-called new religion as simply an evolution of Brahmanism itself. For the lower classes, the popular and personal gods, Siva and Vishnu, would suffice, especially as Buddha himself was transformed into an incarnation of the compassionate and benevolent Vishnu.

But *caste*—the fundamental distinction between Buddhism and Brahmanism, which Buddha rejected; and which found no place in his system—how did the Brahmans deal with this, the very essence of their supremacy, the very root of all their power? They rejected it as Buddha did, but, in rejecting, Brahmanized it. They calculated, no doubt, that if Buddhism were once expelled and absorbed into Brahmanism, the adherents of the former system would, on their return to Brahmanism, find it expedient to accept its cardinal doctrine, the importance of which had been only temporarily obscured. They were right; but the fact remains that Brahmanism rejected caste. This is one of the most interesting points of Hindu religious history; most interesting, because in connection with it we can lay our fingers on a tangible fact, which is patent and cannot be denied. Is it not a fact that in the great temple of Brahmanism, the temple of Jugernath at Pooree, wherever the *Maháprasád*, or sacred food offered to the god, is eaten, no distinction of caste is recognized? Is it not a fact that such *Maháprasád* may be, and is, eaten by all castes alike? And is it not also an almost ascertained fact, that the great temple itself was originally a Buddhist shrine? Whence came this departure from the cardinal caste principle of Brahmanism, but from Buddhism? As the traveller passes along to Pooree from Cuttack, he can see for himself the old Buddhistic edicts of King Asoka graven on the rocks of Udaygiri; and he can see—from a distance it is true, for the Lord

of the World, before whom, and before whose Maháprasád, there is no distinction between Brahman and Sudra, admits no non-Hindu within his shrine—he can see, I say, the great temple of Brahmanism at Pooree. The caves at Udaygiri are empty, the edicts of Asoka the Buddhist are inoperative, Buddhism in Pooree is as dead as King Asoka; but the Pooree temple was a Buddhistic shrine, and here in this temple, the seat of Brahmanism, lingers the last relic of Buddhism. The Brahmins, however, are well able to allow a negation of caste at Pooree, seeing it is only sanctioned as a special case by Vishnu, who, however, takes good care that, out of sight of the Maháprasád, caste still reigns supreme. Here, then, the second struggle ends. Buddhism is neutralized by being Brahmanized, even at the sacrifice of the cardinal principle of Brahmanism. Caste dies at Pooree, but flourishes beyond its limits.

Yet a third time had Brahmanism to meet another opponent, and this time not an enemy from within, but from outside. Buddhism with its principles of universal equality and liberty had disappeared. The Rajputs, curiously enough, added violence to the craft of Brahmins to expel the Buddhists, and Brahmanism revived in all its old exclusiveness, and caste distinctions, scepticism, pantheism, and polytheism, when the Mohammedans invaded and, after many a fierce struggle, conquered India. The grand principle which animated Islam was the unity of God and His existence as Ruler of this world, a principle in direct contradiction to the Buddhism which Brahmanism had declared cognate with itself. Idolatry was abhorrent to the Mussulmans, caste was unknown, religious equality was the right of all followers of the Prophet. You will often hear it said that Mohammedanism failed to stamp out Hinduism. This is, to a certain extent, true; but it was at the hands of Mohammedans that Hinduism received its first severe and lasting check. And at the bottom of this, and as the ground of the disaster, you will find the same old evil against which the Kshatriya Visvámitra, and the Kshatriya Gautama protested, viz., *caste*—the intolerant exclusiveness of Brahmanism. This *caste* the Brahmins had rejected temporarily to absorb Buddhism, but it had revived, and the Brahmins of the Mohammedan era were not so worldly-wise as their predecessors, and their love for caste, which means simply love of power, led to their receiving from Mohammedanism a very decided check. How do you account for the presence of more than fifty millions of Mohammedans in India at the present moment? They are not all descendants of the Mussulman conquerors. They are partly, no doubt, their descendants, but largely the representatives of millions of Hindus who seceded from Hinduism and became Mussulmans. It is clear that Mohammedan policy towards Hinduism was nothing but intolerance, and intolerance of idolatry soon led to war on idols and violence to idolaters. Temples were defiled, and idols were mutilated. The very stones of the buildings were used to construct Mohammedan mosques. What does the traveller to the holy city of Benares see from any point from which he approaches? Hindu temples, Hindu ghats, the signs of Hindu worship? No, but the minarets of the mosque of Aurangzib which, built in the heart of the city of temples, towers above them all. The defaced features of every idol of ancient times in Orissa—the result of fear of the gods, as the story goes, at the sound of the kettledrums of the renegade Kala Pahar—show the result of the temporary occupation of that country by the Mohammedans, and the fort of Monghyr is largely built of sculptured stones taken from ancient Hindu temples. But it was not the violence of the conquerors, nor their forced conversions, which no doubt to some extent took place, that led to many Hindus joining the ranks of Islam. It was the religious equality with the conquerors which attracted them, especially as this religious equality,

preached by Buddha, had been rejected by Brahmanism, and the old system of caste subjection amongst the lower classes had been revived.

Here the Brahmins made a great mistake, and the results of it remain to this day in the presence of upwards of fifty millions of followers of Islam in India. The pride of caste forbade their anticipating the desires of the lower classes for some relaxation of their religious servitude. The remembrance of the failure of the Buddhistic doctrine of equality, encouraged them to remain as exclusive as before, and so caste lost them many thousands, aye millions, who found in Islam that removal of hereditary inequality and hopeless slavery which Brahmanism denied to them. No more striking instance of the folly of such exclusiveness can you see than in this district of Nuddea, in which, the home of the *toles*, one would expect to find Hinduism paramount. And yet not a day's journey from the headquarters of Brahmanism you will find the Mohammedan element preponderating in the population. The missionaries from the Mohammedan capital of Muxoodabad were more persuasive than the caste-worshipping inmates of the *toles* at Novodip.

How did the Brahmins, however, protect themselves from the dangers of Mohammedanism? They could not, like the millions of lower-class Hindus who had embraced Islam, give up their religious supremacy all at once, and Islam admitted of very little argument on its one principle of the unity of God. Still it was necessary to protect themselves from the violence of the conquerors, which showed itself both with reference to their religion and their social relations. So they tried the old policy of *compromise*, and coquetted again with the idea of *Theism*. After all, they said, the polytheism of Hinduism had been devised for the common people and lower castes—these had gone over to Islamism—and, with reference to them, Brahmanism cared little. So long as the privileges of the twice-born remained secure, a few millions of Sudras, more or less, made little difference. Let them go with their polytheism, and sacrifice it to Islamism. But the theistic, henotheistic, or monotheistic, principle was after all the principle of the Vedas; it was one of the principles which was absorbed in Buddhism although it landed Buddha in atheism. And the Mohammedan doctrine of the unity of God, although very different as they interpret it, is after all not inconsistent with the educated thought of the higher castes. Let us then, they concluded, absorb this unitarian idea as we did before—and let us meanwhile accept it as a logical outcome of Vedic principle, not an introduction of Mohammedanism. Hence they played with the Mohammedan doctrine as a part of their own system. Hence, in later times, came the theistic developments of Ramananda and his disciple Kabir.

So far, then, the Brahmins applied the receptive policy again to their religion, but they did something more, socially. They protected themselves and their families from the violence of the conqueror by adopting the system of the *zenana*. They protected the honour of the women of the higher castes by shielding it with the sanctity of the *purdah*. Looking at the whole history of this question, there can be no doubt that, if the system of guarding females from error by restrictions on their freedom prevailed previously, it existed only to a very limited extent, and the deprivation of Hindu females of their liberty is an inheritance which they owe to nothing in the Vedas or Puranas, but to the principle of *compromise* which their ancestors adopted in the days of Mohammedan oppression and violence. Let this be well remembered, and let it be borne in mind, that all the tendencies in recent times, which have shown themselves in the direction of female education and female elevation, are efforts to restore the ancient liberty and position which the Hindu women possessed before these were sacrificed, in the spirit of

compromise, by their ancestors, at the time of the Mohammedan oppression. In both of these concessions—as regards theistic development and the sacrifice of women's rights—we still see the old policy, of bowing before the storm, of receptivity, of compromise.

Now we come to more modern times, when the last assault on Hinduism has been delivered from the West by Christianity; and when I say by Christianity, I include in that all the influences which have been developed in the East by contact with Western civilization.

With the infusion of Western ideas came a further development of the theistic idea in the teaching of the great Ram Mohun Roy, and subsequently of the various schools of the Brahmo Samaj and their cognate societies. I do not purpose here to enter into any discussion of the principles, and changes in principle, of the Brahmo Samaj. All that I wish to show is, how the Samaj, and also the old Brahmanical School, have adopted the same old policy of *compromise*, of receptivity, of adaptation, of *quasi*-amalgamation of doctrines, in dealing with the influence of Christianity and Christian principles on the Hindu mind. It is so patent as hardly to require notice that the theistic developments of the Samaj have been largely borrowed from Christianity. The love of God the Father; the brotherhood of man; the acceptance of Jesus Christ as the exemplar, the ideal man; the admission of the doctrine of the atonement in a spiritual sense, and as an example of self-sacrifice; the declaration that the companionship of God is the Theist's heaven; united prayer; baptism in the name of the Trinity; and a Communion Service,—can any one hear this list of doctrines and deny that, whether or no such doctrines are accepted as Christian doctrines, in the sense in which Christians accept them, they are certainly Christian doctrines, or imitations, or adaptations of them; and that such doctrines, search for them as you will, will not be found in the Vedas, but have been developed since the Western faith touched that of the East? Amongst the adherents of the old school, moreover, do we not find an increasing tendency to accept the morality of Jesus as excellent, as consistent in all respects with Hinduism; to identify Christ with Krishna; to Brahmanize Christ and make Him but an *avatar* of Vishnu?

I have thus hurriedly sketched the policy of Brahmanism in meeting attacks, and I might have given you many further instances of the spirit of receptivity and *compromise*, which has been the cardinal principle of Brahmanical resistance. "In this manner," says the writer whom I have quoted before, "Brahmanism has held out the right hand of brotherhood to the fetish-worshipping aborigines of India; it has stooped to the demonolatry of various savage tribes; it has not scrupled to encourage the adoration of the fish, the boar, serpents, trees, plants, stones, and devils; it has permitted a descent to the most degrading cult of the Dravidian races, while at the same time it has ventured to rise from the most grovelling practices to the loftiest heights of philosophical speculation; it has not hesitated to drink in thoughts from the very fountain of truth, and owes not a little to Christianity itself. Strangest of all, it has dissipated the formidable organization which for a long period confronted Brahmanism, and introduced doctrines subversive of sacerdotalism."

But I cannot dwell on further details; I must hurry on to ask, What has been the result of this policy of compromise, and adaptation of other religions, on Hinduism itself? The first result, you will say, is that it has survived all the attacks which have been made on it. So it has, in name—but in principle and vital life it has disappeared. Which Hinduism is now professed? the Hinduism of the Vedas or of the Puranas? of the Upanishads or of the

Brahmo Samaj? of the Mahabharat or of the Gospel of the New Dispensation? of Monotheism, Pantheism, or Polytheism? of Caste Distinction or of Caste Negation? of Manu or of Chytanya? of Sankar Acharjya or Ram Mohun Roy? In principle, however, you may still assert, Hinduism has remained the same, however varied may be its forms. But it is precisely because this is not the case—because all these instances of compromise were tampering with, and sacrifice of, principle—that the Hinduism of to-day has been swallowed up by its compromises, has been effaced by its adaptations of principles that were inconsistent with each other and with itself.

Has all this history of *compromise* maintained nationality, and smoothed away those differences of races, which should have disappeared with the absorption of religions? Look around and see. Brahman and Rajpoot—Brahman and Buddhist—Brahman and Mohammedan—Brahman and Christian—are still as apart as ever. The policy of *compromise* has effected no union.

Has this policy of *compromise* brought Hindus nearer one another? Has it strengthened caste? has it elevated woman? Again I ask you to look around and give the answer for yourselves; and, must not the answer be in the negative?

Has this policy of *compromise*, of a system of religious patchwork, solved your doubts, satisfied the cravings of the Hindu mind and heart—brought you nearer reconciliation with the Holy God—brought humanity into any relation with the Deity—taken away the burden of sin,—made your lives better and more real—explained death? Once, again, must I ask each of you to answer these questions for himself, and once again, I make bold to say, the answer will be in the negative.

Can it then be said that this policy of *compromise* has gained anything for Hinduism but a loss? has the amalgamation of partial truths with partial error produced real and living truth? How could it be so? The policy of compromise was devised to meet no religious or spiritual needs of a nation, but merely to secure the interests of a caste. It was no intense craving of the heart that suggested these adaptations, but merely the selfish desire to overcome opponents. The opponents were overcome—granted—but selfishness only was the victor, and the fruit of all selfishness in the end is not strength, but weakness, not life but death; death, it may be, lingering, but none the less sure, and in the end none the less complete.

Is it wise then to continue to follow a policy which you yourselves know has not succeeded really in the past? Is it likely that the result will be different in the future? Will you not, therefore, seriously think whether the time has not come to drop this policy of tampering with principles, and to take your stand on something definite, something firm—something stable—something real—something personal. If you find such a reality in Hinduism, adhere to it; if you cannot discover such reality, do not, I pray you, waste time by grafting on its unsatisfying abstractions portions of doctrines borrowed elsewhere. There can be no such thing as *compromise* in religious principles. Your forefathers found that out, and the same discovery will come to you if you follow their example. The Turks have a proverb that he who stands hesitating between two mosques returns without prayer. Has not Hinduism in the past hesitated between many mosques, and is it not the case now that it is without prayer—without religious life—without a God who can be approached or brought near to any one of its adherents?

Thank God, you are still seeking Him—or rather I should say, He is still seeking you; and in the latest development of the Brahmo Samaj—in the most recent attempt to borrow a Christian principle,—you will find His voice speaking to you, if you will but listen to Him and take His message, not in

the old spirit of compromise, which is selfishness, but in that of humility and self-surrender. What is this principle to which I refer? The *doctrine of a Mediator*, which has lately been propounded in Brahmo circles, and which, in its being brought forward at all, is most hopeful—in the compromise with which it is associated, most saddening. It is hopeful, because it tells that you have felt the burden of sin—the pressure of that burden—the impossibility of getting rid of it yourselves—the hopelessness of approaching, or having communion with, a sinless God without some intervention between the sinner and the sinless Father;—it tells, too, most plainly, that you feel the need of such intervention being *human*, the necessity for such a Mediator being a *man*, an ideal man.

But, my friends, do not, I beseech you, stop short there. Do not follow the ensnaring policy of *compromise*—do not forget that as God is *one*, the one God of all creation—so the Mediator also can only be *one*—one for all men—one for East and West—one for you and for me. Do not instead of the perfect Man put Keshab Chunder Sen—as it is proposed to do—nor place any one in that office but the only perfect Man who ever trod this earth—the Man Christ Jesus, who lived and died for us all, who is the only Mediator, who has removed the burden of sin from us, and brought us back to God, and who is the only perfect, possible Mediator, because He is not only *perfect Man*, but the *Divine Son of God*. Why take the shadow of the idea of mediation from the West, and leave the substance? Why leave out all that makes the idea possible and practicable? Why put your burden of sin on the shoulder of an imperfect human being, when you have the Son of Man, and Son of God, waiting to carry it for you? If, indeed, you can persuade yourselves to listen to His voice, then verily will the West have brought to you the pearl of great price, and then will disappear for ever the need of partial reception and partial adaptations of truth; for, in that Mediator you will receive Him who is *the Way, the Truth, and the Life*; the Son who will lead you back as His brethren to the Father, who has been seeking you all these centuries, though you may not have known it, who will, by His Holy Spirit, guide you into all truth, who will abide in you and be with you always—an everlasting light, in whom is no darkness at all.

REMINISCENCES OF BISHOP FRENCH.



IN July, 1869, I left Peshawur to preach for the C.M.S. at Murree, the principal hill station of the Punjab. There I found both French and his colleague Knott, and agreed that the former and I should spend the autumn and winter together in itinerating, and the latter was to take charge of my work in the schools at Peshawur during my absence. I returned from the hills without delay, leaving them at Murree, and they were to follow as soon as possible. Mr. Knott, a fortnight later, came into my camp between Abbotabad and Hurripur. He was on foot, and one of his carriers comfortably ensconced in the *dhooli*. One after another pretended to be ill, so that he had to be carried, while their employer trudged along the weary miles. He resented my suggestion that the sharp fellows were duping him. This was the case, but he would not believe it. So the good man passed on, a victim to a suffering simplicity.

About a week later French joined me, and we had a delightful season of work and profitable communion one with another. At once I felt I had met with a master in our Israel. It was a page in my life's history on which I often look back with gratitude for the holy stimulus to service it inspires.

The best and ablest among both Europeans and Natives quickly recognized his worth. I well remember hearing one of India's great rulers describe him as the most attractive of all the travelling companions he had ever met with. On another occasion he and I met with a Mohammedan gentleman of high rank in the army, and after a long conversation on the loftiest of topics he left us, when my Native acquaintance remarked to me that he thought God had His favourites among men of all religions. Then pointing to French he added, "I think that is one of them."

Our plan of work was to meet for Bible study very early in the morning. Then he came into my tent to breakfast, after which we prayed together, then separated for the day. He went out to one village, I to the next, and worked on in opposite directions, until we met at some other village after completing the circuit of the district around our camp. Then we fixed on another centre, and so on until we had passed over the two great districts of Hazara and Eusufzai, leaving no village unvisited. Each evening, after dealing with inquirers who sometimes came to our tent, we met for further reading and prayer, and then sought rest in sleep.

Well do I remember the following incident. I had reached the last village of about two thousand souls, where the circuit was completed. As the work there fell to my lot, he in the ordinary course would return from his last village to his tent, perhaps some miles distant. I was detained by the hospitality and inquiring spirit of the leading nobleman of the district, who was a scion of native royalty. There was a large gathering of his friends, including many of the younger mullahs, with whom I had a long and friendly discussion. Suddenly the thought arose of calling in the old mullah to share the discussion. I felt extremely sorry and not a little uneasy, because I had heard of the great reputation of the scholar. But I sought the Lord and He heard me. This new antagonist entered, and all present rose in his honour. He was a famous Syud. He had come to crush me, and felt sure of doing so. Perhaps he would have quite succeeded had not succour come when I was sore pressed. He had rained torrents of words and poured quotations from Arabic and Persian authors on me, intending to cover me with confusion. I bore up as bravely and calmly as I could, but felt that his tactics were likely to win the admiration of his friends and compass my discomfiture. In a moment my heart gave a leap. I heard French's voice, and knew he would come to my rescue. As he appeared, I rose to my feet and introduced him as my master, before whom I must learn wisdom in silence. Briefly I explained that I was trying to prove that salvation was through Jesus Christ, foretold by prophets and declared by inspired apostles. He nimbly took up the subject, and taking out his watch, proposed that he and the great mullah should speak in turns five minutes each. This was received with acclamation by the audience, but without pleasure by his antagonist. The argument sped. The Syud tried the same tactics with French as he had with me, but in him he had found his match. French had frequent occasion for quoting Scripture, which he did from the original without translating, excusing himself on the ground that so excellent a scholar needed no such help.

Our host, seeing how the current flowed, deftly came to his great teacher's rescue by rising and suggesting that such labours must be most exhausting, and therefore would we withdraw and refresh ourselves with the poor feast he wished were more worthy of such distinguished masters in the science of lofty wisdom! Thereupon our Syud rose and stalked from the chamber in solitary state, when we adjourned to the next apartment to partake of our host's hospitality.

Late that night, I sat with a small company of inquiring young students,

who, when I ceased to read the third chapter of St. John's Gospel, took the book from me and read aloud to the end of the sixth to his wondering comrades. Thus God gave me a great deliverance, and my master a splendid field for his great powers in controversy and exhortation, of which latter he was generally sparing.

On another occasion I overlapped *his* part of the circuit, as he had to my comfort mine, and found him sitting on the boundary wall of a mosque, reading some Scripture aloud, though not a soul was visible. I waited on and on in surprise for more than an hour before he stopped. Then on our way back to camp he told me how he had gathered a great crowd of eager listeners, and how a passing mullah had given the word and in a very few minutes it vanished away, but that there were many still listening, though concealed from view; so great was his faith in the Word of God, and his desire that whoever would, should profit by it, though they had not the courage to stand beside him. Besides his faith it was a lesson to note his patience and endurance.

At length we reached the left bank of the Indus, where we camped because I was struck down with fever caused by exposure. While there a boat's crew crossed over from the other bank and invited us to go back with them, that all might hear what the Christian teachers could tell them of the resurrection of the dead. But on the other shore dwelt fierce and hostile tribes among which no European had ever gone, nor since, excepting in armed force to chastise them for their depredations on British territory. French came to my bedside to consult me. I said if I could I would go. That settled it. He crossed over, but I was uneasy about him until his return. He came back full of gladness that he had been called to witness for Christ under such circumstances. There we remained until I begged to be removed to the top of the mount at Pihoor, on the right bank some miles lower down, and in British territory, but on the frontier. As soon as signs of amendment appeared, he pressed on with the work in the plain below, where from my lofty height I watched his tent for several days until my strength returned, and I joined him again. But I had my wife with me. As a nurse he was perfectly useless, yet his sympathy was a comfort. When he himself ailed he became helpless, without a notion of what common-sense would suggest. If he cut his finger, instead of strapping it, he would send his servant for *hot* water to bathe it, rather than cold. If he selected a camp it would be rather the worst than in the best possible situation. Once I remember it was close to the edge of a stream on the sand, where, when he woke next morning, he found the swelling river flooding his tent. Without seeing that his groom half starved his wretched pony and pocketed the money that should have bought grain, he preferred that his steed should, like himself, wear no sign of physical well-being. I could never get him to mount my well-fed and groomed horse, that I saw to myself, for, said he, "I should be mistaken for an officer if I could keep my seat." I have seen his cheating servant bestriding the hungry pony, pretending to be unwell, and the weary and hungry master sitting in a patch of carrot-shaped turnips, munching the raw vegetable, his uneasy conscience upbraiding him all the time because he had not paid for it, and could not, because he knew not the owner. In these respects he and Knott were alike unpractical, and towards Natives tender-hearted to a fault. He was of a tough and wiry make, and capable of much endurance; not so the other.

His student habits never failed him. He studied the Afghan tongue during this journey, but was not able then to preach in it. He used Urdu. Divinity was not neglected. Every day he read from some Father. St. Bernard was

his companion on this trip. His books were the weightiest part of his baggage. One morning we were reading Hebrew together, and, having no dictionary with me, had to ask sometimes the derivation or meaning of a word. I never asked in vain. I once ventured to say on such an occasion, "You seem to remember every root in the language." In his quiet way he replied, "Yes, I think I do." If he had been apologizing he could not have spoken more humbly.

I must relate what happened one day in camp after a mail had reached us. He passed to me the letter he had just read, with almost passionate eagerness. After I had finished reading it and expressed my great pleasure at the baptism therein described—I think it was by R. Clark—he said in a hollow tone that greatly surprised me, "If I may claim a share in his conversion, it is my first convert after eighteen years' endeavour." I cannot explain this, for I know that other cases of conversion have been attributed to his agency. It was certain that he made no such claim, and he was probably correct. The impression his words made on me has never worn off. I am quite sure that those were his exact words. It is possible but improbable that he might have forgotten the instances that others relate. So precious was this instance that I doubt the possibility of his forgetting such another. How shall I express the worth those words have been to me through life! Could I have gone on as he did without the priceless tokens of souls won? For a time oblivious to the most gracious dealings, I have been often dispirited, if not despairing; but those words, as if written by a Divine hand, grew out again and again from the darkness, and rekindled hope. That is the most wonderful faith which is unswerving though it does *not* remove mountains, and which walks on the waves that must be parted for feebler feet.

We proceeded to Peshawur together, where he assisted in teaching and preaching. We stood together on the steps of the Martin Chapel, and his power won the rapt attention of the most thoughtful listeners. We were sometimes molested, a proof that the preaching told; but the stronger proof was the appointment of special preachers to counteract the effect of French's addresses. Frequently I have received at my house the Ghurkhatri, friendly and inquiring visitors; but so great a sensation did French's addresses produce that my house was watched, and no one came as long as he remained.

He left Peshawur for Lahore, leaving Knott behind. Afterwards I again met him at his own house, just as he was preparing to start to Multan for further itinerating, this time alone. He had been unable to open a portmanteau which contained the clothing he much needed, because what he was wearing was ragged; so he asked me to try to unlock it. After much patience and coaxing I succeeded, and French with much glee knelt beside it to take out what he required. On the top was a new silk gown, given to him as a parting present by his Cheltenham friends. As he lifted it up the silk threads hung straight as harp-strings. The moth had eaten the transverse woollen fibre. "What would my kind friends at Cheltenham say if they saw this wreck?" "Oh, never mind," said I; "you could not wear such a heavy burden in this climate." Not a sock or other woollen garment remained intact. A pair of trousers he lifted by the band and the legs dropped off! His awful look and strange attitude tickled my risible faculties. But oh! when he began thus to speak in the most solemn tones: "I never saw so painful an illustration of those sacred words, 'Lay not up for yourselves treasures upon earth, where rust and moth doth corrupt,'" I was fairly overcome, and almost roared with laughter at the sight of his treasures, and must have shocked his finer sensibilities. I tried to make amends by offering him a pair of my "treasures," for he possessed only what he then wore. It is quite likely that

it never occurred to him that a tailor could patch his remaining belongings and so fit him out for his Multan journey. He was shamefully neglected by his servants, who took advantage of his tenderness towards them just as it was with Knott.

The only sign of conceit I ever saw was his opinion of his management of his teapot. He had the grace at last to confess that my wife was as successful. To her little schemes he owed sometimes a wholesome change from his own unstudied domestic routine, and smilingly would compliment her by saying, "I fear you will make me discontented with my own simple fare."

On one occasion we came into camp, and our servants complained that they could procure no provisions, so there was nothing to eat. "Then we must go without," was his reply. My wife as usual had been working among the women, and that day returned to camp later than we did. At her heels filed behind a small troop of men bearing on their heads the largest stock of provisions we had ever possessed. Our servants had used entreaties and finally violence, but left us destitute. "How did you obtain all this, Mrs. Ridley?" asked French. "Oh, the people seemed pleased with my visit, and I could not prevent their sending these presents. I begged them to be less lavish." She was the doctor of the party and was appreciated.

In such manner the days were filled with work done for the best of Masters, who cared for all our needs.

Now I must try to come to the end of this record of my recollections and conclude with more general remarks.

His preaching was rather heavy in manner, but his matter was so weighty that it may safely be said he overrated the intelligence of his hearers. As a controversialist he was brilliant. He mastered his subject and arranged it in beautiful order; his memory powerful, diction pure, temper unruffled, and his spirit so profoundly devout as to be incapable of securing any unfair advantage or of forgetting that his life was to plead for Christ's sake with immortal souls.

Meekness was in his very gait. No one could be doubtful of his holy sincerity. There was such a world of power in his calm but penetrating eye that none but the stupid could fail to be arrested by it.

He was a born teacher, and didactic without producing resentment by the least show of superiority. From others he expected strenuous endeavour, and was impatient and severe in dealing with pretentiousness. As we walked from church when the chaplain had preached a wordy sermon his remark was, "It was a fourth-rate Methodist discourse." When I expressed surprise at a brother missionary's doubtful claim to the mastery of a difficult subject, he replied, "It is just what I should expect of him." The tone barely concealed contempt. He was not only disposed to value our brother missionaries for their true worth, but would sometimes say that he wished he possessed certain aptitudes which he admired in others.

How wonderfully natural it seemed to hear him adorn some theme in our conversations with the thoughts of the greatest writers of ancient and modern times! He has come to be remembered as the "seven-tongued man of Lahore," but his knowledge of Western tongues and literature was nearly equal to his matchless grasp of Oriental subjects. In all but common things he was a giant among the cultured Europeans and Native scholars in India.

Many have been disheartened by his high standard of duty, but his intensity of purpose and self-forgetfulness uplifted many more.

Besides his example, his contributions to sacred literature are precious legacies to the Church in India.

I ought to say something respecting the ecclesiastical cast of his mind.

Herein he differed very much from Knott, who had passed through difficulties he was not likely to have felt. His friend had struggled long before he gained St. Paul's standpoint in the great doctrine of justification by faith. He could not juggle with words, or rest amid confusion of thought. Both were alike in this. On several occasions he (Mr. Knott) admitted me to a view of how God led him while he worked in Leeds, where Dr. Pusey sent him as his favourite pupil and most trusted friend. He confided his soul's difficulties to the great doctor, whose habit of mind he thus illustrated. When he quoted St. Paul to define the doctrine in Augustine's and Luther's sense, no effect was produced; but when statements of similar import were adduced from some unexpected place in the Fathers, there was a visible start of surprise and the page at once inspected. Unconsciously the later authors overshadowed those inspired. Such was certainly his conviction, and this led him to fall back on the use of Holy Scripture more entirely than French did, who had never been accustomed to so nearly treat both as equally authoritative. I do not say that French ever undervalued the Scriptures. It was impossible. They were his delight and most constant study. But the persistent reading of patristic authors was not in his mind associated with such difficulties as overwhelmed his friend's soul in former days. I have dwelt on this at some length because it shows more remote but weighty causes for their separation and Knott's withdrawal from the Lahore College scheme than mere questions of constitution and method.

A missionary in our hearing once complained that Mr. — held the doctrine of Apostolical Succession. French's following reply was characteristic: "How could he help it? I agree with him." Knott could not then have so spoken, because the doctrine as he had been taught to hold it unchurched all who had not the Episcopate.

But French, I am disposed to think, though I do not feel sure, settled at Lahore partly because the Newtons, father and son, and Dr. Forman, all Presbyterian missionaries, gave him a cordial invitation. Such men he seemed to honour. His was no mere charitable hope that God's grace might reach such devoted servants of Christ and their converts by some unusual channel outside the Church of Christ. He regarded them as members of Christ's mystical body, the Church. French was more reticent than Knott, and, unlike the latter, never gave me a sign that the ecclesiastical differences had aught to do with their separation.

After French had left Peshawur my health completely broke down and I was ordered to leave the valley within a fortnight or stay at my peril. To my great sorrow Knott elected to take my work and remain permanently in that then most unhealthy city. I begged him to go with us or follow on as soon as possible. His answer was that, as it was clearly my duty to leave, so was it his to remain. I wrote to Stuart, the C.M.S. Secretary at Calcutta, urging him to intervene, which I believe he did, but all to no purpose. "You cannot survive long in Peshawur," I almost vehemently urged; but he calmly said, "I came out here to die. This is God's Providence. I must remain."

Almost the first news I received on reaching England was the telegram, "Knott is dead." And so the row of graves in God's acre spread out, each narrow bed eloquent to-day of self-conquest and sacrifice for Christ.

But French went steadily on alone, no doubt with a wounded heart, yet undaunted and ever consecrated for new duties, until God sent first Clark, the noble veteran, then Gordon and others as needed. He has passed away, but what he began goes on, and his magnificent example of what a missionary should be is left as a glorious legacy to the Church he loved and adorned.

W. RIDLEY.

THE UGANDA MISSION.*

I. JOURNAL OF THE REV. G. K. BASKERVILLE.



ARCH 16th, 1892.—The people hope to begin again on the church which was interrupted by the war. Those who have had new offices and gardens given them are all hurrying off to put them in order; this will greatly consolidate the country, as it will serve to collect the peasants together under recognized leaders and chiefs. My man, Tito, has the office of public hangman, with some 500 men under him!

20th (Sunday).—The Roman Catholic Kimbugwe has just arrived as an ambassador, and to-morrow morning there will be a council in the church to hear what he has got to say.

22nd.—The discussions yesterday led to Bartolemayo and Stefano, two of our chiefs, being sent, with one of the Roman Catholic envoys, to fetch the king; it seems probable now that he will come, and then I suppose some division of the country will be made.

23rd.—I have just been arranging for the preaching for the next two Sundays. The people are very bashful, but I feel if they do not begin now it may be a serious thing, for now only some three or four ever preach, and they cannot always be here, or live for ever. Our plan is for a white man to preach at the afternoon service, leaving the more important morning preaching to a Native, previously coached by one of the white missionaries.

27th (Sunday).—Our party here is small now, for Pilkington went off yesterday to our garden on the Lake, where he will stay for a few days. News has come from Bukoba, the German headquarters on the Lake, that Captain Williams has gone on to Mwanza, in Usukuma, so that he will probably bring us back one or two mails. Further news tells us that Emin Pasha, who had gone up towards the Sudan, has been deserted by the German who was with him and by all his men, and is in great distress, being almost blind. The German officer commanding asks Captain Lugard if he can send an expedition to relieve him.

28th.—Yesterday I had both the services to myself, Ashe and Walker being seedy. We hear that Martin has not

yet left Busoga, so that we shall have a chance of sending letters with him.

29th.—I had not been in bed ten minutes last night when I heard a great noise as of a scuffle, and then Pilkington's cook calling out that a leopard had carried off a large dog which was sleeping on the verandah of our house. There is to be a hunt later on to try and kill the leopard. It also took a goat from Ashe's place. Pilkington came back about four o'clock from Kyubwe, our new garden. He brings glowing accounts of its beauties, salubrity, and position. It is virtually an island, with good trees, mostly cultivated. At present about 200 people are living there, but it is capable of supporting 1000, Pilkington says. He has chosen a place for a house, which will be built as soon as the people settle down a bit. Numbers are wanting to get a place on the "white man's" land. The big man there says he is going to build a church. Some fifty people came to Pilkington to service on Sunday, but many of them think if they begin to read all the fish will leave—such is their superstition.

There has been some fighting in Kyagwe with the heathen party, who have been driven off with loss of about thirty guns. Our people have sent for more powder.

30th.—Our people will by no means agree to the Roman Catholics being given all that Captain Lugard proposes, which would be to put the latter on a better footing than they were on before. To give them Budu is to give them the best part of the country, and to give them four of the large chieftainships is obviously favouritism; for, however large numerically they may have been, yet, since the war, they have been gradually diminishing in numbers, till now I doubt if they are half as numerous as the Protestant party.

The king has come. The people crowded off this morning to meet him at Musongo, the landing-place. We were walking out about four by the market-place—the flag of the Company had been hoisted this morning, and we had walked that way to see it—when we noticed great crowds and a terrific

* For previous news from Uganda, see *C.M. Intelligencer* for February, June, and September, 1892, pages 101, 418, and 669.

drumming, which we knew meant the near approach of the king. We followed the crowds who were pressing up to welcome him. Pilkington, who had gone earlier, saw him pass the capital on his way to the camp, and saw him embrace the Katikiro as if (he said) he had been a long-lost brother. We met Pilkington at the top of Mengo, and went on together to the camp. I have not said that two of the priests came yesterday. We met them just outside the camp, and went in together. The king looked very dirty, with a scrubby beard and unwashed garments—a wreck of majesty. Capt. Lugard gave him a musical-box and some cloth. He shook hands with us quite warmly. Only two big chiefs have come back, and the others have all fled, being afraid for their lives. The two who have come were the best of them.

April 1st.—The king really ran away from the Roman Catholics. Several times they threatened to kill him, but he put them off. He had been down on an island in the Kagera river, and travelled up gradually. The Roman Catholics wished him to settle down and build. This he promised to do, but gradually led them on nearer and nearer to Protestant ground, till at last he managed, by giving them the slip, to cross to Sessé, when he was on Protestant land. He arrived, nevertheless, rather in fear and trembling. Now he insists that, before he will do anything for the Roman Catholics, who he regards as real enemies, the two princes of Kalema shall be brought here; or else, if they get a piece of country first, they would, he knows, set up one of them as Roman Catholic king, and hence bring on fresh war.

3rd.—This morning there was a large baraza, and we went, expecting that Captain Lugard would be there and that something would be done, but he sent to say he could not come till the afternoon. It was quite an imposing sight, all the king's soldiers were drawn up and drumming was incessant. The monotony was varied by a "body" dance, in which the performer goes through every variety of bodily contortion to the amusement of the Natives and amazement of the foreigner. Some twenty Mohammedans were present, and three of the ex-Roman Catholic chiefs. The royal guard escorted us after the ceremony to the foot of the hill, a great honour.

The doctor is better, but by no means well yet; he arrived back shortly after me on Saturday. On Easter Day we are to have a large number of baptisms, but we are very loath to baptize at all unless we are fairly sure of the candidates. The Native Church is very slack; amongst the elders I know some six earnest men, but of the others I am doubtful, perhaps I do not know them very much. I do not doubt that there are many who are truly saved, but they have no joy or assurance. Ashe feels this and so does Roscoe very keenly. Pray, pray, pray, and we must get a blessing; we do not want money so much; it is easy to give that; but prayer, that is difficult to give, and yet do give it.

5th.—Last night as we were sitting together talking after our Bible Reading, Pilkington should out from his house that the mail had come. Captain Williams had returned and brought us two mails, dating from November 10 to January 7. This is splendidly late news. We only lost a bare month's letters after all.

6th.—All the loads left by Ashe at Bukoba, to the number of some 200, have fallen into the hands of the Roman Catholics. Captain Williams, who returned on Monday, took a letter from Ashe authorizing him to take over thirty loads of cloth; when at Bukoba he applied for these, and was told that all Mr. Ashe's had already been sent off by canoes. On February 14th canoes had come under the Company's flag, and the man in charge said he had orders from Ashe to bring all the goods to Buganda. We had been on the point of sending canoes when the fight took place on January 24th; in fact the men had gone to collect them with letters from us to the Germans. The canoes never went, but the man delivered the letters and has lately returned to the capital, but how the German was persuaded to give over the loads remains yet to be ascertained. Most of the doctor's medicines, 40 loads of Roscoe's, 70 of cloth, 30 or 40 of mission property—some of the doctor's, Ashe's and ours; all that remained was two pieces of iron belonging to the printing press and lathe, and too big for canoe portage. Dear me! we shall be having a relief expedition, I expect, coming up to help us; but it is wonderful how little a man can live on when he has to.

9th.—The Mohammedans are to have the country between the capital and the Roman Catholics in Budu. The Mohammedan's king, Mbogo, is to live here in the capital, for fear if he lived with his people it would lead to trouble. We do not know yet if they agree to this.

11th.—The treaty has been signed to-day by the king, Captain Lugard, the Katikiro, and three other chiefs. The Busoga are now reported to be under arms, and Captain Williams goes shortly with a force to quiet them. Are the Government going to take up this country? If God wants us here, we have no need to rely upon an *arm of flesh*.

12th.—I am definitely fixed now here at Mengo and very happy to be anchored.* Roscoe will leave (D.V.) now in a few days for Busoga, going first to Wakoli's, where Smith was, and here he will wait reinforcements and then go on to Luba's to open a new station. We have heard of the arrival of the survey party in Kavirondo. I hope to come home by rail, at any rate part of the way!

13th.—Last night came news that the Roman Catholics in Budu are ready for fighting, and consequently messengers were sent after Captain Williams, who is on his way to Busoga, to go ahead very slowly in case it may be necessary to recall him. If our work is God's, He will support it. True, we may have to go. Rome may seem to triumph, but surely, if the Bible is true, apparent failure is what we have to expect. All the political success, I feel confident, tends to detract from the spirituality of the church. I can tell you one thing, that now for nearly four months no regular work has been able to be done. We do indeed need to learn patience out here. I believe it might be the best thing now for the Buganda Church to have a fierce and hot persecution, to be deprived of power and thrown on their Saviour—many might fall away; probably we should have but a handful left, but they would be sincere and could not fail to be a great power. One made a remark to Roscoe a few days since, that if we had such persecution again as in the past year, three parts of the Christians would fall away and but few would remain true.

Good Friday.—We have had services to-day; we had only meant to have one service, but the people came in the afternoon, and about four o'clock Mika came to tell us they were waiting for us, so I had to extemporise a service. Roscoe gave an address in Kiswahili.

I told you how Captain Lugard wanted to restore the old Roman Catholic Kimbugwe to his former position, and how the Protestants would not consent at all; now they have consented to a compromise. The old Kimbugwe is to be the Pokino or chief of Budu; the country which the Roman Catholics are to have. The old Sekibobo, another of the Roman Catholics, is to be called Kimbugwe, but is to have no power of possessions outside of Budu; there he will have all the Katikiro's and Kimbugwe's property, about two-fifths of the province. Nikodemo will be virtually Kimbugwe, for an old title of the office is to be revived, and he will have all the powers, which include power over the canoes.

17th (*Easter Day*).—We had forty-seven at the Communion to-day before the service, and after the congregation had left six men stood up to make public confession of sin. I do not know that this is altogether a good plan, but in a young church like this it is well to be very severe on sin. Each of the men asked us to pray that God would help them in the future. In the afternoon we had sixty baptisms; these people have been nearly three months attending *daily* classes. Some boys are still over for a fortnight more, they include three of Pilkington's and two of mine; they have been taught by Pilkington, but are now to go to Ashe, because you can with difficulty ascertain if their answers are more than by mere rote. A different teacher puts questions in different language. Of one of my boys I think there can be little doubt of his earnestness—he was one of Sembera Mackay's lads, and therefore has been carefully taught.

18th.—The king has sent to us saying he wishes to become a real Protestant, and would like Ashe to go up day by day to instruct him; he looks upon Ashe as the "teacher of his youth."

19th.—We have heard a story which shows that there are some noble feelings amongst the Roman Catholics. The

* [This has reference to a previous proposal that Mr. Baskerville should be stationed in Busoga.—Ed.]

Katikiro was up till late one night at the camp at a conference; he had but two or three people with him and no guns. Between the camp and his place lie some gardens, which belonged to Roman Catholics. That night one of the big Roman Catholic chiefs had come in, under cover of the darkness, to remove his treasures, which he had buried on the day of the fight. He and his men were armed to the teeth, and his men asked him to allow them to go and shoot the Katikiro, but he refused, saying that it would be a mean advantage. The story came out as follows: Tsaya and one of his boys were reading in Samuel with Roscoe about David meeting Saul in the cave, and they at once compared David's conduct to that of the Roman Catholic chief on this occasion. I have just been marrying a man by name Adamu—a most devoted teacher. Some six months previous to the war he was sent out into the country to teach, but the people would not have him at first because they said he was only come to have a good time of it, and was not really sent by the church elders. So they would give him no food, and he, so far from being discouraged, took to hunting, and he found that the men who had been unwilling to read with him were willing enough to come and hunt, and after a few days' sport would come to be taught. This was practical Christianity.

We went to see the king this afternoon about the stealing of our loads from Bukoba. Ashe and Walker had been in the morning, but were told the king was at work. "What work?" "Cutting poles!" "Why?" "For a house!" "Why is he doing it?" "Because it is to smoke *bhang* in it, and not a chief in the land will consent to build it for him!"

23rd.—Everyone has gone to court this morning because the chieftainships are going to be given out. The final arrangements really give the Protestants two-thirds of the country; the rest being divided between the Roman Catholics and Mohammedans.

25th.—The distribution of the chieftainships has not been so smooth as one would have liked—jealousies and envyings spring up. The school numbered close on fifty this afternoon; we have four classes—syllables, sentences, St. Matthew in Luganda, and Kiswahili New Testament.

On Sunday we had fifty-nine bap-

tisms, and scarcely a day passes but I have a marriage or two to take. We are forming fresh classes next week for baptismal candidates. I have twenty-five names already.

28th.—We had a meeting of the Church Council this morning, at which we settled various points. A children's service is to be held each Sunday morning at the same time as the service in church, for the children cannot understand properly at the regular service. Then a service is to be held each Sunday afternoon at the king's. Again a class is to be started for ordination (at some future date); the subjects: Old and New Testament, Prayer-book, Articles, Church History, taken by various missionaries. The church shells are given into the hands of one of the elders, a white man to keep a check account, and a definite effort is to be made to repay the money given by Tinnevely Christians during the persecutions. The question of procuring some gardens in different districts to be devoted to the support of teachers, was deferred for further deliberation. Two of the elders were appointed to help in our day-school, which now numbers about eighty boys; the majority of these are only learning syllables, we do not teach letters at all here. I have, at the request of some of the elders, printed a large reading sheet on calico for use at the king's place. The king is finding us ten canoes to go to Usukuma for loads; Marko Sekajya goes in charge. Captain Williams crossed the hill into Busoga on the 21st; his passage was withstood by some Roman Catholics, who had procured the assistance of some Basoga. When they saw the Maxim gun they fled, leaving their women and cattle behind. The women were sent back, but some 500 goats were taken.

We have found that these people must once have been all cannibals, for even now, in times of hunger, and it may be not only then by certain people on the islands, and even amongst the Baganda, dead bodies are eaten!

May 2nd.—There is a report this morning that the Roman Catholics in Budu have collected 2000 guns and want to fight, and consequently everyone has gone off to the king for a council. Probably there is nothing in the report at all.

6th.—Several leopards have been about again, but the people who went

to hunt them failed to find them. One carried off a woman through a hole in a house, leaving her little child behind, and, as far as we can ascertain, no attempt was made to rescue! So little do these people value a fellow-creature's life. The people are patching up our old church, and when the big chiefs have finished arranging matters in the country the new church will be recommenced. The old roof, which, owing to its unfinished state, has become quite rotten, will have first to be removed, and then a new one put on.

12th.—News has come from Busoga of a lot of fighting. As soon as Williams crossed the Nile, he was met by one of the chiefs, who fought with him and was repulsed five times. Notwithstanding, this chief attacked an advanced party of Baganda, and drove them back on Williams, who again drove him off with much loss and passed on, these people vowing to fight him again on his way back. Wakoli sent men to help Williams, and Luba sent him three tusks and 200 goats. The Basoga, it seems, when they saw the Baganda army, thought it had come to take the country. Mr. Ready had retired to Kavirondo, but has now been sent for. We hear that our canoes have not yet left Sesse.

18th.—Last Sunday we had seventy-nine communicants, having had an enrolment on the previous Friday of those wishing to communicate. Many were refused by the elders, most on the ground that they have not yet been married to their wives after Christian fashion. This I think a wholesome arrangement. We are now devoting all shells collected in church to repaying the money lent by the Christians of Tinnevely in the days of persecution here. Since this was announced the collections have greatly increased, and I think the whole amount of \$80, or about 40,000 shells, will soon be raised, and they say they will not be content with returning only the bare sum.

To-morrow the Church Council meets. We are to discuss the advisability of appointing female elders for the better instruction of the women. There are some three or four eminently qualified to give Scripture instruction, and, in the absence of lady missionaries, it is impossible for us to do what should be done for the women. Walker gives his whole time to classes for them, but he is leaving in a month, and then who

will do it? I feel confident that the Church cannot be firm and strong here unless the women are taught to be good Christian wives and mothers, and this can scarcely be done till we have lady missionaries to teach them. So the railway must be pushed on.

The Mugema is to build my house on the hill; on Monday I went up with Henry to choose the place. Smith is also to have a place built up there, and the doctor also is keen for a house.

20th.—The king is so pleased with the doctor's skill and courtesy that he wants to give him a chieftainship, and says that if he wants a house he will build him the best in the country.

We expect Captain Williams from Busoga in about a week. Our canoes, fourteen in number, left Sesse last Saturday, and should be at Usambiro to-day or to-morrow. A letter has just come from the boy whom Smith left in Busoga, giving a good report of the station there. The boy is living at the camp there, and gets his food from the man in charge.

23rd.—Yesterday I attempted to preach in Luganda. Ashe had asked me to read the service up at court in the afternoon and Henry *was* to have preached, but he declined, saying that the king would not have Natives preaching to him, and, as no one else could come, I *had* to preach, so I gave a kind of running commentary on the closing verses of St. Matthew. The king himself did not come, but about 100 of his people were present. Walker is going to-day to see the king, to ask for canoes to take him across the Lake. He hopes to take Mika Sematimba with him, if possible, to England. Mika is one of our leading men among the Church elders—a thoroughly good fellow. He has lately taken a chieftainship by our advice, in order to be able to use his influence politically. I am sure all English friends will heartily welcome a man like Mika, who was one of the first converts, and went through all the time of persecution. He, I think more than any, likes us as Englishmen; and a more sympathetic or loving man you could not find. I hope you will all see him in England.

25th.—The people are going to give us four houses in Mengo; one for teaching, and the other three for Europeans to live in. They have also arranged, among themselves, to supply

us with food regularly, each of the big chiefs taking one European as his special charge. I have just come back from the church which presents a busy scene, some 500 people being at work there.

27th.—There is no news of Williams from Busoga for a month; what does it mean? Regarding the Mohammedans, most of them are coming in but some 400 men with guns and some 1000 others have gone back and refuse to accept the terms; but they cannot do much.

30th.—The Mohammedans came in with Lugard on Saturday, and endless discussions are being held as to where they are to live, &c.

June 1st.—A pouring wet day. Yesterday we chose sites for our new houses. This afternoon I hope to make all arrangements with my chief for the building of mine. He sent me six bunches of food this morning with a message that he is collecting his people together with a view to building for me. I shall be between the Dr. and Smith, the former some fifty yards to the left of my house and lower down, and the latter some 100 yards to the right above me. It is ten minutes' walk from where we are now, and has a glorious and extensive view, right over our present station. The building costs nothing, either to the Society or to us, and is simply being undertaken by the people voluntarily, in order to give us better and more healthy houses.

3rd.—The people are fulfilling their engagements to support us with food royally; milk, meat, and other things come in.

6th.—Yesterday we had seventy-three at the Communion, our largest number yet; this is out of 130 communicants.

9th.—Yesterday we had been praying at midday about getting letters, and when Roscoe and I, having gone for our usual afternoon walk, had looked in at Ashe's to see if he had recovered from yesterday's illness, we found him sorting out mails, five or six packets in all. It was the Company's boat which brought us our letters, and it has also brought us *very heavy news*—our brother, Dermott, passed away at Nasa, after eighteen days of fever and hæmorrhage, on April 24th. Hubbard writes almost broken-hearted. The letters take us up to the middle of March.

We also hear of another death, Mr. Redman, who was to relieve Wood at Mamboia, died at Saadani. God's ways are indeed mysterious!

10th.—Captain Macdonald and two others of the railway survey arrived yesterday, and return Monday or Tuesday. Roscoe is hoping to go off now to Busoga next week. Williams reports that the road is open. Possibly Smith will now return to Wakoli's, as Roscoe is very strong in the opinion that he should go to Luba's, as he left England for that purpose, and is very keen to work on absolutely new soil. We shall miss him very much.

16th.—Roscoe has got off. He left at about 2.30 this afternoon, after waiting for his porters. Smith has also gone, and Captain Lugard, Macdonald, and Pringle. Walker's canoes have come, and he leaves us (D.V.) to-morrow morning. He and Ashe will stay over Sunday at our garden on the Lake shore. Seven men leaving in two days is a clear out!

July 17th. (Sunday).—The Mohammedans and Roman Catholics, we hear on reliable sources, are plotting together to come and attack us while the great bulk of the Protestants are away fighting in Kyagwe. With a view to a possible attack the Protestants have sent out orders into the country to draw on to the capital, and also given special orders to watch the king carefully, for fear he should be murdered. We are not out of the wood yet, but, thank God, we are safe whatever happens.

22nd.—The church elders met this morning, and we settled to enter the new church on the 31st of this month. We decided that all who take part in the services are to wear a white robe, that the church will be used as a teaching place daily, and that a small house is to be built at each doorway for care-takers. We also elected two new elders and sidesmen for collecting the shells and seating the people in church. We also chose three men to go to the Baziba, who live just on the border of the English territory, and stretch down towards Usam-biro. Natanieli, who has been twelve months absent at Nasa, wants to be relieved for a time, and we discussed about sending a man in his place. Also we proposed to send a man to help Roscoe at Luba's.

Captain Williams has had a young

elephant given him! It is on the road here now. He hopes to train it. His horse seems in splendid condition still.

29th.—Captain Williams has gone again to Busoga, and our letters have not yet gone. Serious news reached us late Tuesday night. I was about to get into bed, at 10 30, when a boy came with a note from Henry to say that a man had come from Busoga reporting that Wakoli had been killed. The best authenticated report seems to be that nine days before there had been some gun-firing on some joyful occasion, and when it was over a camp man, or Musoga who has been to the coast, shot Wakoli. This, of course, caused a great commotion, and the Basoga, it appears, murdered some of the camp men, and wanted to kill Smith. On Wakoli's being wounded, Smith had done what he could to attend him and extract the bullet, but four days later he died, having previously told his people not to harm Smith, because he had nothing to do with the camp men, and was only a teacher.

Ashe has composed a national religious song for the people. On the other side of the paper on which this is printed is the prayer for the Queen:—"O Almighty God! we beseech Thee to grant Thy peace, and to keep Queen Victoria, "Kabaka" of the English, and all her Council, that she may rule righteously. And especially in this land we beseech Thee much to help the English Resident in all the government of the same, that all things may be done so that Thy holy name may be praised, through Jesus Christ our Lord. Amen." This paper is to be sold for three shells each. It is printed on the *bills* left over after cutting the paper for the reading-sheets!

August 1st.—The great day is over, and we are all very thankful for the blessings of it. The church was crowded morning and afternoon, and we calculate it holds about 3000. In the morning a great crowd sat outside, insomuch that Dr. Wright, who arrived late, thought the congregation had not yet been admitted. I got up there about 8.30 in the morning, and as I began to go up the hill I heard a mighty shout. The king had come. He had borrowed our donkey for the occasion. He remained in the people's vestry for about half an hour. I found that Ashe had arrived and arranged a seat for the Resident,

surmounted by the Company's large flag. As everyone was waiting we began by singing, and then took the offertory, 3731 shells, everyone putting in one, the poor not less and the rich not more—thus we calculate the capacity of the church. I received the offertory at the rails, and put the offerings on the table. The table is not permanent, but one is being made. This was lent by the Katikiro for the occasion. About nine we started the service, everyone rising as the king came in, and shouting! which they did subsequently just as Ashe rose to repeat the Nicene Creed, thinking it a signal to that effect. We rebuked them, telling them that they should not shout in God's House, but rise in silence. We had special lessons: morning, 1 Kings viii., and 2nd lesson, Rev. xxi. In the afternoon Nikodemo preached from St. Matt. xxviii. 18. Henry Wright Duta took in the morning St. Matt. xiv. Zakariya, who was to have read the lessons in the afternoon, was too ill to come. Ashe and I divided the prayers between us at each service. Before the morning prayer Pilkington read a translation of a letter sent by the Bishop. We know that the fact of the king coming to church and thus popularizing Protestant religion, may be a great curse to the church unless we are very careful, and we ask you to *pray* much about this. We long to keep a pure church, but fear that we begin to see signs of a down-grade movement. God keep us from this!

There is to be a great feast this afternoon at 3 p.m., to which we are going. We have made various contributions; but, of course, the great bulk of food is to be provided by the people themselves, and we are to be their guests. They wanted us to send down table-cloths and other things which most white men would think necessary to a meal; but we prefer eating along with them off plantain leaves, and with nature's knives and forks.

2nd.—There was a dense crowd yesterday at the feast, and I fear half got nothing to eat. For us they had railed off a piece in one of the transepts, and here they had laid meals, and brought a liberal supply of food. Rice and curry, meat, fish and plantains. After a grace and washing of hands with the native sponges, made from the

plantain-stalk, we began. Of course, eating with fingers, you take a lump of plantain, squeeze it up in the palm of the right hand with the fingers, shoving in the thumb, so as to make a deep impression; this forms a kind of spoon, and you dip it into the gravy and eat the lump. In ten minutes every bit of food had gone, and we left. We had not left the church long before we were called back. A man had choked, and was dying. We had great difficulty to keep off the crowds, for the Baganda betray their old savagery on such occasions. We hurried the man up to the doctor's house, who was mercifully able to extract the piece of meat, which must have been three inches long and one broad. He soon got better after it was out.

4th.—This morning the church elders and other Christians met, and it was finally decided that three men previously selected should go to the Baziba country. They are not sent by us, but by the Native Church, and we are in no way responsible for them. Of course, however, we have impressed upon the Christians how responsible such a mission as theirs is. They are to take plenty of reading-sheets with them, and their main work will be to teach reading, and by the time several can read it is hoped others will be ready to go and further instruct them.

A long letter has come from Smith. He was in a most critical position. Wakoli was returning from some expedition, and Smith, with others, went to meet him. Guns were fired for joy at the chief's return, and he was hit by one of the camp men—it seems purposely, from Smith's account. The wound was not fatal immediately. A rush was made for the man who fired, and he was hacked to pieces, and then a general rush was made for Smith, who, however, kept close by Wakoli, and refused to leave him. A man seized his hat, and many tried to kill him, striking at him several times. At last he was told to go into a certain courtyard, which he knew to have no other exit; but he refused, and made his way through the crowd, along with the men who were carrying Wakoli, keeping Wakoli between himself and the crowd. He was taken to a house and hidden behind a curtain hanging across and under a bedstead in the recess; here he was robbed of boots, socks, and coat, and his pockets were searched. Wakoli's mother

and some of his wives, however, begged Smith off and got him away. He went back with medicine for Wakoli, who, however, died in twenty-four hours after he was struck. Smith is now, or was on July 20th, in the Company's stockade, where they are in a kind of siege and have to buy water. We calculate that Captain Williams, who left here the morning after the news came, got there last Tuesday, thirteen days after the murder. We anxiously, of course, await news. Forty Buganda, we hear, were killed, and others only escaped owing to the friendliness of Luba, the chief where Roscoe is. Roscoe hopes to go into his new house on August 10th; it is built to hold two white men. We have to-day started fresh classes for baptism; the boys go to Pilkington (9); the women to Ashe (18); and the men to the doctor and me (about 45)—80 odd in all.

6th.—Bagge got back to-day from the south end of the Lake, but no mail; owing to its being late, it had not arrived when he left. The camp men have now moved into their new house. Bagge has brought the four remaining loads from Bukoba, he tells us. On Monday one of our leading men is going to make an expedition into Budu, where the Roman Catholics are, in order to bring up any of our people who may be there and wishing to come, but who, from various causes, need such help. To-morrow (D.V.) we have our first communion in the new church. We shall use two pewter cups I lately got from home.

8th.—Yesterday the church was all but full in the morning. The rain comes through in a few places. We had 100 communicants in the morning, and I was alone, as Ashe was taking the children in the old church here.

12th.—Since I last wrote I should think twelve inches of rain must have fallen, incessant pouring for several hours each day. On Tuesday a woman was killed by lightning. To-morrow we are sending off a few letters by the German road, as the king is sending down a messenger; but I reserve all journals for the more sure mail, which will go down as soon as Captain Williams comes back from Busoga. Pilkington and I go each morning to the church. Pilkington takes a class of seven of the church elders, who then take each one of them a class for baptism. Pilkington gives them a model lesson. I have on Mondays those communicants and others who are not

yet confirmed. Last night we missionaries had communion together, and next Wednesday (D.V.) we begin a weekly meeting for Bible-reading and prayer together, to be held in the different houses in turn.

17th.—We start Romans to-night. Ashe is busy brick-making; he hopes to make a printing-office and store. The Sekibobo is building the framework. The small reading-sheets Ashe is printing have a great sale; we have sold several thousands. This morning I began a course of lectures to confirmation candidates. I am taking Stock's Sunday-school lessons on the Life of our Lord. We have arranged that Pilkington is to draw up a book on doctrine, based on the Creed, and illus-

trated by the Articles. Such a book is greatly needed for the use of teachers.

18th.—Captain Williams got back yesterday, but we have not seen him yet. He brought letters from Smith, whom he left with Roscoe at Luba's. A lot of men are at work to-day at the Bishop's site; it is somewhat above mine, and about fifty yards away, the doctor's being about the same distance from me on the other side and lower. The names for confirmation are now over 100. I have them four mornings a week in the vestry, and Ashe has them on Fridays at three. Pilkington has the boys, and he and the doctor and Ashe divide the baptismal candidates; Ashe taking the women.

II. LETTER FROM MR. J. ROSCOE.

Luba's Country, Busoga, July 18th, 1892.

Let me give you an account of my reception here with Luba, and the present outlook of affairs. I left Mengo on June 16th, and arrived here on the 24th. The Baganda do the journey as runners in two days. I did not cross the Nile, the usual crossing, but struck the Lake higher up on the Napoleon Channel. The passage took two hours, and I was landed opposite the Bavuma Island in Luba's country, three-and-a-half hours' from his capital. That night I slept in a village near the Lake, and men went on to Luba to tell him we were in his country; next day they returned to conduct me to the capital, where we arrived at 10.30 a.m. Here the courts are held under a large tree in an open space before the chief's gate. There we sat for half an hour before his highness put in an appearance. First his Katikiro came and greeted me, next the Mujasi, or head of the soldiers, and, finally Luba himself came, followed by a small train of attendants. He sat on a camp-stool, and behind him sat his chief wife, holding his shield. I had brought with me a Muganda chief, whom Luba knows; I did this so that he might explain all I have to say to Luba, and that he, Luba, may have a clear understanding from the first that I am purely a religious teacher, and not run away with the idea that I am connected with the Company, as Wakoli seems to have done. After the salutations were over, I explained that we understood at Mengo

that he and his people desired to be taught the religion of Jesus Christ, and I was here to see for myself if this was true. He replied it was, and he was glad I had come. I then went to some length to explain that I would only teach religion; that we did not trade, fight, or help in wars, or interfere with politics; further, if he wished me to stay, he must give me a suitable piece of ground to build on, help me to build a house, and help me with food. In asking these things I was not asking so much as any Muganda chief would do. He promised to do all, and offered me a tusk of ivory, and promised me some goats and a couple of cows. I refused the ivory, saying it was of no value to me as a teacher; I did not want gain, I only wanted food. This I did because I feared he might think I had a desire in the background to get gain. When the reception was over, he sent his Katikiro to place me in a garden until I could select a place for the Mission. The next day was Sunday, so we rested; on Monday, with Sebalija the Muganda, I set out to hunt for a site. Luba's Katikiro came with us. We looked at several places, and chose one which surpasses all for good water, and also by being higher; it is nearly 200 feet above Luba's, and is much nearer the Lake, which is a great consideration.

A fair number of boys come daily to read. Four chiefs, three sons of Luba and his brother, are also learning; they have learned the alphabet, and are going on with the syllables.

THE MISSIONARY CALL AND MISSIONARY CANDIDATES.

BY THE AUTHOR OF "CANDIDATES-IN-WAITING."



HIS paper is addressed to those who, during the approaching London F.S.M., will have put before them, solemnly it is hoped, the claim of the Heathen and Mohammedan world upon their *Sympathy*, and the claim of their risen Lord and Master upon their *Service*.

If any sense of the awful need and the priceless value of those millions of immortal souls who have never heard of Christ and His Redemptive work shall be stirred; if the wail of heathendom reaches ears hitherto stopped, and the vision of a loving Saviour, waiting to see of the travail of His soul, is by the Spirit's power unfolded; if the consciousness not only of a sleeping Church, but of individual lethargy in the face of vast responsibility, heavily presses home;—then, surely, humbled and contrite, the cry from many hearts will be, "Lord, what wilt Thou have *me* to do?"

For each one the Lord has a niche. From each one He claims some service in this cause. God grant that the inner conviction wrought by His Spirit may result in outward action forthwith! God forbid that the feeling should fade as a summer flower, or vanish like a morning cloud before the sun of pleasure and prosperity! Let there be steadfast purpose in this matter, an honest seeking to know God's will and to do it.

The personal service claimed from the individual believer may be rendered either at home or abroad. But the choice between these two spheres does not lie with him. It is a matter for the Master, and it is disloyal not to let Him exercise His right. He makes no mistakes; He takes every circumstance, past, present, and future, into consideration; He knows every possibility latent in His servant, and can choose the place where he can do most effective work. There is not the slightest fear that He will commission for foreign service one who ought to work at home. Therefore the very first step is one of will-surrender. Before the Lord can guide men into His will, they must truly yield Him theirs. By His enabling grace, laying aside on the one hand, it may be, an intense reluctance to leave all for His sake, or on the other a self-determination to go to the heathen, let each one put himself honestly and unreservedly at God's disposal, waiting for the guidance of His Spirit, which will come mainly through His Word.

But here it is well to remember that God guides His children step by step. He rarely gives a general direction covering a lifetime, He rather bids men, led by the Spirit, follow Him. He teaches sweet lessons of dependence as His children turn to Him for continual instruction concerning their way. He oftentimes closes a door for the present, and opens it by-and-by. He places His servant in home work to-day, and claims him for foreign service to-morrow; or He sends a missionary out to what *seems* a life-work among the heathen, and presently recalls him to the field at home. So the will that is yielded needs to be kept yielded by the power of God, and the

servant must never conclude that to-day's orders extend over to-morrow.

In the quiet of his own room, let each soul make a covenant of service (if the prior covenant of sacrifice through his acceptance of the finished work of Christ has been already made) with God. Let submission to Him be unreserved. Let the secret of His inner mastery, bringing every thought into subjection to Him, be learned. Let the throne of the heart, the control of all the life, be humbly offered to God. He will not refuse His rightful place; He will take the government on His shoulder.

How can all this be done? Only through Him who empowered Christ (Heb. ix. 14) in the supreme moment of surrender to offer Himself to God—the Holy Ghost. He who will be the strength hereafter for service is the strength for surrender now. They only are victors over self who turn to Him for aid.

Whether God will lead His surrendered servants to work for Him at home or abroad is known only to Himself. We dare not lay a feather in the balance on either side. But it may be helpful here to offer a few suggestions touching both branches of His service, looking to the Spirit of God to apply them to individual cases.

Many will find clear indication that God's guidance points to work abroad, instead of at home. The cloudy pillar which has rested in a certain place where God's servants have kept His charge for a longer or a shorter time, is "taken up," and whether it be by day or by night—whether the way is clear or still shrouded in darkness—it is the part of true servants to strike their tents and to journey at the commandment of the Lord. And it is blessed journeying, this setting out in faith at the call of God. Highly honoured are they who are chosen to go, and rich is their heritage in this world and in the next.

It is probable that at the very outset difficulties connected with *circumstances* may arise. In fact at such times circumstances are apt to be obtrusive, standing like lions in the path. But God is King over circumstances. It is best to go bravely forward step by step with Him. Circumstances have no power to resist His will. He will remove them, if they are contrary to it; or He will show by-and-by, in some further revelation of His will, that they harmonized with His final purpose all the time.

Again, there is often much mental perplexity as to what is really the right course to take. A man may be, by God's grace, willing to go anywhere, and yet be honestly puzzled as to whether his success in home work, and his sense of its urgency, is not sufficient indication that he ought to stay where he is. To that the following answer may be made:—Loving and successful labour in a home corner of the vineyard is one reason why God calls a man into the work abroad. Little as he has thought it, the steady growth of spiritual life in the parish, the happy mission services, the ardent band of young men, the devoted Bible-class, the once-closed district that now has opened its doors, the unruly children now orderly and diligent,—all show that God has been testing and training him in the home work, and has found him fit, in his little measure, for the work abroad. Unless He

had been able to use such a man here, in the midst of great opportunities of service, how could He use him abroad ?

Scores of good men—or women, as the case may be—furnish a choice from which to fill a missionary's place at home. They are not readily seen at first perhaps, and a man's friends will often declare that such substitutes do not exist. But it must be remembered that God fills not full places but empty ones. A place must often be made empty *in faith* ; it is walking by sight if a man withholds his *decision* till a successor stands by his side. And as to the urgency of the home work, on whom does that rightly press ? On the one whom God is calling to the foreign field, or on His other servants whom He is keeping at home ? God knows His own business best, and will never neglect one need that another may be met. He is able to make His servant's "absence" a greater blessing than ever that servant's "presence" has been.

Another difficulty which is sure to assail many minds as they face the question of foreign missionary service is the old and well-known one—"I am not fit."

Now if that is the utterance of true humility, it is only an indication, so far as the spirit of a man is concerned, of fitness for such work. The man who feels he is quite good enough to be a missionary, who is so satisfied with himself that he feels no lack, who is so sure of his own spiritual standing that he has no humble fear as to how he would stand the searching tests of the mission-field, is indeed "not fit" to go forth. The man, on the contrary, who knows that only by God's grace is he what he is, who trembles for himself while he trusts in the Lord who keeps him, who is conscious that of himself he can do no good thing, but that in Christ, through the enabling Spirit, he can do all things, is, by his very recognition of his unfitness, fit in this respect for the work. Gideon said, "My family is poor in Manasseh, and I am the least in my father's house." God said to him none the less, "Surely I will be with thee ;" and the testimony of others to Gideon and his brethren was that they each one resembled the children of a king. St. Paul said, "I am the least of all the apostles, and am not meet to be called an apostle ;" God said of him, "He is a chosen vessel to bear My name among the Gentiles ;" and the testimony of all succeeding ages bears witness to the missionary fitness of St. Paul.

But the cry, "I am not fit," does not always spring from humility. Sometimes it is the sheltering excuse behind which will-reluctance lurks ; sometimes it breathes discouragement and lack of faith in the power of the grace of God. Oftentimes it springs from ignorance of the necessary qualifications of a missionary, and a vague sense that some peculiar natural and spiritual gifts are requisite for service in the foreign field.

Before endeavouring very simply and broadly to point out what really is essential to a missionary, or rather to a missionary candidate, it will be well to clear two or three common misconceptions out of the way.

Gentle birth is not essential to a missionary. Now, as in apostolic days, men and women of lowly origin are often called out by the Spirit of God for signal service, and are gladly recognized by the

Church. There is as much variety in the original social standing of missionaries to-day as there was in that of the first band of Twelve sent out by our Lord. Therefore "unfitness" finds no foundation here.

Again, the possession of independent means is not essential. It is highly desirable that *women candidates requiring training* should be able to defray the expense of this, though even here frequent exceptions are made; but those members of the Church of Christ who are awake to their responsibilities esteem it a high privilege to provide sufficient support for their brethren and sisters in the foreign field. There are no "paid missionaries." Offer their work and their allowance to a man who thinks of "pay," and see how he will scorn it; therefore let no man (or woman either) hold back from this blessed service because in going out support would have to be accepted from the Church at home. Honorary missionaries are needed in increasing numbers; but if all missionaries were honorary, one of the greatest privileges of the Church would be curtailed.

Once more, it is well to remember that in the mission-field, as here at home, there is great diversity in the work, and therefore great scope for diversity in the workers. There are difficult pastoral posts, involving the supervision of large numbers, which would tax to the utmost the mature experience of a man for some years vicar of an important parish at home; but there are also numberless stations where a young man just in orders, or having had only brief experience in a curacy, could do invaluable work. Again, there are posts involving much writing and business routine, taxing a man's power of grappling with perplexing details, and keeping the wheels-within-wheels of a complex organization so oiled that the running may be smooth; but there are other posts where the missionary is wholly free from routine and correspondence—unless the uncertain coming and going of home letters can be so called—and he itinerates on foot, or on horseback, or by river, in remote districts where no settled work has been begun. There are great educational and translational needs, which only University graduates of considerable ability can meet; but, on the other hand, scores of young laymen who have had nothing approaching a University education are wanted, and there are even occasional openings for Christian artisans. Large Mission hospitals call out for medical men who have had some experience in practice at home; but if younger men, just through the schools, would only give the Missionary Societies an opportunity of considering their offer, they would speedily find there was abundance of work for them as well.

The same principle applies to women's work in the mission-field. Those suited to work amongst the upper classes, as well as those more accustomed to the roughest poor; clever educationalists, able to conduct a high-school or to meet the requirements of a Government code, as well as women suited for simple evangelistic work; trained nurses, qualified in the best hospitals, as well as women who have done service behind the counter or in household concerns;—all are wanted, and for all appropriate work can be found.

Now we turn to enumerate briefly not the full qualifications of a missionary, but merely those essential points without which an offer

of service would not be entertained by those in authority, even with a view to a candidate's possible development under training.

First, as to *physical qualification*. A candidate must be healthy, and free from hereditary disease. Not all who can do good work in a temperate climate are fit to toil in the tropics. God is justified in cutting short any man's service, if it seems best to Him; but no Missionary Society would be justified in sending forth any one who, in all human probability, would speedily lose health, or even life itself, in the mission-field. Nor would it be right so to squander the money given in trust for God's work. But it is rarely well for a man to take it as certain that he is unfit for foreign work. It is a matter which should be put to the test. There is considerable diversity of climate, and some not able for one land can work well in another. Therefore it is best to consult an experienced and unprejudiced medical man, if possible, the family physician, and, unless his verdict is wholly prohibitive, to let the offer go forward, knowing that the medical officer or medical board of the Missionary Society will bar the way further on if necessary.

Secondly, as to *mental qualification*. No mental power is too great to find full scope in the mission-field, nor is any education too thorough to be a valuable equipment for work abroad. But we are dealing not with the *maximum*, but with the *minimum*, here. There must at least be evidence of fair power to acquire knowledge (even though opportunity for so doing may hitherto have been limited), and reasonable ground for believing that the acquisition of a language will not prove an insuperable difficulty. Experience has shown that men and women of moderate ability, who have not had previous educational advantages, can and do acquire languages as well as those who have had greater opportunities for study at home.

Thirdly, as to *character qualifications*. We do not here speak of those virtues which are part of "the fruit of the Spirit," but rather of that natural character fibre or texture which has great power in determining the best sphere for labour. A missionary's life is one of some hardness and frequent isolation. Therefore any one of a weak and morbid temperament, given to introspection, and continually leaning on others, would be most unsuited for it. Cheerfulness of disposition, endurance manifested under difficulties, and a certain force and robustness of temperament (which may nevertheless exist side by side with gentleness and sensitiveness) are very essential to a missionary. These things may be much developed and strengthened in the discipline of life, but the one who markedly lacks them should not think of a missionary career.

Fourthly, as to *spiritual qualifications*. It can never be too clearly emphasized that real spirituality is essential in every missionary candidate. He must have grasped the finished work of Christ for him, and know something of the Holy Spirit's work within him. He must be alive unto God through Jesus Christ, in order that he may go as a living soul to men dead in trespasses and sins. And he must have evidenced this spiritual life by (a) careful study of the Word of God; (b) honest and prayerful endeavour to lead other souls to the know-

ledge of salvation; and (c) loyal attachment to that section of the Church of Christ to which he belongs, manifesting this by an intelligent comprehension of the form of her services, and the distinctiveness of her doctrines, and by steadfast attendance upon the means of grace, especially the Holy Communion.

Now as to (a) it is manifest that while the standard for a *missionary's* Bible knowledge can never be lowered, that for a *candidate* must vary according to his previous opportunities. At least an intelligent *outline* knowledge of the Old and New Testaments, and of the *general* teaching of the epistles is essential, together with thorough soundness in the faith, and some idea of the proportion and Scriptural basis of the leading doctrines. The men and women who have loved their Bibles, and have steadfastly searched them for hid treasure, will have every possible consideration given them, but where there has been neglect of God's Word, or merely a cursory reading of it, there is manifest unfitness for missionary work.

Neither can there be any hard-and-fast rule as to (b). Circumstances may have put active Christian work out of a candidate's reach, and there may be no humble joyous record of souls pointed to the Saviour and now living to His praise. But what has the *aim* of the young Christian been? Have scanty opportunities been seized? Have the souls of friends, or fellow-students, or fellow-workers been sought after with prayerful tact? Has there been obedience to the inner promptings of the Holy Spirit as He suggested a word to one or to another? Or has the spiritual life been dwarfed and selfish, not seeking outlet? This, rather than a record of successful service, is the test. For unless men and women have sought for souls at home, it is little likely that they will do so abroad.

As to (c) it is readily seen that the requirements would vary according to the Missionary Society selected by the candidate, but it is safe to say that most societies, and certainly all those connected with the Church of England, are agreed in regarding steady attachment to one place of worship, and frequent and reverent use of the means of grace, as a most important indication of spiritual life and vigour.

If after careful thought and continued earnest prayer, it still appears that God's call is upon a man for the foreign field, what step should be taken next?

First, he should accept the call from God. It may be incomprehensible; the way may seem closed;—none the less, let the call be accepted, and let the "Yes, Lord" be final and unflinching, an assent for ever to the Will of God, as far as now seen, and so far as it may in future be revealed.

Secondly, let the matter be tenderly and prayerfully laid before those members of a man's family who are immediately concerned in his actions. Great love and compassion will be needed if they have not yet realized that God is calling one from among them for this work. The strong ties that bind parents and children, brothers and sisters, husband and wife, need to be kept in mind. If open opposition meets a candidate, let him pray and wait. If a parent's prohibition bars the way, let a loving Christ-like spirit of submission be manifested, but let

earnest prayer for an open door be maintained. If consent is given and a man is set free, let him thank God for the grace vouchsafed to his dear ones; they have made a surrender greater, it may be, than his own.

Thirdly, let the vicar of the parish, or any sympathetic, missionary-hearted friends be consulted. There will probably be questions which they can help to settle, and their sympathy and prayer will be a strength.

Fourthly, let the candidate write frankly and fully to the Committee of the Missionary Society under which, after careful consideration and prayer for the guidance of the Holy Spirit, he feels he could most suitably work. Thenceforth he will have their counsel, and will naturally take action in concert with them.

So far our statements have dealt only with those who are able to set forward towards the foreign field. But at any stage of this onward course the cloudy pillar may rest again,—for a month, for a year, for a lifetime,—and God's word to His servant may be no longer "Go," but "Stay." Manifest impossibilities, physical or family, may have stopped a man at the very outset, or he may have been checked only on the very borders of the mission-field. But, if he has been true and real in his walk with God, there has been no mistake about the call. God's word was, "Go;" it was a true call, and had a full and glorious meaning, which some lose entirely when God's "Stay!" comes athwart their course. Such fail to remember that while many workers are needed for missionary work abroad, others are needed for this same great cause at home. If all whose hearts God had touched, all whose ears He had opened to hear his "Go!" were really sent forth by Him, the Church would sink back into slumber. He holds some here to be the base of His fighting army, to keep up their supplies, to send them reinforcements, to tend their wounded and to cherish their weary who fall back from the field. There is an essential part of foreign missionary work which can only be done by those whom God has placed at home. There are sermons to be preached, secretaryships to be filled, Unions to be worked, books and papers to be written and issued and circulated, candidates to be trained, funds to be collected, sales to be organized, needlework to be done. Most of all, there is need for constant, earnest, believing prayer,—for the world, for the missionaries, for the Native Christians, for candidates in training, and for the Church of Christ that she may arise and shake herself from the dust. It is because He needs His servants for such work as this that God's "Go!" is often merged into that subsequent mysterious "Stay!"

But further than this, a man who has honestly faced the question of foreign service, and then, not by his own preference but by God's plan, been kept at home, will see the home work in a new light. He may go back to the same place, the same people as before; the change will not be in his circumstances but in himself. The value of one soul, whether English or African, will have risen beyond measure. The parish, or district, or Sunday-school class will appear as part of the mission-field, and souls will be sought as great spoil. Sympathies

expanded to embrace the world will ensure a wider and deeper view of every local problem. Prayer drawn out and exercised for those distant will lay firmer hold in faith for those near at hand. Knowledge of the conquests of the Cross in heathen lands will stir expectation of like victories at home. Missionary illustrations will give living interest to sermons and lessons, putting fresh point on well-known truths.

The streets and alleys of our great metropolis cry out for the ardent proclamation of the Gospel in the power of the Holy Ghost. If a man's place is there, in God's name let him spend himself out in seeking precious souls, remembering that the Evangelization of London is part of the Evangelization of the world. But ever let the men who have had the Divine call clear upon them pass on to others that summons to the foreign field which has come home to themselves; let them speak as those who *would* go to those who *could* go, seeking to transmit to others that inspiration which has kindled them, striving to put before others that vision which has melted their own hearts.

AFRICAN NOTES.



ANCIENT Egyptian Habitations.—A new mine of archaeological discovery has, it may be said, been opened up in Egypt, promising to yield important results. This has been the work of Mr. Flinders Petrie, a distinguished English archaeologist. An account of this was recently given at the meeting of the French Congress for the Advancement of Science, held at Pau. M. Emile Cartailhac made the communication; *L'Afrique* gives an abridged account of it. Mr. Petrie, in place of exploring the sumptuous ruins of Egypt, has betaken himself to the study of the ruins of the ancient habitations of the people. He found almost intact the city of Kahun, inhabited for a century by the workmen builders of a celebrated pyramid of the twelfth dynasty (about 3500 years before our era). In this abandoned city there are many precious details to be found of its life, industry, local commerce. Flint is found commonly employed, copper more rarely, bronze only appears later. From this and other explorations Mr. Petrie gathers that flint was for a thousand years one of the primary articles of industry. How far this may be, may still remain to be proved; meanwhile a valuable mine of research is opened up, and may issue in still more valuable discoveries as to life and usages in ancient Egypt.

The Coptic Church.—It seems that the Coptic Church is at present in a serious crisis. The *Missions Catholiques* furnishes us with some curious information regarding this (*M.C.*, October 28th). It is known that the Coptic Church has large resources, but the clergy are said to have made considerable dilapidations as regards these. The leading men of the Church were thus led to get a Commission named to administer these resources; the Patriarch presiding, but the majority being laymen. The members of the Commission have not agreed, however, and one of them, Boutros Pacha, insisted on the Patriarch's resignation. This was declined, but sufficient influence was obtained with the Khedive to procure the deposition of the Patriarch, who has been consigned to a convent in Upper Egypt. In consequence, the Patriarch has issued a sentence of excommunication against his persecutors, and the clergy have rallied to his cause, while the laity generally are for the

Commission. Some conversions to Rome, it is said, have already taken place, but there is the usual obstacle. "Protestantism is more likely to benefit by this division, thanks to its immense resources." We are informed in another number that since 1877, spite of schismatics and infidels, numerous Catholic schools have been established, where thousands of children learn with avidity the French language, and love France, of which they have heard so much, and of its "inexhaustible charity towards the poor people of the East." We trust the British and American Churches will take the hint and use their efforts to evangelize the Coptic Church.

Eastern Sudan.—The Eastern Sudan is by no means in repose, nor will be under the rule of the Khalifa and the Dervishes. Osman Digma's recent attack at Soukat is an indication of this. This cost him 100 men, and he has since retired to Amet. He was there, the Egyptian War Office reports, 6th December last, waiting a reinforcement of 650 men whom the Khalifa was to send him, and with this aid he intended to attack Tokar, the Khalifa meanwhile sending other forces to attack the outposts of Kassala and to menace the Italian military post. Further north the Dervish force is said to have been strengthened at Dongola, and 300 men are reported as having been sent out to attack the wells lying between Abu-Hamad and Korosko. What new inspirations may have suggested their movements it is hard to tell, but they may embarrass the Egyptian Government.

German East Africa.—The report of the German African Colonial Company, laid before the Imperial Diet, is, we think, satisfactorily moderate in its terms, and in harmony with the philanthropic views to which Germany stands pledged in Africa. As regards the administration, it would not have it rest on a military basis. A country larger than Germany, with 400 miles of sea-coast, cannot be ruled militarily with some 1200 local troops and 400 police. It must cultivate, so far as it can, conciliatory and friendly terms with the natives and devote itself to the arts of peace. The caravan routes to the interior should be, they recommend, guarded carefully, attention being specially paid to Lake Tanganyika and the outposts there, where there is the chief danger of slave gangs. Germany is committed, the report states, by the Brussels Conference to fulfil international obligations in putting down slavery. In *Central Africa* we notice a friendly tribute to this attitude of Germany as regards slavery. The Rev. G. Dale refers to the good influence of Baron St. Paul and the German authorities. The Baron told him that if a slave did not consent, no master could sell him, and that any slave can redeem himself. He said that on his return from Kilimanjaro over 100 slaves availed themselves of the offer, redeemed themselves and received letters of freedom. He has also refused any of the Sultan's slaves permission to be carried to Zanzibar against their will. Mr. Dale is convinced that the Germans are thoroughly in earnest in civilizing their sphere. Kilimanjaro seems now in a more settled condition. Captain Johnson is at the head of the expedition there, with 160 men under him. In Usagara a caravan was attacked by the Wahhees, the German lieutenant in command killed, with some German soldiers and a number of Natives. Two thousand loads of merchandise, it is said, were plundered and the rest burned. This is one of the sad casualties of war, but Germany will win in the end. The exports and imports into German East Africa amount, it is said, to 16,000,000 marks; the Customs, with the Imperial contribution added of two and a half million marks, meet the expenditure.

Nyassaland.—Nyassaland has now its Bishop, the Rev. Wilfrid Bird

Hornsby, an event on which the Universities' Mission and the diocese may well be congratulated. Mr. Hornsby studied at Brasenose College, Oxford, where he took his degree in 1875. He has already had some Mission experience at the Oxford Mission, Calcutta, and has for the last seven years been Incumbent of the parish of St. Columba, Sunderland. His diocese will have its centre, we presume, in the island of Likoma, where so much Mission work is being now carried on, and it is to be hoped the island may prove as an Iona to the adjacent shores and territories. We regret to notice that recent accounts from Lake Nyassa are by no means favourable as regards the Arabs and Natives. "Slave-dealing Arabs," Dr. Cross informs us in the *Free Church Monthly*, "are predominant all over the country. They are a powerful factor both east and west of the Lake; they occupy large villages between Bandawe and Karonga, and at Mpata are predominant. In the German sphere of influence they are also powerful. There is among them a growing feeling of dissatisfaction as regards the new European influence. There never was a time known in the history of the Lake when so many guns and so much powder was in circulation." Numbers of dhows are constantly crossing. "It is sheer madness," Dr. Cross adds, "to think of ruling so vast a territory with seventy Sikhs and a handful of Europeans." *L'Afrique* writes that "a telegram from Zanzibar (26th October) states that one of the Universities' Missionaries, in returning from Lake Nyassa to the coast, met an Arab caravan of about 2000 persons on their way from Lindi to Lake Nyassa. The caravan had a large amount of powder, many guns, and a cannon. It was feared that these war materials were intended for the chief of Makotchira, who massacred last year Captain Maguire and two other Englishmen." We give this statement with due reserve.

The Chindi route seems to be generally used now as a way of access to Lake Nyassa, the Germans also availing themselves of it to reach the upper part of the Lake which belongs to them, with the territories further to the north. Major von Wissmann was, by late accounts, on his way by this route. His expedition was divided into two parts—one to reach Lake Nyassa at the end of October last, the other in March of this year. Mr. H. H. Johnston was to aid the expedition by providing waggons and draught cattle for the road from Katunga to Matope, Major von Wissmann, on the other hand, giving the use of his field railway for transport. It is to be hoped that these German steam vessels, with the British gunboats, may, in the future, perform in some measure the duty of Lake Police, by stopping the slave traffic.

Mashonaland.—The report of the British South Africa Company and the speech of the Hon. Cecil Rhodes in the City are favourable as to the progress of Mashonaland. The influence of the Company extends over some 750,000 square miles south and north of the Zambesi. Concessions have been obtained in the Barotse country and in Gungunhana's territories, but these have not yet been occupied; in the latter case the claims are, we believe, disputed by Portugal. North of the Zambesi the Company possesses healthy bracing regions. Dr. Livingstone found them invigorating, and Mr. Joseph Thomson gives the same testimony. The territory in Mashonaland is now under the superintendence of Dr. Jameson, who has effected important economies. There are now some 3500 settlers in the country, the military pioneer force has been in great part discharged, and its place will be taken mainly in the future by a volunteer force. Some 1250 licenses have been taken out from the Company, 321 for prospecting. There are now five principal centres of trade and commerce, further mining rights have been obtained, and valuable agricultural concessions acquired. A number of Boers in the colony are no

longer trekkers, but abiding tenants. Some 400 ounces of gold have been shown at Cape Town, taken from the Salisbury reefs. The expenditure last year was 33,528*l.*, Lobengulu receiving monthly a hundred sovereigns in gold, and 11,566*l.* being included in this outlay for public buildings. The income amounted to 14,188*l.*, but it is expected that when the Beira Railway is completed, the colony will be self-supporting. As regards the Beira Railway fifty miles have been surveyed, and thirty-five, it was hoped, would be opened by Christmas, 1892. Mr. Rhodes proposes, with the help of friends, to continue the telegraph northwards *via* the Zambesi, Nyassaland, the Tanganyika to Uganda, and ultimately to Wadi Halfa. The existing telegraph from Cape Town to Salisbury is 1750 miles in length. As regards the railway, Lord Ripon has stated, on the part of the Government, that they will aid in its extension from Vryburg to the boundaries of Bechuanaland.

Barotse Valley.—Very little is known, or at least, has been written, regarding the Barotse valley, situated on the north side of the Zambesi, or in part north-east where the higher waters of the river bend to the north. It is a swampy feverish region, inundated three months of the year by the overflow of the Zambesi, which, on retiring, leaves masses of decayed vegetation exposed to the sun and exuding malaria. Even in the driest seasons its depressions are marsh lands. *Regions Beyond* describes the country and, which still more deserves notice, the Mission of the veteran Coillard and his fellow-workers, holding forth there the Word of Life. M. and Madame Coillard's names are known to many of our readers. Madame Coillard died in the autumn of last year, and the veteran missionary is thus alone. It is some seven years since M. and Madame Coillard migrated to the Barotse valley, after a long and useful residence in Basutoland, the beautiful Alpine region of South Africa. There they had devoted twenty-four years to the Mission work of the Paris Society. Some of our readers may recall the visit of Serpa da Pinto to M. Coillard, the hospitable reception given by the missionary, and his grateful notice of the kind attentions received. This new field on which the missionaries entered, had little moral or natural attractions. M. Coillard says of it: "Slavery has dried up natural affection, infanticide is too common an occurrence to shock anyone, the family can hardly be said to exist. The whole land is a Sodom, and the benighted people, whose conscience is dead, literally glory in their shame. Three stations have been occupied by the Mission—the chief of which is Sefoula, where M. Coillard labours—the other stations are lower down the river. There are now some Mission converts, among others, Litra, the king's son, one of M. Coillard's most promising pupils. Not satisfied with what he has achieved, M. Coillard desires to establish a Mission at Lialui, the capital of the country, where the king resides. To take up his residence there would be dangerous to the health of any young missionary, and therefore M. Coillard, the veteran pilgrim and soldier, proposes to leave his present home and to enter on this new enterprise himself. There is little nobler than this in the annals of Missions.

Madagascar.—The *Missions Catholiques* (Oct. 21, 1892) gives a very glowing account of the triumph of the Jesuits in Madagascar. In 1861 they first reached the coast at Tamatave; there was then no Catholic in the island. The number of converts now exceeds 130,000. They have built a magnificent cathedral, which is the pride of Antananarivo. They have besides 300 churches and 414 stations scattered over the island. To these churches are attached numerous schools, where 18,000 children receive the instruction and education

of numerous frères, of the Sisters of St. Joseph de Cluny, and of 640 native teachers. They have built industrial schools. They possess at Ambohipo a flourishing college. They have in the island four dispensaries where medicines are administered to all gratuitously. They have established a house for lepers at Ambahivoraka, and propose another establishment at Betsileo. They visit the prisons, engage in literary work, and have a vast press at Tanariva. They have also constructed an observatory and have issued an excellent map of Madagascar. It is added by the *Missions Catholiques*, "Do they receive of the French Government the generous aid the Protestant missionaries receive of theirs? They depend entirely on the alms of the faithful." So, of course, do the Protestant Missions. How comes it that a journal such as the *Missions Catholiques* is so little informed as to Protestant Missions? how is it that intelligent Roman Catholics allow such random statements to be foisted on them? The successes of Roman Catholic Missions in Madagascar, it may be safely said, cannot compare, either in extent or depth, with the nobler triumphs of the L.M.S., the Friends, the S.P.G., and the Norwegian Mission.

Madagascar as a French Colony.—At a recent influential meeting at Rouen, in support of French commercial interests, it was stated that the European Powers, to escape a commercial crisis, must create outlets for their trade. In Madagascar the French Colony was at a standstill from inadequate grants for French emigration. Progress was also interfered with by the British Religious Societies. These Societies are especially the frequent subject of French vituperation. Since France obtained Diego Secarez, to the north of Madagascar, with the right of having a representative at Antananarivo, her efforts have been assiduous, and at last, as regards England, successful in having her Protectorate recognized. British subjects are now in the position that their claims must be presented through the French authorities, and yet as such, on the other hand, the Madagascar Government refuses to recognize them. France, it would seem, is ever on the alert to strengthen her position, and we refer to this mainly because of the disastrous results which seem probable both to British Missions and to the Malagasy themselves. France has lately, as soon as we took possession of Adabra, to which we have legitimate claim, hoisted its flag on the "Iles Glorieuses," and its squadron, sailing southward, has then, it is said, taken possession of St. Paul and Amsterdam, islands claimed by Britain. The prospects of Christian and Protestant Madagascar are of a sufficiently saddening character.

The Congo Free State.—The present state of affairs in the Congo State shows the need of proper measures of defence to safeguard commercial enterprise, and still more to carry out those international arrangements agreed to by the Powers at the Brussels Conference. It is now confirmed that M. Hodister, Lieutenant Mickels, M. Noblesse, and some four or five additional European agents, have been cruelly murdered. They were on their way to establish factories at Ribu Kassongo and at Lomarie, &c. The details are of a ghastly description. Some of them, after being tortured and murdered, were eaten by their captors. By last accounts, also, Captain Jacques, of the Belgian Anti-Slavery Society, had been attacked at Albertville, and a rival fort erected. He, with M. Joubert, were making what defence they could, but would scarcely be able to hold out without reinforcements. It is satisfactory so far, in this aspect, that the railway on the Lower Congo is advancing, as by it, when completed, a surer line of defence may be established for traders and others. Major Thys, Administrator of the Congo Railway, *L'Afrique* informs us, "has lately returned,

giving exact information as to progress made between Matadi and Léopoldville. A few months ago the works only extended to some eight kilomètres out of the 400 to be constructed. When he left the Congo, fourteen had been completed, including a bridge over the Lomposo, an object of great wonder to the Natives. When eight kilomètres more are finished the works will be rapidly carried on through a level country. At present there are some 30,000 porters employed in carrying goods on this line of road; the carriage lasts about two months, and costs some three millions of francs per annum; this leaves a good margin for railway profit hereafter. Turning again to the north of the Congo State, we are informed from Brussels, that the expedition of Van Dem Kerckhofen, which it was stated some time ago was marching on its way to the old Equatorial Province of Wadelai, has now reached Lado, on the Nile. It is disputed as to the numbers of the force which has arrived; it has been probably exaggerated. They are waiting, it is said, instructions, which they are to receive when Captain Christiaens joins them with his caravan. The dispute with France as to the north-east frontier continues. It is said that negotiations are still being carried on betwixt Belgium and France on the subject. The ultimate decision will very much depend on the action of the British Government, as Belgium cannot alone very well stand out against France. While on this subject we may notice that French Congo, on its north-west frontier, is seeking to find its way to Lake Tchad by the Shari river. Germany here opposes, however. The *North German Gazette* says that the Hinterland of Germany includes access to Lake Tchad against French encroachment. France would make the Shari the line of demarcation, but Germany affirms that the Shari flows west of the French line of division, and they will not agree to this.

Guinea Coast and Sudan.—There is not much to notice as regards the British possessions here. The Oil Rivers District is making important progress which, both for the sake of commerce and philanthropy, must be a subject of congratulation. The new British Administration in the Oil Rivers has proved a success. There is now a complete fiscal administration, Sir C. Macdonald stated in a recent speech. This is under British officers with thirty-four Native officials. The imports for the year ending last July amounted to 748,423*l.*, the exports to 780,137*l.* This in all exceeds a million and a half sterling. Matters have settled down now as regards the Egbas and Yorubas. The way for trading to the interior seems fully opened up, and it is stated that there is to be a mercantile service between Lagos and Abeokuta by way of the Ogun River. We shall now have the French as our near neighbours, but this is a subject of congratulation when we think of the horrors of Abomey and Kana—those Infernos of the Dark Continent. The French flag has been hoisted on the coast towns, Whydah, &c., and it is said that General Dodds, on returning to re-establish the interior on a sound basis, intends to have three centres of administration. As the King of Dahomey had often disputes as to his claims in the Yoruba Country, France will no doubt claim these as hers. It will need firmness on our part to hold our own in the much-coveted Sudan and its surroundings. By last accounts M. Mézon has reached Hi on the Benue, without encountering British treachery. He will soon reach Yola to resume his negotiations with the chiefs in these regions. M. Monted has successfully accomplished a two years' journey, extending from Senegal, the Sudan and the Sahara to Tripoli, which he has no doubt reached some weeks ago. He left France in 1890—passed by Say, where he concluded a treaty of Protectorate—is said to have succeeded in his mission at Kano, one of the capitals of Sokoto, visited

Kuka, the capital of Bornu, where he resided four months. Whether he succeeded where the British Company failed remains to be seen. At Murzuk he had a cordial reception from the Turkish authorities. Remarkably enough, just at this time also the Taareefs of the Sahara, the long inveterate enemies of the French, have sent a deputation of nine warriors to Algeria; these were conveyed to Algiers where they had a cordial reception from M. Cambon. It is hoped that they may yet become allies of France. They lived formerly by the traffic of the caravans, which has latterly in great part failed them; they may hope to profit by commercial relations with France. Further to the west and to the north of Senegal, France is also at work. *L'Afrique* informs us that M. de Lamotte, Governor of Senegal, has entrusted the mission of surveying the regions separating Senegal from the mountainous districts of Aderer, to M. Leon Tabert, who has already explored a part of the Moorish territory. A treaty has been made with the King of Aderer, binding France not to interfere in internal matters, but to live in perfect amity. The king is to make no similar treaty with any foreign power. What rights Spain may have, or what claims here to the Hinterland, we do not know. Aderer, if in French possession, will occupy an important place.

Cardinal Lavigerie.—Cardinal Lavigerie is a personality not to be overlooked in the study of the African question of the day. He died at a villa near Algiers in his sixty-seventh year, having been born at Bayonne in 1825. He was educated at St. Sulpice, and is said to have displayed brilliancy of talent, so that he might have been a theologian of eminence, a distinguished littérateur, or a brilliant canonist. His reputation probably won for him the office of Professor of Ecclesiastical History at the Sorbonne. He was then appointed on a special mission to the East, we believe during the Lebanon rising, and this gained for him an honourable position. He was afterwards appointed to the See of Nancy, and later to Algiers, the great scene of his work during some twenty-five years. He originated the Mission of the White Fathers and also that of the White Sisters. He established later the armed Brethren of the Sahara—an institution almost mediæval in its character. The sphere of his mission work became ever more widely extended, beginning with the Sahara and the Sudan, and then extending, it is said, at the request of Pio Nono, to Nyanza and the Congo. It latterly included also Tunis and Tripoli. The *Missions Catholiques* thus describes his extending work: "From Algiers there went out those caravans of apostles, who to the heart of the mysterious Continent carried everywhere the love of the Church and of France, continuing, in spite of the latter herself, her rôle of a Soldier of God." When France assumed the Protectorate of Tunis, Cardinal Lavigerie, from all accounts, did her important service. "France," the *Missions Catholiques* says, "owed to him, more than to any other, Tunis, that pearl of Africa." In 1882 he was made cardinal. It was in 1888 he visited London to fraternize with the Anti-Slavery Society, and to assist in preparing the way for later Anti-Slavery proceedings, which culminated in the end with the Brussels Conference. It seemed a somewhat strange episode his attempt later to reconcile the Church and the Democracy of France. To us it does not seem so mysterious. A great future is dawning on Africa. Who shall win the Dark Continent? Rome would gain it to Roman Catholicism, France would establish by means of it a world-wide Empire—like the old Latin—a French-African Empire consolidated with Europe. Hence the French Democracy lend their aid willingly to the missions of the Church, and the Church, on the other hand, promotes the French Imperial cause.

J. E. C.

INDIAN NOTES.



THE *Bombay Guardian* notes the inauguration at Poonah of an admirable door of hope for the Indian widow, "that most unhappy of all unhappy beings," in the shape of an institution, the child of the generous philanthropy of Pandita Ramabai. A site secured, and sufficiently secluded, buildings spacious and airy, indicate the happy initiation of the Sharada Sadan. A dedication and thanksgiving service on the morning of July 26 was participated in by a few Christian friends and well-wishers, and in the evening an assembly more distinctly Indian met in the schoolroom in honour of the occasion. "The widows themselves," we are told, "an interesting company of all ages, furnished the major portion of the entertainment" of songs and recitations. Surely this is an age of miracles and an era of advance. Were ever such things told of in India before?

The same Indian journal notices the work of Mrs. Sorabjee at the Victoria High School, where there are 150 boys and girls of varied castes and nationalities studying together. The objective of Mrs. Sorabjee is "to teach the best of everything in the best possible way." There is no room for uncertainty in the minds of the parents of the children that the character of the school is distinctly Christian. It is a temptation to inquire, when considering Pandita Ramabai's and Mrs. Sorabjee's works respectively, why has the Zendavesta after its thousands of years of existence, and after its centuries of occupation of India, never brought forth such fruit as this? Does the history of the influence of the Zendavesta sustain the attribution to it of such singular spiritual illumination? Is it possible that this fountain should enrich with its spiritual munificence the soil of Israel and fail even to fertilize its own?

The *Kaukub-i-Hind* calls attention to the progress of the Gospel in Bulandshahr. It even describes that progress as phenomenal. It mentions one most interesting fact, that a Mr. T. L. Ingram, an English barrister, is the owner of forty-two villages in Bulandshahr Zila, and in these villages he carries on mission work at a cost of 2700 rupees yearly. A very intelligent Bania, a village grocer, has been recently baptized, and will, it is hoped, shortly undergo theological training with a view to qualify him for trafficking in Gospel merchandise.

The *Punjab Mission News* very properly calls attention to the silence of forty Indian vernacular papers on the subject of the recent investigation into Liverpool Mohammedanism. The silence of these journals as to the investigation in question is the most distinct and unmistakable expression of their opinion regarding the prospects of Islam in the chief seaport of Lancashire.

Batala will ever be connected in Christian remembrance with the names of our revered missionary toiler Miss Tucker and of Mr. Baring. The birthday was duly celebrated by the opening of the new City Mission School, being the gift of the latter. The school has been in the past not inappropriately designated "The Plough." On its new site we trust that it will no less distinctly indicate its claim to be regarded also as "The Sickie." It is a very handsome one, standing hard by the Aitchison Gate.

Attention has of late been invited, and most properly, to the circumstances of the young men of the Province of Bengal, who come up for the course and examinations of the University of Calcutta to the number of some 4000.

The Government has provided them with ample educational advantages on the model of the University of London ; but the efforts of Sir Charles Elliott are directed to some remedial measures in the matter of the housing of this large number of Hindu youths. It is in such efforts that the best side of the English rule in India is seen. It is when the rulers who administer in the name of the Empress-Queen manifest their Christian solicitude for the moral as well as the intellectual well-being of our Indian fellow-subjects, that the benefit and blessing of the English *Raj* are demonstrated. We fear, however, that such high and honourable solicitude for the condition of India's youth does not always find such distinct and emphatic expression as it has done in the person of the Lieutenant-Governor of the Province of Bengal.

The monks of Buddhism in Burma who have been the great and the only teachers of their countrymen seem to need education greatly themselves. They devoutly hold that "much study is a weariness of the flesh," though they are a long way from the end of "making of books," having scarcely yet, indeed, thought of the beginning of it. Indifferentism characterizes their theology. As to their practices in the monasteries, a paper published in *The Indian Magazine and Review* by a former missionary of the S.P.G. remarks that the less said about them the better. The writer of the paper can hardly be condemned as not in sympathy with any good that may be discovered in Buddhism. He speaks of it as the greatest religion, in his opinion, ever invented by man. With that remark we confess we are not disposed to quarrel, only that we would italicise the words *invented by man*. It sounds to us something like the thought of a man inventing an alkali, or new section of a cone. He might as well invent a planet as a principle, or a race as a religion.

The *Homeward Mail* takes ground of its own in its argument for the retention of Uganda. It cares apparently very little about the East Africa Company ; it also, perhaps naturally, takes no account of Christian interests concerned or of the well-being of the African races compromised by the action of the English Government ; but it does insist upon the advantages of Uganda to our Indian Empire. That such advantages are not remote contingencies it requires not much effort to perceive. For India, we believe, Uganda is incomparably more precious than opium, and may be many times more remunerative.

The question of sea voyages has long perplexed the caste conscience of the Hindus. Primarily such voyages are impossible to orthodoxy, but advantages of public employment are rather severe upon the religious principles of the Hindu. The rupee, however depreciated, has an omnipotence, even a divinity of its own. A letter of Babu Bunkim Chunder Chatterji to a distinguished fellow-countryman affirms that Indian society is practically bound by custom and not governed by Shastras. In the course of his contention he maintains that the Shastras of Dharma and the Shastras of Hinduism are not identical. Appealing to the irrefragable authority of Krishna in the Mahabharat, he cites his authority that "Dharma holds all. Hence it is called Dharma. That which affords protection to the people is Dharma." As he applies the epithet "adorable" to the abominable Krishna, we are not at liberty to question the orthodoxy of Babu Bunkim Chunder Chatterji. It seems to us, however, that, as he interprets the quotation from the Mahabharat to justify sea voyages on the ground that Dharma justifies anything beneficial to man, by parity of reason Christianity itself finds herein ground of highest justification. There is one very suggestive statement in his communication which we must not omit. "To change custom, no other means is left open to us except such

as has an intimate bearing upon the religious and moral advancement of the community. It is this general advance in the community which accounts for the present agitation in connexion with the sea-voyage question." From so orthodox a Hindu as a believer in Krishna must be, this statement is not one without unusual evidential force and strength of suggestion as to the influences of Christianity in operation in the heart of our Indian Dependency.

It is an interesting fact that there is a missionary paper in India fifty years old. The Anglo-Marathi *Dnyanodya* has this year celebrated its jubilee. The significance of that fact will not be thrown away upon our intelligent readers. Among the extracts from its earliest issues which it, after the manner of papers, inserts, the following is of interest, being resolutions passed by the Bombay Brahmans on September 14th, 1843 :—

1. "No Brahman shall ever attend the school of the Christian missionaries to learn their religion or to hear their instruction, nor shall they allow their children, nor any under them, to attend their schools; and if any Hindus revile their own religion, or preach the Christian religion, means must be taken to prevent their doing so.

2. "All Brahmans must follow the above rule; and whoever does not follow it must be regarded as outcaste."

The counsel of these Indian kings has not in these fifty years prevailed, nor have their menaces sufficed to stay the incoming of the flood of Christian light. The *Dnyanodya* is justly joyous in the contrast that it finely draws between the India of 1842 and the India of to-day.

The *Indian Magazine and Review* supplies us with the text of the exhortation given to the English Commander-in-Chief by the Buddhist Archbishop on his duty as a ruler. The Buddhist Prelate bids the English ruler to be kind to everybody under him, regarding everybody as his own flesh and blood, his own children. Except for the startling novelty of such an idea to a Christian Government, its phenomenal character as a new revelation of morality, there is perhaps not much to be said. But the quality of W-pay-ka which he commended to Sir Frederick Roberts in a ruler is singular. It is "discrimination and moderation in dealing with those who offend, remembering that they are fated to be bad, so do not punish them as though they could help it." The Buddhist Primate had certainly authority for his utterances, and seems to have been not without a suitable measure of confidence in consequence; but whether the Commander-in-Chief in any of his military or civil departments of administration will be disposed to administer discipline in submission to the theories of fatalism is a matter which may cause some measure of disappointment to the Archbishop.

A paper in the *Madras Christian College Magazine* details at length the Mantravâdoms of Malabar. Under this designation may be grouped all the departments and details of magic and spiritualism with anything and everything usually understood by the "black art." Malabar appears to be noted as pre-eminently the home of all such dark dealings. It enjoys an extensive and very ancient literature. Some families appear to be entrusted with the honour and sanctity of the trade secrets of the nefarious cult. So true it is that wherever the plant of grace has not asserted itself the soil of the human soul grows rank with noisome and pestilential moral vegetation. The writer of the article in question informs us that in Malabar vaccination is regarded with abhorrence as opposing a bar to the sacramental efficacy of their demoniacal charms and influences!

G. E.

THE MISSION-FIELD.

WEST AFRICA.

THE 30th Annual Report of the Sierra Leone Pastorate Auxiliary Association was presented to the members on May 11th, at the Wilberforce Memorial Hall, when the Bishop of Sierra Leone was in the chair.

The financial report was very satisfactory. In 1891 a surplus was reported for the first time for some years previous; it amounted to 71*l*. In 1892 the surplus was 359*l*. 3*s*. 9½*d*. This result was all the more gratifying inasmuch as no contributions had been received for the last quarter of the financial year from four of the pastorates whose incumbents have formally repudiated the constitution of the Sierra Leone Church. The reports from several of the districts were encouraging, as regards attendances at services and meetings exceedingly so, and evidences of a work of the Holy Spirit are found here and there. The Anniversary Sermon was preached by the Rev. T. C. Nylander from John xiii. 35.

Canon J. Taylor Smith and the Rev. W. J. Humphrey arrived at Freetown, Sierra Leone, on October 27th.

The Bishop-Designate of the Niger and Mrs. Hill and Miss Warner reached Lagos on October 8th; Mr. H. Proctor proceeded to the Niger without landing, and arrived at Onitsha on November 4th. Mr. Hill proposed to hold a Conference at Lagos, and several European missionaries and Native clergymen, including Archdeacon Crowther, were invited to visit Lagos from the interior Yoruba and the Niger stations for this purpose.

On October 10th a missionary meeting was held in the Faji schoolroom, Lagos, under the chairmanship of the Rev. Isaac Oluwole, Native Headmaster of the Lagos Grammar School. The Revs. H. Tugwell and Nathaniel Johnson gave an account of their recent tour in the interior (see *Intelligencer* for December, p. 919), where they had everywhere met with a welcome, and had had opportunities of instructing thousands with the help of lantern slides. They dwelt on the need of evangelists. Mr. Johnson said that "in only seven of eighteen large towns in which they had spoken were there Christian workers. He wished the people of Lagos could see the distress among the teeming millions around them. Darkness covered the earth and gross darkness the people. He wished they could see Ilesha with its large and hideous idols, an idol to every house. He wished they could see how poor people were trodden down by chiefs, how might triumphed over right, how poor women fled into the bush in fear when a man met them on the road. To see these things would stir the hearts of the Christian men and women of Lagos. The present was the time for work. Who would go? Could we shut up our bowels of compassion? 'How shall they hear without a preacher?' The Mohammedans were pushing forward; they were putting up a mosque at Ijebu. It would be a good thing for well-to-do men to take up single stations and support them. It would be good for ladies to collect funds. But the great need was for living agents. If they tried to go, God would help them. To fulfil the Master's command to 'go' was an absolute necessity."

Two young people of the Rev. N. Johnson's congregation in the parish of Aroloya volunteered for Mission work after a sermon which he preached on his return from the tour referred to above; and the Lagos Church Missions Association has resolved to take up three stations in the recently opened Ijebu Country, viz., at Ijebu Ode, Sagamu, and Iperu. Mr. Tugwell started on October 27th for Ijebu Ode, accompanied by the Revs. M. A. Dodds and I. Oluwole, seven students of the Training Institution, and two agents of the Lagos Church Missions Associa-

tion, to be stationed in that town. Contemporaneously with these indications of a growing interest in missionary work, an increasing sense of responsibility for the maintenance of the pastoral agencies in Lagos itself is being manifested. A special appeal on behalf of the funds of the Pastorate Association elicited contributions amounting to 300*l*.

The Rev. T. Harding arrived at Lagos from Ibadan on October 21st.

The announcement was made in the *Times* of November 16th that the roads to Abeokuta had been declared open.

EASTERN EQUATORIAL AFRICA.

Mr. Briggs arrived at Mpwapwa on October 1st, and went on to Kisokwe two days later. The Rev. J. C. Price writes, dated October 19th, "The Wahehe have been fighting in Usagara again this year. They killed the German officer, and destroyed lots of villages. Now they talk of coming to Mpwapwa. They cannot, however, do anything more than our God allows them to do. I am not in the least anxious."

Letters from Uganda will be found on a previous page. The new church at Mengo was opened on Sunday, July 31st, the congregations numbering over 3500. It was decided a few days later by the missionaries that the tombstone of the late Mr. Alexander Mackay should be fetched from Usambiro and placed in the new church. Mr. J. Roscoe and Mr. F. C. Smith were in Busoga, at the village of the chief Luba, in August, the date of the last despatches to hand.

PALESTINE.

The Thirty-second Conference of the Palestine missionaries met at Jaffa from November 7th to 10th. On Sunday, the 6th, Arabic sermons were preached by the Revs. T. F. Wolters and Ch. Fallscheer, and English sermons by the Revs. C. H. V. Gollmer and J. Zeller.

NORTH INDIA.

The Conference of North-West Provinces missionaries met at Lucknow from October 26th to 28th. Tuesday, the 25th, was observed as a "quiet day," and the Rev. H. D. Williamson gave three addresses on "Believers as Brethren, Servants, and Friends of Christ." The Rev. G. B. Durrant attributes largely to these devotional meetings at the opening of the business proceedings of the Conference the spirit of harmony and brotherly love which prevailed among the members throughout the session. We regret to learn that Mr. J. W. Goodwin, one of the Band of Associated Evangelists among the Gonds, has been seriously unwell. He was sent to Srinagar, in Kashmir, where he much benefited under the skilful care of Dr. A. Neve.

PUNJAB AND SINDH.

The *Locksley Hall*, on which the Rev. R. Clark, Mrs. and Miss Wigram, the Rev. C. H. A. Field, and Miss J. Dauble travelled, arrived at Karachi on November 18th. Mr. Clark wrote:—

Through the good hand of our God upon us, we have arrived here safe and well this morning. The *Roumania*, which left the same Birkenhead dock one tide (or twelve hours) after we did, and which was just behind us, was totally wrecked soon after leaving Liverpool, and most of its passengers and crew were lost. Some of our passengers spent their last evening at home with some of the passengers of the

Roumania at the Birkenhead Hotel. Mrs. and Miss Wigram and Miss Wright are well, as, thank God, we all are. Edmund Wigram met us, with Mr. Ball, this morning. My wife has been very ill with fever. I hope the fever has left her, but she is very weak. I leave, with my daughter, this evening for Amritsar. The Wigram party will remain here till Monday, and then go on to Hydrabad. Mr. Rice is here from

Peshawar, on his way home on sick-leave. The fever has left him, but the change home is said to be necessary.

Dr. and Mrs. Pennell passed through here yesterday on their way to Dera Ismail Khan.

WESTERN INDIA.

The following account of the conversion of a Mr. Krishnarao, written spontaneously by himself, may be the means of awakening prayer for him :—

I came from Ahmednagar, and spent most of my youth there; there also I studied in the No. 2 Government school and passed the sixth standard. Afterwards I had a great desire to learn English, but, owing to weak health and family reasons, I could not see how to do this; however, bearing in mind that "where there's a will there's a way," my wish was soon partly fulfilled. I then took teacher's work in the school where I had studied, but, finding that my prospects were not very good, I went to the Training College in Poona. After studying there I became a teacher in the Patriotic Institution in Bombay, which is a successful school. While there I taught Marathi to more than one missionary.

When teaching the Rev. Mr. Bruere, of the Methodist Mission, we took the New Testament, and consequently I learnt a good deal about it. On reaching home I used to think of the verses I had been reading with him, and the next day would ask him to explain them and talk with him about them. The Sahib kindly made it all clear to me, and convinced me that Hinduism was false and that salvation could only be had in Christianity. After a time my faith in this vast structure-like Hinduism vanished. My wish then became stronger to obtain that salvation which not only I but all flesh are eager for.

Dwelling on the thought that I could not obtain salvation by remaining in Hinduism, and on what I could do to obtain it, I determined to seek. Taking the Bible I began to read it, and felt much comfort from its sweet promises.

I used to carry a Bible under my arm, and, casting aside fear, began to read it at school. But the teachers disliked this. They not only began to call me names, but reported it to the Principal, who ordered me not to bring a Bible to school. I was very grieved at this, but what could I do? I comforted myself with the proverb, "Wisdom prevails nothing against authority." But, far from ceasing to read it,

I consulted several Christian friends and missionaries as to its meaning. Especially I frequently went to the Revs. Abbott and Baba Padmanji, and the help they gave me I thankfully acknowledge in this way.

One night I dreamt that I was near a deep pit and about to fall into it, when a voice said, "It is I, be not afraid." This voice sounded so loudly in my ears that I woke up and began to look about, but there was no one to be seen. Sleep left me; all that night I was in great trouble, when the assurance came to me that it was the loving voice of Jesus Christ. I was about to fall into the pit and be destroyed, when the Lord Jesus Christ saved me. Without delay I determined that I must publicly join His disciples. With this fixed determination I went to the Rev. Mr. Manwaring, of the Church Mission, Girgaum, and told him of my intention. In a short time, after examining me, he publicly baptized me at the Girgaum Church on July 3rd, 1892. I told my friends before that I was going to be baptized, and they put difficulties in my way and called me mad. But without listening to them I took refuge in Christ, my True Friend, who had said to me, "It is I, be not afraid," and my mind was filled with peace, which I pray the great Lord that my friends also may receive. When my parents heard the news of my change of religion they were very grieved, and, as I learned from my friends, they were in great fear; so also my brothers were troubled. They comforted my father, and my two younger brothers, who are in Bombay, came to Poona to see me. According to my power I spoke to them and sent them away again.

At present I am studying the Scriptures at the C.M. Divinity School. I should have given this account of my conversion before, but for some reason I delayed, for which I am sorry.

Lastly, my request to all my brethren and sisters is that they would remember to pray that I may continue to the last a faithful soldier under the banner of Christ.

The Rev. A. H. and Mrs. Bowman reached Bombay on October 31st.

SOUTH INDIA.

The Rev. E. T. and Mrs. Pegg, of the Telugu Mission, have been ordered home on account of the former's state of health.

The Rev. M. G. Goldsmith contributes to the *Madras C.M. Gleaner* the following account of the baptism of several Moslem converts :—

In August, two months ago, the Rev. E. Lewis, of the L.M.S., Bellary, wrote to us that a maulavi whom he had known for a long time, and whom he believed to be thoroughly in earnest, wished to become a Christian. He added, "Could you receive him and his children in Madras?" We replied that we should be glad to see him by himself first, so as to be able to judge as to the expediency of having his children also with us in our limited accommodation at Harris School. Accordingly Maulavi Abdullah Sahib arrived with three children on August 24th. His simple straightforwardness struck us at once. He had been living in Arabia for several years, was well up in the Qurán and Traditions, and seemed to have been convinced of two things : (1) the superior moral character generally of Christians, (2) the inconsistencies of the Qurán. He had not read much of the Bible, but was anxious to read it and any Christian books. He had read some books of the Christians, and a few years ago had received from a Mohammedan friend a tract entitled, "The Fátíha," or "First Chapter of the Qurán." This tract was probably one of those cast as "bread upon the waters" by Masfíh Dyál and myself in our visit to Bellary in September, 1889. Let tract-distributors take encouragement.

After remaining a few days in Madras, Abdullah Sahib returned to

Bellary for his two other children. He soon came back with them, and on Sunday, October 2nd, was baptized in Zion Church with his four sons and one daughter. He retains his former name Abdullah, with the addition of *Masihi* (Christian), and his four boys retain the main part of their former names ; but, as a distinguishing addition, have the names of the four Evangelists, so they are now—*Mati* Abdul Waháb, *Marqus* Abdul Ghaffár, *Luga* Abdur Razzáq, *Yuhanna* Yusuf ; while the daughter becomes *Mariyam* Roqaiya. They are bright, intelligent young folk. Four of them have been ill since their arrival, but in God's mercy soon recovered.

On the same Sunday a widow of Amraoti, whose husband was in the Medical Department in the Berars, and who with her children has been for about three years an inquirer under Miss Oxley, was baptized with three of her daughters and two of her sons. Two, the eldest daughter and a son, who had not shown sufficient readiness for baptism, were kept back. As their house-language was Hindustani, they joined Abdullah and his family in the solemn service. Abdullah Sahib gave a short Hindustani "testimony" before his baptism, which was duly translated into Tamil for the benefit of the Tamil members of Zion Church.

From the *Madras Gleaner* is also taken the following :—

The Bishop's Greek Testament Prize Examination was held in Madras and other centres two months ago. This examination is one of considerable difficulty, and there is keen competition for the prizes. One prize of Rs. 35 is only open to students of the two Madras Theological Colleges, but other prizes are thrown open to competitors. This year seven candidates, one from the C.M.S. Divinity College, and six from the S.P.G. Theological College, were examined for the College prize.

We have the pleasure to record that Mr. W. D. Clarke, B.A., of the C.M.S. Divinity College, won it, and we hear that a second prize has been awarded to Mr. Daniel Solomon, of the S.P.G. College. As this is the fourth time in recent years that a student of the C.M.S. Divinity College, Madras, has won the first prize, we heartily congratulate the Rev. H. D. Goldsmith, M.A., on the success which ever attends his efforts to thoroughly train the students committed to his care.

The Rev. F. W. Breed sends a very interesting account of devotional meetings held at Kodaikanal in May, from which we extract the following :—

Kodaikanal, May 30th, 1892.

Kodi, as we call the place by way of brevity, is the hill station where most

in the southern part of the Madras Presidency escape from the heat of the plains. It has formed a meeting-place

for missionaries from widely-scattered districts, and representing upwards of twelve different societies. The Americans were largely represented; indeed, nearly equal in number to all our English societies together. The Tinnevely, Travancore, and Telugu Missions of the C.M.S. all had representatives, and it was a great pleasure to me to meet from Travancore Messrs. Adams, Thompson, and Bellerby, and from the Telugu Country Mr. and Mrs. Tanner and Miss Brandon.

The meetings of the Convention were arranged to be held in the American Mission church twice daily from Monday, May 23rd, to Thursday, the 26th; the morning meeting to begin at nine o'clock, and the evening meeting at 4.30.

Let me put before you the scheme of subjects proposed for our consideration during these four happy days. The general subject was, "Christ all in all;" the general motto, "Not I, but Christ."

The morning meetings were Bible readings emphasizing the "Not I," and in the afternoons two speakers gave addresses, laying stress on the latter

half of our motto-text, "but Christ." On Monday we considered: In Justification, "Not I," "but Christ"—(1) The Faith, (2) The Righteousness. Tuesday: In Sanctification, "Not I," "but Christ"—(1) The Grace, (2) The Growth. Wednesday: "In Evangelization, "Not I," "but Christ"—(1) The Message, (2) The Power. Thursday: In Doxology, "Not I," "but Christ"—(1) On Earth, (2) In Heaven.

On Friday morning we concluded our Convention with a consecration meeting. The chairman spoke of the ready possibility of the impression made during previous meetings being but a fleeting one unless we were careful to maintain the effect and good resolution made, by prayerful waiting upon God. Several then testified to the help they had received during the meetings, or in a few words endeavoured to press home some thought that had been thrown out in one or other of the meetings. A number of prayers followed, intermingled with appropriate hymns, and then our Convention closed; and I think the very general impression was that we had had a very happy and helpful time.

TRAVANCORE AND COCHIN.

Bishop Hodges made an interesting itinerating tour among the Hill Arrians in October, accompanied by the Rev. C. E. R. Romilly. He writes:—

I was much pleased with the Arrians. We had a delightful service at one of the central stations where there is a *pukka* church. People came in from all the stations, parents carrying their children distances of eight or ten miles, and one blind man had come over with Mr. Kuruwella, the pastor of Melkavu, some thirteen miles. All these congregations lie on a range of mountains quite separate from the Melkavu range,

and they already number more than 400 in five distinct stations, giving ample work, along with evangelistic work among the Hindus, &c., in the valley, for a *pastor* to work with the evangelistic catechists. I have therefore ordered the Rev. K. Ninan to go up there from Alwaye, and am sending an excellent young man who is just finishing his course at the Cambridge Nicholson Institution to take Ninan's place.

SOUTH CHINA.

The Rev. H. S. Phillips sends the following account of his treatment at Kien Yang, by a Chinese mob, in October last:—

Boat, October 17th, 1892.

You will be sorry to hear that the work in Kien Yang has received a severe, though I trust only temporary check, and one which will be ultimately overruled for a firmer footing in the future.

On October 6th I brought up my wife to Kien Yang. The previous day an attack had been made on the Natives in the house, and my servant, "Beseech Grace," and a plasterer, a heathen,

working for me were severely beaten. When we arrived all seemed quiet again. I informed the district magistrate of our arrival, and asked him to settle matters. He took no steps to do so, save issuing an almost useless proclamation, and sending a couple of runners across.

On the 8th, first thing in the morning, I heard that the two characters meaning "Drive out the devil" were posted on the city gate. I sent across and in-

formed the Yamen. About 9 a.m. I heard the mandarin himself was coming, but ere he arrived I saw the first of over ten men carry two buckets apiece of filth; this they proceeded to ladle out all over the place. My wife, for the time, was comparatively safe in an inner room. She had only just said good-bye to a very friendly set of women who had come to visit her. The previous day she had had over fifty women visitors, all most friendly.

Directly I saw these men come in I knew at once a row was imminent, and went to search for "Beseech Grace." While looking for him, one of the rioters doused me with manure. An inquirer, named Chin, urged me to run, and immediately several men cried, "Oh, you are one of them!" dragged him to the ground, and began to beat and kick him. I got in between, and, as none of them seemed to have courage to beat the foreigner, I was able to help the poor fellow up.

Now the magistrate arrived, and hesitated for a moment to come into the house on account of the smell. When we got inside, the man who had previously ladled manure over me aimed a blow at my head with a heavy stick. Providentially the magistrate caught his arm and saved the blow. I now joined my wife in the inner room; she had just been spending the time in committing all to our Father. Shortly afterwards poor "Beseech Grace" joined us; he had been disgracefully treated, and was in an almost fainting and half-naked condition. He had gone out at the back, and was caught by these ruffians and shamefully beaten, and forced to eat filth.

Now the mob spied us through a window, and this they at once made for; its wooden bars were immediately smashed up. The mandarin, with a few soldiers, then came, and harangued the people from the window, but were met with shouts threatening the mandarin, &c. We now heard the house was on fire, and the mandarin said our only chance of escape was to accompany him to the Yamen; so we got out through the window, and, surrounded

by a small squad of soldiers, started for the Yamen, believing we were leaving all to the flames, but sure all was being overruled by our Father.

We heard later that almost all our possessions were untouched, and sealed securely, and that only the house I had bought and was repairing had been burnt down. This was the next-door house.

In the afternoon, accompanied by several military mandarins, I went across to see what had gone. About ten men rushed down to meet us with stones, sticks, and buckets, and it was only after a long parley with the officials, and on learning my business, that they agreed to keep the peace and let me go to the house. I asked some of the ringleaders why they hated me so, but was only met by an angry shout of "You!"

The next day, as to occupy the house was impossible (owing to the filth), I agreed—on getting an assurance that our goods should be sealed and would not be opened till I came up again—to go down to Nang-Wa for a while, and it seemed best to go down from that place to Foochow for consultation, especially as the Conference was getting near. Only about twenty men took part in the riot. All were people of the suburb in which we dwell, and almost all members of one family, named Chiau, sons and grandsons. No city people took any part; the crowd were mostly spectators.

It has been not a little disappointing, but I am sure, somehow, the Lord will overrule it for a firmer opening up of this upper city district. Not the less, as we had quite a little band of inquirers, but perhaps not the least advantage of this trouble will be the testing it will give to these. Two got severe beatings for their faith, and one of these has been attending worship for a year. The personal lesson that seems to come to us is that one is not to settle down in this world. Sometimes we want a house where the Lord only intends to give us an inn, to use a favourite illustration among Native Christians.

The Rev. Ll. Lloyd visited the Hing Hwa District during October, and was deeply impressed with the progress of the work in the Sieng In Hien. In that Hien alone there are now no less than eleven hundred adherents, and Mr. Lloyd was able to admit sixty-eight persons into Christ's Church by baptism. In one village amongst the mountains the five Christians of January last have in-

creased to eighty, and the Gospel is spreading from village to village with great rapidity.

The Revs. C. J. F. S. Symons and A. Liggins received priests' orders on October 8th.

JAPAN.

Miss Ritson, in a letter which appeared in the *Sunderland C.M. Gleaner*, wrote on August 4th of the effects of a tidal wave which washed over Tokushima in July. She said:—

This dreadful calamity happened on the morning of July 23rd, at five o'clock, when the most of the people were still in bed, I suppose, though some told me it had been so violently stormy all through the night before that they could not sleep. About 5 a.m. (owing to a submarine volcanic disturbance, I suppose), with one violent crash, breaking the sea-wall as it came, dashed a big wave. It came on and on, down streets and into houses, completely swamping some and knocking down others. Our house was quickly filled

up to twenty inches, and there, in the midst of it all, were standing our airtight and other tin-lined trunks, well precautioned against robbers, insects, and rats, but not at all prepared to combat with a tidal wave. The ruin to our clothes is something dreadful, and books as well. Our house was a pitiable wreck. Japanese houses are so lightly built, and not prepared for seas coming down and to burst through them, so that the twenty inches of wall was washed away, leaving just the trellis-work.

NEW ZEALAND.

Before the Rev. G. and Mrs. Maunsell left their station in the Bay of Plenty, Opotiki, to visit this country, they were entertained at a farewell tea by the members of the Opotiki Gospel Temperance Society, and an illuminated address was presented to Mrs. Maunsell acknowledging her services in the cause of temperance. Mr. Maunsell urged those present to have a special care for the Maories during their absence; and since their arrival in England they have received the gratifying news that three young men had been visiting the Maories in their neighbourhood in turns, holding services and preaching by interpretation.

NORTH-WEST AMERICA.

Bishop Bompas writes, in defence of the name of his new diocese, the appropriateness of which appears to have been called in question:—"Selkirk, I presume, may be shortened from 'Selig Kirke,' or 'Holy Church,' which does not seem offensive as the name of a diocese. Manitoba means, I suppose, 'Spirit Narrows,' and Athabasca, 'Plenty of Narrows,' and Saskatchewan, 'Strong Current,' and Moosonee, 'Moose Deer Walk,' and Qu'Appelle, 'Who Calls?' and I hardly see why 'Selkirk' should be deemed an inferior name to these."

Archdeacon R. McDonald writes from Peel River that in the summer of 1891 he made a journey to the Upper Youcon and visited the tribes of that region, whom he had first visited twenty years before. In the summer of 1887 he found that many of the young men could read fluently the Tskudh New Testament, and in 1891 these were living consistent Christian lives. The labours of the Rev. J. W. Ellington amongst them, he says, were not in vain, and the Indians appear to have been attached to him. He adds:—"Mr. Ellington was very energetic in visiting surrounding tribes, and on his last visit in winter, when he attempted to visit the Wood Indians, the cold was so intense that he could not, as I was told by one who accompanied him, for five nights obtain sleep. This, I fear, had an injurious effect on him." Bishop Bompas was residing at this station, Fort Buxton, when he last wrote, in August, 1892.

THE C.M.S. DEPUTATION IN AUSTRALIA.

LETTER FROM MR. EUGENE STOCK.

Melbourne, Sept. 16th, 1892.

WE are now finishing off our Melbourne campaign, and I must report generally thereon. First, I am glad to say that the new Church Missionary Association for the Colony of Victoria, on the same lines as that of New South Wales, was formally inaugurated at a public meeting on September 9th. The Bishop of Melbourne presided, and the Chapter House was quite full. It was a meeting of quite the old-fashioned type, with resolutions regularly moved, seconded, and carried, as befitted the occasion. The resolutions are perhaps worth recording :—

“That this meeting, recognizing the obligation lying upon the Church to fulfil her Lord’s great commission to evangelize all nations, and desirous that members of the Church of England in this Colony may have opportunities of engaging more extensively in that work, rejoices that, by means of the scheme now submitted, facilities will be afforded for sending out, in conjunction with the C.M.S., those into whose hearts God has put the desire to labour for Him in the mission-fields occupied by that Society in Asia, Africa, and America; and approves of the formation of a Church Missionary Association for the Colony of Victoria in connexion with the Society.”

“That this meeting expresses its satisfaction that the Association is formed under the sanction of the Bishops of Melbourne and Ballarat, and approves of the draft Constitution as now submitted, subject to such additions and emendations as may be agreed upon by the Committee of the Association and the Parent Society in London, and that the following gentlemen form the Committee :—The Dean of Melbourne, Archdeacons Stretch, Langley, Allnutt, and Allanby, Canons Chase, Goodman, and Mercer, the Revs. G. Sproule, H. B. Macartney, W. G. Marsh, S. C. Kent, A. R. Blacket, and E. J. Barnett, and Messrs. Maddock and Mickelburgh.”

“That this meeting desires to express its hearty sympathy with other Societies and Missions engaged in the same enterprise of preaching Christ to all nations of the world, and prays that the Divine blessing may rest upon them, and in particular wishes God-speed to the Missions carried on among the Heathen in the Australian Colonies and in the Islands of the Southern Hemisphere.”

The second resolution needs a word of explanation. It has been thought well, as Victoria comprises two Dioceses, Melbourne and Ballarat, presided over by two friendly Bishops, not to have a President at all, and thus avoid the invidiousness of having to appoint one Bishop and leave out the other. Possibly in the future some eminent Christian layman of undoubted position may arise to take the office, as in the Parent Society. Meanwhile the words, “Under the sanction of the Bishops of Melbourne and Ballarat” will appear on all papers beneath the name of the Association. This arrangement has the cordial concurrence of the two Bishops themselves. In New South Wales no question arose, because the Bishop of Sydney, being Metropolitan and Primate, has a distinct precedence, and can be President without any invidiousness.

At the meeting, Bishop Goe, in his opening address, spoke very heartily and happily of the new Association. I had been asked to speak next, before the resolutions were taken, as representing the Parent Society, to expound briefly the objects of the new alliance between England and Victoria, and the Constitution of the Association. I may here give the first two sections of the Constitution, which are of fundamental importance. The remainder are rules regarding the governing body, procedure in regard to candidates, &c. :—

“I.—PRINCIPLES.

“1. It is a primary duty of the Church of Christ upon earth to preach the

Gospel to all nations, in fulfilment of the great commission given by the Risen and Ascending Saviour.

"2. In the fulfilment of this duty it is the right and privilege of members of the Church of Christ to form societies for the purpose, based upon such distinctive principles as will unite them together in mutual sympathy.

"3. This Association is a society of members of the Church of England, based upon the Evangelical and Protestant principles which have been universally recognized as the principles of the Church Missionary Society for Africa and the East from its foundation.

"II.—OBJECTS.

"1. To correspond with the C.M.S., and generally to act on its behalf in the Colony of Victoria, and in any neighbouring Colony not possessing a similar organization.

"2. To send missionaries to the mission-fields occupied by the C.M.S., in connexion with, and under the direction of, the Parent C.M.S. Committee.

"3. To engage in missionary work in such other fields, not occupied by the C.M.S., as the providence of God may direct."

The first resolution was moved by the venerable Dean, Dr. Macartney, of whom I have before spoken repeatedly. His vigorous and able address would in England be thought a miracle from a nonogenarian; but from him it seemed quite a natural and ordinary thing. The seconder was Canon Mercer, representing the Diocese of Ballarat, of whom I shall speak further on. The example of Acts xv. 12 was then followed, the formal business being suspended while the meeting "gave audience to" Mr. Stewart, "declaring what miracles and wonders God had wrought among the Gentiles." The second and third resolutions were moved by the Ven. Henry Langley, Archdeacon of Gippsland, and brother of the Rev. John Langley of Sydney, who is one of the most popular clergymen in the Diocese of Melbourne, and a thorough C.M.S. man in principles and sympathies; and they were seconded by the Rev. H. B. Macartney of Caulfield. I need scarcely repeat that he is the Dean's son, but I shall refer again directly to those untiring labours which have for many years put the missionary cause under such a debt of obligation to him.

The Association thus happily launched has already candidates for missionary service, but it has no funds! Not having a nucleus of old contributions to C.M.S., like the New South Wales Association, it has to begin from the beginning; and a real difficulty lies in the fact that a great many of our best friends believe themselves to be already contributing to C.M.S. because they support a catechist or scholar in one of our Indian Missions through Mr. Macartney's India Fund. Now this India Fund is also helped in New South Wales; but *there* it has been *additional* to the regular C.M.S. subscriptions, so that the latter have formed a nucleus for the enlarged Association without any interference with the former. In Victoria, where there has hitherto been no C.M.S. organization, the contributions to the India Fund have been regarded as contributions to C.M.S. One or two friends, perceiving the position, are talking of transferring their money to the new Association; but that will never do. It would be a grievous thing if the auxiliary agencies Mr. Macartney's Fund supports were to be crippled by such transfers.

But I am not at all afraid that there will not be funds forthcoming for the higher work of sending out Australian missionaries as the need arises. There are many here who have experienced the faithfulness of God in sending the silver and the gold to those who trust Him and obey Him. And the fact, that Mr. Macartney is not only the organizer of the India Fund, but also the prime-mover in the new C.M.S. Association, is sufficient to show that no effort will be spared to prevent any risk of either interfering with the other.

Mr. Macartney is also Secretary of the Australian Branch of the Church of England Zenana Society. This Branch held its second annual meeting on August 23rd, at which Mr. Stewart and I had the privilege of speaking. It was a good opportunity to describe the close and cordial relations, both at home and in the field, of C.M.S. and C.E.Z.M.S. The Australian Branch has sent out three lady missionaries since its foundation, one to India and two to China; and it has taken under its charge three ladies in India and one in China who had previously been sent out by Mr. Macartney, and also two European assistant missionaries in India supported by Mr. Macartney's Fund.

Our own campaign has continued very much as I described in my last letter. Mr. Stewart has visited many country towns, while I have been mostly at work in Melbourne. I am bound to say that although I criticized the programme kindly prepared for us in Victoria, and expressed a preference for concentrating effort upon a few selected centres, the result of the arrangements made has been decidedly good. This is due, however, under God, to the untiring energy of my colleague, who boldly pushes books and papers and missionary-boxes in the most unlikely quarters, and has actually succeeded in starting a branch of the Gleaners' Union in every place he has visited except one, getting some layman or lady appointed secretary on the spot, and encouraging these secretaries afterwards by letters about their work. It may be asked, But why not have rather founded regular branches of the Victoria C.M. Association? The answer is simple. This would have involved the clergyman taking it up officially, and joining and subscribing himself; and few would have been prepared to do that without consideration, which consideration might have been deferred till we had gone, and perhaps to the Greek Kalends. But in every case, I think, except one, the clergyman was quite willing that some young man or woman should take names for a simple Union involving a 2d. fee, and send them on to get the cards of membership; and in this way an avenue of communication was opened which only needs diligence at headquarters for it to be put to good use. The real want now is an energetic central lay secretary or secretaries to take advantage of the openings thus created. As to missionary-boxes, Mr. Stewart has placed out more than three hundred in six weeks; not in bulk to local associations, which do not exist, but one by one to individuals, seeing that every holder's name is properly recorded.

Our engagements in Melbourne and its vast suburban "cities" and "boroughs" have comprised sermons in several churches, local parochial meetings, drawing-room meetings, visits to schools (i.e. boarding or day schools for the educated classes), and an address and a sermon to the students of Trinity College, the Church of England college affiliated to Melbourne University; also Missionary Lectures in the Chapter House, and three Missionary Bible Readings in the same place. These have furnished the usual varied experiences of a "Deputation;" but I do not think there has been a single case of our coming home discouraged, and on not a few occasions it has been delightful indeed to see the interest manifested, and to meet unmistakable cases of the working of Divine grace upon the heart, not only in regard to the recognition of the missionary claim, but also in the way of personal spiritual blessing.

In the matter of attendance, good as it has generally been, we have had at our missionary meetings, central or local, nothing to compare with two Sunday-school teachers' gatherings arranged by the Victoria Church Sunday-school Association. The first was the annual meeting of that Association, at which, *inter alia*, I gave an address on "Sunday-school Teachers and Missions." Perhaps I may venture to mention a point in this address which manifestly

excited no little interest. As it was one which after many years of both Sunday-school and C.M.S. experience I had never thought of till the afternoon of that day, it may be new also to some of my readers. It was this, that the Church Catechism suggests in the strongest way the missionary call, and that no teacher ought to hear it said by his scholars without pointing the lesson. The child is taught to say, "First I learn to believe in God the Father, who made me and all the world; secondly in God the Son, who redeemed me and all mankind; thirdly in God the Holy Ghost, who sanctifieth me and all the elect people of God." Every time, it is not "*me*" only: the child's thoughts are directed to the whole world. And (1) "all the world" does not know that God the Father created it—how shall it be told? (2) "All mankind" have never heard that God the Son redeemed them—how are they to hear it? (3) "All the elect people of God" have got to be "called out"—who is to do it? The second meeting of Sunday-school teachers was much larger still. I had been asked to give a "model lesson," and for this purpose the large Y.M.C.A. Hall was taken; and it was quite full, floor and galleries. A third meeting of teachers was for a group of suburban parishes, and here also there was a great number present.

In my first letter, which appeared in the August *Intelligencer*, I expressed a hope that these non-missionary engagements would help forward our missionary cause. I do not think, however, that they have had much influence upon it. Melbourne Sunday-school teachers as a body are much in the position that London teachers were in ten years ago. They are enthusiastic in their own work, but they care little for Missions. London is different in this respect now, as our overflowing evening meetings at Exeter Hall testify; and by-and-by perhaps Melbourne will improve. It is obviously the influence of the Lay Workers' Union and the Gleaners' Union (also of the Ladies' Union to some extent) that has affected London teachers. I hope the new Gleaners' Union branches may gradually influence Melbourne teachers. But Melbourne differs from London in one respect. The Victoria Sunday-school Association commands the sympathies and energies of the leading High Church clergy, and their Sunday-schools are among the best in Melbourne.

I wish to acknowledge the personal courtesy and kindness to us of several of the High Churchmen and *via media* men. Some of them applied to the Committee which drew up our programme, and this has resulted in our preaching in some of their churches. If I am right in my belief that the policy of concentration upon spots likely to be fruitful is the true policy for a missionary deputation, then the time so spent might have been spent more profitably for our own cause; but we simply went where we were told to go, and it was impossible not to value the opportunities of addressing congregations outside our own circle, and setting forth the claims, not of C.M.S., but of our common Lord and Master. The requests for us, or invitations to us, did not necessarily, however, imply sympathy with the new Church Missionary Association; and there are sufficient signs that it is not approved by many. Not a single clergyman outside the distinctly Evangelical section attended its inaugural meeting. At one church (not in Melbourne itself) the clergyman had announced in his parish magazine—the pages of which I saw nailed on the vestry wall—that they were to "have the pleasure of a visit from the C.M.S. Deputation," but that New Guinea and Melanesia were the Missions that Australian Churchmen ought to support, and if they went outside these, then S.P.G. had the strongest claim. I have not a word to say against these perfectly natural feelings: they would have supplied excellent reasons for not asking us at all; but I could not help remembering that there were parishes urgently begging us to come to them a second or third time where a second or

third visit would have been of great advantage to our cause. What Samuel Hasell used to call "vertical extension" rather than "lateral extension" is the true policy for C.M.S. at home and abroad.

But one thing I do strongly object to, and that is the habit of High Churchmen posing as "non-party" men, and claiming for their Missions that they represent the whole Church, while C.M.S. is a "party" concern. There is not a Mission on the face of the earth that has not its own distinctive colour, perfectly visible to all who are not "colour-blind." Or, if here and there it really is of a neutral tint, its results will be of a very neutral character too. But it is quite possible for a clergyman, or a bishop, to recognize the existence of other "colours" besides his own, and give them fair play. This is what the Evangelical Bishops in Australia, and not a few of the clergy, do. A little reciprocity from the other side would be agreeable.

I refer to these matters, though with reluctance, because it would not be right to give our friends at home the idea that everything out here has been simple, or that the new Association will have an easy course before it. And I do desire to call forth sympathy and prayer in behalf of the faithful Bishops in these Colonies who are labouring with untiring industry, and ruling with anxious fairness, though sometimes they meet with scant appreciation. But I must not convey the idea that their difficulties are all on one side. A remarkable feature in the religious position here is the vigour and power of the Orange organization. I have never been in Ulster, and I know little of Liverpool, so I am quite incompetent to judge what Orange influence really is; but I am assured by Evangelical men of unquestioned faithfulness to Protestant principles that in these Colonies the cause of Evangelical Churchmanship is not helped by it, and certainly not the cause of spiritual religion—although it is quite true that some faithful men belong to it. On the other hand, Irish Romanism is so strong here, and so aggressive, that Protestantism is bound to be on the watch. I ought to add, as regards High Church views and practices, that Ritualism in Australia is of a comparatively mild sort, and those who are severe upon it have little idea of the extremes to which it is now carried in England. To me personally, even the mild sort is distasteful; but when one hears a Bishop suspected of being a Ritualist because he turns to the east at the Creed in his cathedral, one is not disposed just yet to be alarmed lest the whole Church should go over to Rome.

There is one organization that combines all Churchmen, the "Bishop of Melbourne's Fund," which may be said to be a combination of what in England are the Bishop of London's Fund, the Church Pastoral-Aid Society, the Additional Curates' Society, the Scripture Readers' Society, &c., &c. In connection with this Fund, I had the honour of being asked by Bishop Goe to take part in one of the most remarkable gatherings of Church people I have ever seen. There is a new Secretary, the Rev. W. G. Marsh, formerly Lay Secretary of the Y.M.C.A., and he resolved to signalize the anniversary by a grand demonstration in the Melbourne Town Hall, a splendid building only less vast than the one at Sydney which I mentioned in a former letter. One hundred ladies gave tables for a monster tea; sixteen hundred people, including the leading members of most of the congregations, sat down to it, and after the tables (by skilful organization) had been cleared out, the public were admitted, and floor and galleries were thronged by some four thousand people (I should have guessed more, looking at them). The Governor, the Earl of Hopetoun, presided, and the speakers were the Bishop of Adelaide (Dr. Kennion), Bishop Goe, and myself. It seems that the title of the Society, "Bishop of Melbourne's Fund," was given to it by Bishop Moorhouse, who of course got the idea from the Bishop of London's Fund, in the management

of which he took an active part when he was a London clergyman. But whence did Bishop Tait get the idea of his Fund, and of his London Diocesan Home Mission? From the Islington Church Extension Society and the Islington Church Home Mission (as I mentioned in a footnote to a former letter, in another connection). And these two societies were founded by four men who were resident in Islington in 1851-56, viz., Daniel Wilson, Henry Venn, C. F. Childe, and Mesac Thomas (the late Bishop of Goulburn). All these four men were identified with Foreign Missions: *ergo*, active work for Foreign Missions does not hinder, but promotes, zeal for Home Missions! Such was the moral I endeavoured to enforce by means of these reminiscences (some of them personal) on this interesting occasion. The same moral is taught by the fact that Mr. Macartney's parish, St. Mary's, Caulfield, which is of course conspicuous as a centre of Foreign Mission interest, stands ahead of all other parishes in the Diocese of Melbourne in its support of this Bishop of Melbourne's Fund. It raises 400*l.* a year for that fund, more than double the amount raised by the fashionable High Church congregations in the eastern (not the western, here!) suburbs.

I must now notice briefly our visits to Ballarat. The Diocese of Ballarat comprises the western portion of the Colony of Victoria. It was separated from Melbourne Diocese in 1874, and the clergyman selected to be the first bishop was the Rev. Samuel Thornton, then Vicar of St. George's, Birmingham, who has presided over it ever since with characteristic vigour and untiring industry. His graphic letters, and those, not less graphic, of Mrs. Thornton, which used to appear in that interesting but now defunct magazine, *Mission Life*, may probably be remembered by some of my readers. The fine city of Ballarat is, or was, an exceptionally prosperous one, owing to its being the centre of the most important gold-mining districts; but the vast plains westward, with their scattered sheep-farming "stations," form, nevertheless, a huge missionary sphere, using the word "missionary" in its larger sense as including work among a nominal but neglected "Christian" population. The extent of these sheep-farms may be gathered from a curious circumstance. The people out on the plains do not understand why Job should be counted as such a "great" man because he had seven thousand sheep. Only seven thousand! they say; if he had had seventy thousand, or seven hundred thousand, that would have been worth talking about! Over these great plains Bishop and Mrs. Thornton have ridden or driven all these years, gaining, among other things, a wide experience of accidents by flood and field.

The Diocese of Ballarat was at first somewhat hesitating about receiving a C.M.S. deputation. The Bishop is a Vice-President of C.M.S.; and an old friend and supporter in England; but the Australian Church Missions which I have before mentioned had already a footing in the Diocese, and some churches helped Mr. Macartney's Fund, and moreover there was some fear that the formal introduction of an Association avowing "Evangelical and Protestant principles" might cause divisions from which the Diocese has hitherto been exceptionally free. It is true that, as before said, we have never advocated C.M.S. in any narrow or exclusive sense; but the establishment of the Victoria Association has laid upon us a plain obligation to consider its special interests as well as those of the missionary cause as a whole. If, however, a diocese is a particularly "non-party" one, that is in reality a reason for admitting C.M.S., to balance the other Missions which are in fact High Church although not waving a High Church flag. I must acknowledge that I have never seen anywhere the problem of combining together in common sympathy and work clergymen of widely differing ecclesiastical (and

even doctrinal) views and tastes so successfully solved as at Ballarat. Opinions may differ as to the expediency of doing this; but certainly the thing is done there. Of the four churches in the city—and I preached in all four—two may be called “High” and two “Low,” in the general tone and style of service and appointments; but the clergy and people, as far as I could see, seem to be quite happy together. And this is not, as some might think, because the Evangelicals are not true to their principles. At both their churches there is real Gospel preaching and there is real and manifest spiritual life. As to the “High” churches, I certainly am no admirer of green stoles, or of the “ascription” instead of prayer before the sermon; but I dare not let things like these shut my eyes to the good and true work for Christ which is evidently done, or make me forget the exceeding cordiality and kindness shown to me. The Incumbent of one of these churches telegraphed to me at Melbourne, on the day of the Inaugural Meeting of the new Association, his hearty good wishes for its success. It is difficult to give readers at home any true idea of the position. Perhaps they will at least see its uniqueness when I tell them that the Bishop officiates at Evening Communion in churches where they are customary, and takes the Eastward Position in churches where it is the ordinary rule. I am not sure that he does not combine these usages, taking the Eastward Position at Evening Communion.

Well, as I have said, I was invited to preach, and did preach, at all these four churches, on two Sundays, while Mr. Stewart was visiting distant towns in the diocese,—towns whose names look curious together, Maryborough, Colac, Avoca, Ararat! At the chief meeting in Ballarat, the Bishop presided, and all the clergy were present, and a good muster from all the congregations. On a second visit, ten days later, another meeting was held, preceded by a prayer-meeting to ask for a blessing on the proceedings. The Bishop presided at both these, and opened the larger meeting with extempore prayer. He spoke in the kindest and warmest terms, and—surely another unique thing—himself wrote a report of our speeches while we were speaking, and sent it off to the *Ballarat Star*, in the columns of which it duly appeared next morning. Certainly we never expected to be “reported” by an Episcopal “reporter”!

All these meetings were held in the schoolroom attached to the pro-cathedral (one of the churches where green stoles are worn), in which also was held an interesting gathering of Sunday-school teachers, arranged by the Diocesan Sunday-school Association, at which practical Sunday-school topics were discussed; and the same evening I addressed them for an hour in the pro-cathedral itself. On one of the Sundays I met a goodly number of teachers and workers connected with one of the “Low” churches, a band of praying men and women whom it did one good to meet; and they have started a vigorous branch of the Gleaners’ Union.

The Rev. Canon Mercer, an Evangelical clergyman universally respected, who acts as Diocesan Secretary for Foreign Missions generally, has also accepted the office of Secretary of the new C.M. Association, and of the Gleaners’ Union, for Western Victoria, i.e. for this Diocese. This is a most happy and promising arrangement. I could mention other encouraging things at Ballarat, but that publicity is forbidden, or inadvisable; but I doubt if from any place we came away with more thankful hearts. Let me add that this was one of the places Mr. Grubb visited, at the Bishop’s invitation; that he preached in the pro-cathedral—green stoles notwithstanding; that he held regular “missions” at the two Evangelical churches; that the fruits are very manifest; and that Bishop Thornton’s verdict on his “mission” was, “I *could* criticize, but how dare I? The man came with a direct message from God, and God used him,”—and, he added, “He was entirely loyal to all my wishes

and conditions." The only drawback was that the Dissenters so crowded the churches, that the quieter and less ardent church people could not get seats.

Another interesting town we have visited is Geelong, which at one time seemed likely to be the capital of Victoria rather than Melbourne, but whose prospects were spoiled by the existence of an awkward bar across the entrance to the pretty arm of Port Phillip Bay on which it stands. We preached in three churches here. The Incumbent of the mother parish is Canon Goodman, one of the veteran clergy of the Diocese of Melbourne, and the author of that most interesting book recently published by Messrs. Seeley, *The Church in Victoria during the Episcopate of Bishop Perry*. The value of this work is much more than local. It is the record of the very first attempt on the part of a Colonial Bishop to organize his diocese upon lines now generally adopted. The originator of Diocesan Assemblies or Synods in which the laity have their full place was not—as most people suppose, and as I used to suppose—Bishop Selwyn of New Zealand, but Bishop Perry of Victoria. It was Bishop Perry also who first organized the system of honorary lay readers, to which the Church in these Colonies owes so much.

This letter, I fear, dwells so exclusively on external things, that I may be supposed to have forgotten the real spiritual work in which we are engaged. But I cannot write of private interviews with candidates and inquirers, of efforts to guide the Bible studies of young people, of conversations with those who are puzzled over some theological or ecclesiastical question, of conference and prayer with this one and that one to whose heart God has sent some awakening message. I can only say that we deeply feel that it would be ungrateful and unbelieving not to see and know that our God has been with us, and to realize that He can and does use the most unworthy of His servants. At the same time our friends at home must not be in a hurry for great results. The machinery of the new organization is as yet far from being completed; and the men to work it are as yet but few, and already fully occupied. But, through God's goodness, a start has been made; and if I could put in print all that we see and know, our praying and sympathizing friends would acknowledge that He has done more than we asked or thought.

EUGENE STOCK.

P.S.—*Sydney, Sept. 21st.*—I wish to correct a mistake in my former letters. The Board of Missions here was not started, as I thought, by Bishop Barry, but existed, in embryo at least, before his time. The New Guinea Mission, which is the Board's chief work, was established under his auspices.

I have also been asked to say that the New Guinea Mission is not a High Church one. I believe there is a real desire on the part of its chief promoters that it shall not be so in any marked and exclusive sense; and it is true that the one clergyman now working in it is not a High Churchman. He is a son of Archdeacon King, a much-respected Evangelical. At the same time, there is no doubt that the lamented leader of the Mission, Mr. Mac-laren, was an advanced High Churchman, and I cannot think that, if its general tone and methods were to diverge far from his, the High Church clergy all over Australia would care for it as they certainly do now. The question is simply one of fact. I did not in my previous letters make what I considered the High Church character of the Mission any ground of reproach. On the contrary, I believe it is best that a Mission should be in the hands of men who can sympathize with each other without reserve. This is C.M.S. practice, and I am sure it is the happiest in the long run. E. S.

NOTES ON OTHER MISSIONS.

THE progress of the S.P.G. Telugu Mission during the year 1891 shows extraordinary progress. It will be remembered that the other Societies at work in the same area have been experiencing a great increase of late. The S.P.G. reports that the number of adherents at the end of the year was 10,632, as against 8220 twelve months before. "There are many villages where the people are ready to join, but, owing to insufficiency of funds and short supply of teachers, it is impossible to adopt a bold policy. The increase of the past years is not nearly what it would have been had it been in the power of the European missionaries to receive and put under instruction all those who have expressed a wish to become Christians. As a test of their earnestness, before they were received as catechumens, the people in the different villages were required to build a shed for a prayer and school house, in addition to which, in nearly every case where a teacher has been stationed in a village, they have built or given up for his use, a dwelling-house." This is remarkable, considering their great poverty. Besides this, the high-caste people seem at length to be beginning to move. The figures above given do not include the 1551 children in the schools, but only baptized members and catechumens. The number of baptisms in the year was 460. The work lies round the centres of Mutyalapad, Kalsapad, and Kurnool-Nandyal. The first Telugu convert is still alive.

The Baptist Missionary Society Centenary having created the impression that the Baptists were the first to send forth English missionaries to the heathen, the *Mission Field* is at pains to assert the claims of the S.P.G. to that honour:—"So long ago as 1704 it sent missionaries to the Negroes and Indians in what is now the State of New York; in 1712 it extended its work to the Negroes in the West Indies; in 1749 to Central America, to the Indians on the Moskito coast; in 1752 to the Negroes of West Africa; and in 1778 to the Indians of Canada."

The Bishop of Guiana, Dr. Austin, the jubilee of whose episcopate was so recently celebrated, has just passed away to his rest.

Bishop Smythies' scheme for a bishopric of Nyassaland has been carried out with remarkable celerity. Not only has the Endowment Fund been raised, but a Bishop has been found for the see, who will have already been consecrated by the time these notes are in the hands of our readers. The Rev. W. B. Hornby, who has accepted this arduous post, was ordained in 1871, and spent the years 1878—1884 as a member of the Oxford Mission to Calcutta. Since then he has been Vicar of St. Columba, Sunderland. Bishop Smythies will now be relieved of those long overland tramps which, if they have, as Bishop Selwyn put it, shown him to be an excellent "footman," have greatly overtaxed his strength.

The Report of the MISSIONARY LEAVES ASSOCIATION tells us that during 1891 there has been advance in more than one direction—slightly increased receipts, more work done, and more workers to do it. For Appropriated Funds the M.L.A. received 7877*l.*, including gifts in kind, the balance in hand being 2575*l.*; the total income for these purposes was 10,452*l.* The expenditure under the same head amounted to 9343*l.* The General Fund, which bears all the expenses of the carriage and freight of goods and of administration, is distinctly less popular. There is always a struggle to get money for it. The banking account seems to be chronically overdrawn. A little headway has been made this year, and the debt has been reduced by about 200*l.* Still a debt of 1014*l.*, with receipts amounting to only 1329*l.*, is utterly disproportionate. The good people who find the Missionary Leaves so excellent a medium for sending gifts of various sorts to the Missions, ought at least to contribute more largely to keep going the machinery which they find so helpful. But all friends of the C.M.S. should feel they have an interest in the matter, since the M.L.A. "exists for no other purpose than to do for the agents of the C.M.S. what that Society cannot do."

The SOUTH AMERICAN MISSIONARY SOCIETY'S income during the year 1891 was a little over 11,000*l.*, and met, not only the current expenses, but an adverse balance of more than 1000*l.* This sum included 1147*l.* raised abroad for chap-

laincies, and 1073*l.* raised by the sale of produce in the Southern Mission. The most interesting Mission of the Society at present is that to the Chaco Indians of Paraguay, a nomad tribe inhabiting a desolate region to the west of the Paraguay River. The land was unvisited by Europeans or civilized persons when Mr. Grubb first visited it. The Rev. W. H. Shimield, as we mentioned at the time, went out last year to organize this Mission, which threatened to collapse under a succession of disasters. A good beginning has now been made. A station has been established at a place called Thlagnasmkinmith, friendly relations have been formed with the people, and four missionaries are now at work. The Chacos are represented as being simple and kindly, industrious, moral, with curiously socialistic customs, and as "manifesting a remarkable preparedness of heart for the Gospel." Unscrupulous enemies surround them, who hunger for their land, and would gladly exterminate them.

The GUILD OF ST. PAUL, which collects funds for the St. Andrew's and St. Hilda's Mission, under the direction of Bishop Bickersteth, of Japan, had last year an income of 3004*l.*, a marked increase upon the year before. It supports six clergymen, all of them Oxford men, and six lady workers, at Tokio. The former carry on a Divinity School and much other educational and evangelistic work. The latter manage a school, an orphanage, a training home, three dispensaries, and a hospital.

The Baptist Missionary Centenary Fund has passed the limit anticipated, and amounted, at the end of November, to 105,000*l.* It is intended to keep it open, so as to meet an expected deficit of 15,000*l.* in the ordinary income of the Society.

The wreck of the *Roumania* involved the loss of four missionaries' lives. The Wesleyan Missionary Society have lost Mrs. Burgess of Secunderabad, who is spoken of in the warmest terms, and the Rev. J. E. Malkin, a young recruit of great promise. The other two, Mrs. Beatty and Miss MacGeorge, were valued members of the Irish Presbyterian Mission in Gujerat.

Dr. Lansing, the veteran missionary of the American Presbyterian Mission at Cairo, passed to his rest on September 12th, after a service of nearly forty years. His reputation both as a missionary and as an Arabic scholar was very high.

J. D. M.

The Superintendent of the Mission to Deep-Sea Fishermen, Mr. Grenfell, writing from Labrador last September, said, speaking of the Moravian Mission there: "It has done us all good to come in contact with such good men who have given up everything that we hold dear in life to live away, banished to these bleak and icy hills for Christ's sake. The missionaries are two Germans and a Dane. We parted almost in tears last night as they thought of our returning to homes and friends, while they will never on earth see theirs more. When their children grow to be ten or twelve years of age they return to the Moravian schools near Bantzen, and the parents never see them again; they either go into trade or business, or, if called, go to the mission-field elsewhere—Thibet, Africa, Surinam, &c." Speaking of the Eskimos, Mr. Grenfell says: "They are most affectionate people. . . . We took twenty-five men and women from a place called Double Island to Hopedale. They are very musical and sing well. They know nearly all Sankey's hymns, and could play the harmonium for us. The missionaries have formed a band. . . . Their singing is really beautiful and they take parts well." Of the wife of a poor Eskimo who had died under an operation, he thus writes: "As I left the shore last night it was 10.30 p.m., dark and blowing. His poor wife heard my call for the *Albert's* boat, and came out to bid me good-bye. She would not let go my hand, and I left her standing alone on the rock after I had gone, crying as if she would break her heart. . . . The Eskimo knew the name of 'Bob Walker' well. The Moravian missionaries here had made Uganda Mission a special study last winter, to draw out the sympathy of their people to other parts. They were glad to hear the little I could tell, and I gave them Wilfrid Walker's copy of *Two Kings of Uganda*. I know he won't mind—indeed he will rejoice to know that in so far-off a place the people are praying for his brother and his work."

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1891.

CONDENSED FROM CANON SCOTT ROBERTSON'S ANNUAL ANALYSIS.

(N.B. *The amounts are exclusive of Dividends, and of Contributions from Abroad.*)

FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

Church Missionary Society	£255,770
Society for the Propagation of the Gospel	104,655
London Society for Promoting Christianity among the Jews (about)	30,000
Church of England Zenana Missionary Society	34,722
Colonial and Continental Church Society	15,884
Society for Promoting Christian Knowledge (Portion of Receipts spent in aid of Foreign Missions, about)	19,200
Universities' Mission to Central Africa	17,438
South American Missionary Society	8,925
Missionary Leagues Association	9,197
Fourteen smaller Societies	25,509
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	521,300
Estimated value of other gifts sent direct to Mission stations	18,210
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	£539,510

JOINT SOCIETIES OF CHURCHMEN AND NONCONFORMISTS.

Brit. and For. Bible Society (Amount devoted to foreign work, about)	£98,938
Religious Tract Society (ditto ditto)	16,775
China Inland Mission	25,108
Indian Female Normal School Society	16,126
British Society for the Propagation of the Gospel among the Jews	5,825
Society for Promoting Female Education in the East	5,693
Six smaller Societies	30,365
Estimated value of other gifts (as above)	7,500
	<hr/>
	£206,330

FOREIGN MISSIONS OF ENGLISH AND WELSH NONCONFORMISTS.

Wesleyan Missionary Society	£112,909
London Missionary Society	158,443
Baptist Missionary Society	107,064
English Presbyterian Foreign Mission	19,519
Friends' Foreign Mission Association	10,237
United Methodist Free Churches Foreign Missions	5,852
Welsh Calvinistic Methodist Foreign Missions	5,601
Eight smaller Societies	26,723
Estimated value of other gifts (as above)	10,000
	<hr/>
	£456,348

FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.

Free Church of Scotland Missions	£72,151
United Presbyterian Missions	43,291
Church of Scotland Missions	47,310
National Bible Society of Scotland	12,800
Edinburgh Medical Missionary Society	8,100
Three smaller Mission funds	5,169
Irish Presbyterian Missions	21,485
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	£210,306

Roman Catholic Missions	£9,015
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Grand Total, 1891, £1,421,509; for 1890, £1,301,579.

EDITORIAL NOTES.



THE solemn reflections which greet the advent of a New Year are weighted with an overwhelming burden when the weary, sin-stricken world is taken into the heart, and its shortening day of visitation is remembered. Many, many, are the voices which call the Christian Church to awake, and to gird itself for truer service, more real sacrifice, more faithful and compassionate testimony, than ever it has manifested in the past. Slowly, but we hope surely, these voices—from the perishing multitudes, from the solitary toilers, from the Lord waiting to return in might and glory—are piercing the barriers of apathy, and penetrating the recesses of selfishness, and stirring to inquire what it behoves the Lord's people to do. Will all our readers pray that 1893 may be a year of mighty working by the Spirit in the Church and in the world? A year of rich home offerings of our best, of blessings plentiful on past and present labours?

Awake! again the Gospel trump is blown;
From year to year it swells with louder tone,
From year to year the signs of wrath
Are gathering round the Judge's path,
Strange words fulfilled, and mighty works achieved,
And truth in all the world both hated and believed.

Christian Year.

Especially for the sending out from our midst of equipped and consecrated labourers let us pray this year. During the twenty years, since prayer in their behalf has been a recognized duty and privilege in our Church, the increase of candidates accepted by the Society has been exceedingly marked. In 1872, the year before the Day of Intercession was appointed, the candidates accepted by the Committee were seven in number; in the year ending May, 1892, they were 72. During the twenty years from 1853—1872 the number was not quite 400; during the twenty years from 1873—1892 it was about 750. The average yearly number accepted during the ten years ending 1872 was 20; during the ten years ending 1882 it was 26; during the ten years ending 1892, 48; during the last five years, 64; and during the years 1891 and 1892, 76. Of ordained candidates, 30 were accepted during the ten years ending 1882; 120 were accepted between 1883 and 1892. Of medical men the numbers were 10 and 24, of ladies 6 and 137 during these two periods respectively. These figures are eloquent witnesses to the power of prayer. Let those of us who believe that our Evangelical congregations can afford to spare from their communicant members and active parish workers for the heathen many times as many as these, and will be stronger and richer and happier for sparing them, be encouraged to go on praying.

A PRELIMINARY list of the February Simultaneous Meetings to be held in London during the first fortnight of February, is inserted within the pages of this number. We trust earnestly that our friends in the country as well as in the Metropolis will hold up the hands of all engaged in the movement by their prayers. The paper on page 30, by the author of "Candidates-in-Waiting," is being published as a leaflet for circulation at and after the meetings. We can desire nothing better than that in its tone and spirit it may be a faithful representation of all the speeches at all the gatherings, and if this be so, we can place no limits to our hopes and expectations of results. Other literature has been specially written or published for this occasion, and we ask that these messages to the head and to the heart, to the Clergy and other Church workers, and to children, may also be remembered and may be sped

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on their mission with much prayer. They have been written, we are sure, with much up-looking.

IN April last the Committee put forth an urgent appeal for men for the Niger, both the Upper and Lower Missions. No responses, as we have reminded our readers once or twice, have been made to that appeal, and it has been suggested that, as regards the Soudan Mission, this may be owing to a measure of uncertainty existing in the minds of some regarding the Committee's views and intentions towards that Mission. We are sorry if this is the case. If any doubt is entertained as to the Committee's willingness to send out men whose wish would be to follow the special methods which the Committee approved in the case of the first Soudan party in 1890, they have taken prompt steps on this possibility being pointed out by Dr. Harford-Battersby to dissipate such doubts. Their Minute on the subject will be found under "Selections from Proceedings of Committee," and it is inserted as "An Appeal for Men" within the covers of the present number. The Committee will gladly see the methods and lines of work which commended themselves to two such able and devoted men as Messrs. Robinson and Brooke fully tested and proved. We hope, therefore, if this uncertainty has interfered, that prompt offers of service for the Soudan will now come in. The need is even greater at the present moment than it was in April last. Then Dr. Battersby was just reaching the Mission to take up the work for the third time. Now he has come home once more, and, as he has no hope of being able to return, he has asked the Committee to remove his name from their list of missionaries. He trusts, however, to be of service by his advocacy and influence at home in helping the Committee in their efforts for the evangelization of the Soudan. Not one is now left on the Society's list of their Soudan staff, for Mr. Eric Lewis, we regret very much to say, has felt obliged to sever his connexion with the Society.

BEFORE our December number had reached our readers the following announcement regarding Uganda had been officially made, on November 23rd:—"The Government have resolved not to interfere with the evacuation of Uganda by the Imperial British East Africa Company on March 31st, but at once to send a Commissioner of their own, with a sufficient Native escort, for the purpose of reporting on the actual state of affairs in Uganda, and the best means of dealing with the country." A week later the appointment of Sir Gerald Portal, Her Majesty's Consul-General at Zanzibar, as the Ministerial Commissioner for this object was published, and the following able and experienced officers have since been attached to his staff:—Mr. E. T. L. Berkeley, of H.M.'s Consular Service, recently acting as Administrator of the I.B.E.A. Company's Territories; Col. W. Rhodes, First Royal Dragoons, Military Secretary to the Governor of Bombay; Major E. R. Owen, Lancashire Fusiliers; Capt. M. Portal, North Lancashire Regiment; and Lieut. Arthur, Rifle Brigade, previously engaged in the local forces at Zanzibar. Sir Gerald Portal, it is understood, sent forward his caravan of stores on the road to Uganda about the middle of December, and hopes to start himself from Zanzibar early in January.

TRULY thankful as we are that Her Majesty's Government have so far given expression to the popular will as that they have refrained from committing the nation to the policy of withdrawing from Uganda, with all its dreaded consequences, yet we cannot refrain from expressing regret that the Government have not seen their way to state in unambiguous terms whether or no they have

decided to continue the occupation of the country. Their announcement that the Commissioner is "to report on the actual state of affairs in Uganda, and the best means of dealing with it," certainly seems to justify the inference which has been generally drawn, that the main question of maintaining the British Protectorate has been determined, and that only the subordinate question of how it is to be done is still in doubt. But it is anxiously debated by many whether this is really meant, and no official utterance has, at the time of our going to press, given relief to uncertain minds. Further anxiety is also caused by the absence of any assurance that provision has been made by the Government in their instructions to Sir Gerald Portal for securing the continuity of the Protectorate until the Government or Parliament shall have decided their future course. In Uganda itself the protracted suspense regarding the permanence of the restraining power is seriously calculated to encourage the forces of disorder, and to prevent the people from settling down to cultivate and build, secure from the fear of aggression. Apart from these considerations, and from the sense of the risks incurred by the slender margin of time allowed for unforeseen contingencies, we should have no other feelings than those of satisfaction that the Government and the country should obtain the fullest information from every possible source before finally deciding how their responsibilities shall be discharged.

So long as the public are left uncertain regarding the Government's intentions, they will naturally continue to represent their opinions and wishes to the Foreign Secretary. Large public meetings, many of them summoned by the mayors of townships, are being almost daily held as we write. A few of these meetings we must specially mention. At the Cambridge meeting, on November 25th, to which we referred as in prospect last month, the Vice-Chancellor of the University (Dr. Peile) was in the chair, and the audience included, according to the *Record*, the Master of Trinity, the Provost of King's, the President of Queen's; the Masters of Clare, Corpus, Jesus, Magdalene, Pembroke, St. Catharine's, and Selwyn; the Principals of Ridley Hall and Ayerst Hall; Professors R. C. Jebb, M.P., Sir G. C. Stokes, Sir Thomas Wade, Swete, Lumby, E. C. Clark, Ryle, and Skeat; Archdeacon Vesey, the Rev. and Hon. L. W. Denman, Captain Lugard, and Mr. Bosworth Smith. On November 30th, at the Annual Meeting of the Kensington C.M.S. Association, the Bishop of London expressed his views, as he had previously announced he would do, on the subject at some length to a very large gathering. At Cork, in like manner on November 29th, the Bishop of Cork, supported by an influential body of clergymen and laymen, presided at a public meeting called for the purpose of urging the claims of Uganda. At Plumstead, on November 24th, a public meeting of the inhabitants of Woolwich and Plumstead was addressed by the Marquis of Lorne. Able articles on Uganda continue to be contributed to the reviews and periodicals. Mr. Joseph Thomson writes in the *Contemporary Review* for December, and Mr. Henry Morris in the *Churchman* for the same month. Pulpit utterances have, of course, been very numerous, but we must mention specially a sermon at St. Paul's Cathedral, by Archdeacon Sinclair, on Sunday afternoon, November 20th, which was an eloquent and forcible historical *résumé* of "the Anti-Slavery policy of Great Britain." It was published in the *Family Churchman* of November 25th. Mr. Bosworth Smith well says, in his letter to the *Times* of December 13th:—

"The country has made up its mind. At four great public meetings, in four great centres of intelligence or influence of very different kinds, at which I have had the honour of speaking during the last four weeks—South Kensington, Leeds, Cambridge, and Birmingham—and representing, as I have been told at each

place, all creeds and classes to a degree to which hardly any other meeting in recent times has done, the feeling was as enthusiastic as it was unanimous. Captain Lugard has addressed four times that number of great public meetings and nearly every Chamber of Commerce in the country, and always with the same result. More than this; not one single meeting has been called together anywhere in support of the evacuation; not one single person of eminence—unless, indeed, it be Sir Wilfrid Lawson—has written to the Press to advocate it, and his letter, if it had any influence at all, could only further the cause which it was written to oppose; not one single newspaper of note—unless, indeed, it be *Truth*—continues, whatever may have been the case a few weeks ago, to argue for the policy, which, at one time, it seemed would pass almost unchallenged. The demonstration is, in fact, complete. As the facts have become known and the issues realised, the one policy has gradually filled the moral and political horizon; the other has irretrievably collapsed.”

CAPTAIN LUGARD'S reply to the charges of the French priests in Uganda, which were communicated by the French Ambassador in London to Her Majesty's Secretary of State for Foreign Affairs, has been sent to the Press by the Foreign Office, and a summary of the principal points was published in the *Times* of December 13th. The charges in M. Waddington's communications are taken *seriatim*, and Captain Lugard has an easy task in disposing of them, without adding in any material degree to the knowledge of those who have studied his previous reports. The recent correspondence in the *Guardian* to which we referred last month—we are glad to observe Bishop Smythies' letter in the same paper of December 14th, discrediting the wild conclusions drawn by the two correspondents named in our notice—renders the following quotation from the *Times* summary worthy of attention:—

“Charge 3.—M. Waddington (May 25th) says:—‘Thousands of the Catholics will have been exterminated.’ ‘A multitude of Catholic women and children have been killed or maltreated, and reduced to slavery’ (May 29th). And (August 30th):—‘It is now no longer doubtful that massacre and ruin have reduced our missions and the Uganda Catholics to the greatest extremity.’

“Captain Lugard shows that these stories were either wholly unfounded or exaggerated, and adds that, as regards the atrocities alleged to have taken place in the Island of Sesse, until he saw Père Achte's letter he never heard any mention of them from either priests or Catholics; ‘but,’ he adds, ‘they know as well as I do that in the frenzy of battle even the semi-civilized savage becomes a savage pure and simple, and that “regrettable acts” would be done by both Roman Catholics and Protestants alike.’ With regard to barbarities to women and children, it has been alleged that the muzzles of rifles were placed on children's breasts to kill them. When a man says he saw something in the midst of a battle it is quite impossible to contradict him, but he adduces various reasons for believing these statements improbable. As regards ill-treatment of women and wounded, all the wounded whom he could get were carefully treated, fed, and tended. Such a thing was unknown in Uganda.”

THE REV. G. K. Baskerville's journal on a previous page, recording events in Uganda during the five months from March to August, will be read, as it deserves to be, with deep interest. A few friends have had the opportunity of hearing from the Rev. R. H. Walker's lips an account of the same events, and at the same time of seeing in his friend and companion, Mika Sematimba, a living specimen of a Uganda Christian; but most of our readers cannot share that privilege, and they will be grateful to Mr. Baskerville for his full and graphic account of occurrences during the spring and summer of 1892. One portion of the journal, from June 16th to July 17th, is missing, and would seem to have miscarried. The account of the services on July 31st, when the new church was opened, and over 3000 persons were present; the meet-

ings of the Church elders, discussing, among many other practical subjects, the advisability of appointing female elders for the better instruction of the women; the houses built by the chiefs for the missionaries, and the regular food supplies sent to them; and, best of all, perhaps, the sending of three evangelists by the Native Church to the Baziba country, within the German sphere of influence—all this is wonderful indeed! At the same time Mr. Baskerville faithfully shows that there is another side. The king's favour—so long as his character remains what it is, and his building a house with his own hands for indulging in the vice of bhang-smoking, no chief in the land being willing to help him in so doing, shows what a hindrance his example may become—is a real danger to the spirituality of the Church; so that prayers and supplications must keep pace with thanksgivings. Other letters from Uganda and Busoga, for which we cannot find space, are printed in this month's *Gleaner*.

THE Committee had the pleasure, on December 6th, of an interview with Mr. James Monroe, C.B., late Chief Commissioner of the Metropolitan Police. Mr. Monroe, as is well known to our readers, went out with one of his daughters in 1891, to Bengal, in the hope of starting an Evangelistic Medical Mission, independently of any Society, but in friendly association with the C.M.S. Mr. Monroe has fixed his quarters at Ranaghat, in the Nuddea district, and he has come for a short visit to this country, while necessary repairs are being made to the house which he has leased. He hopes upon his return to be accompanied by his son, who is about to take his medical degree at Cambridge, and to be followed, after a few years, by a second daughter, who is at present qualifying as a doctor. Mr. Monroe received, of course, a most cordial welcome, and he assured the Committee that their greeting was in its warmth a repetition of the reception which had been given him by the Society's missionaries in India. He gave a most interesting account of the present attitude of the educated Native classes in Bengal towards the Gospel, of which his former residence in Bengal as a magistrate and collector, as well as his later and briefer experience as a Christian missionary, entitle him to speak. He denied that the educated Natives are consciously waiting for Christ, but he insisted that they are unmistakably waiting for *something*; they have given up all faith in their own religion, and they are willing to listen. Now, therefore, is the time to approach them with the Gospel. Mr. Monroe has found a valuable open door to them by means of lectures on their own religion, and we are glad to have the opportunity of printing one of these lectures in the present number as it appeared in the Calcutta localized edition of the *C.M. Gleaner*. Mr. Monroe strongly recommends missionaries studying thoroughly the religions of the people they labour among, and he illustrated very forcibly in his remarks to the Committee the advantage such a knowledge bestows in obtaining not only a hearing, but a comparatively unprejudiced hearing for the Gospel.

ON the same day the Committee had the further pleasure of welcoming home the Rev. T. Walker from Tinnevely. Mr. Walker's furlough was due, but he had hoped to remain out a while longer before coming home. Mrs. Walker's state of health, however,—she came home several months ago—rendered it important that he should rejoin her in this country. The Committee listened with deep interest to his statement regarding the Tinnevely Church. He spoke hopefully of the working of the tentative scheme of Church Organization which Mr. Barton introduced. Like Mr. Barton, Mr. Walker bears testimony, not only to the reality of the work which has been

done in the past, but also to weaknesses and failures, more especially in regard to the spiritual qualifications of some of the agents, the general slow progress of the congregations in self-support, and the frequent lack of an aggressive evangelistic spirit in both agents and people. We hope that Mr. Walker's visit will afford opportunities for full conference between himself and the Committee, and that it may please God to guide their minds and his to such remedies and helps as it is within human power to apply. The great need for Tinnevely, as for our English parishes, is an outpouring of the Holy Ghost.

THE incalculable importance of pastoral work in its bearing upon evangelistic work, presses upon the Committee again and again in their frequent reviews of their foreign work. The same subject has been very forcibly brought home to us lately in another connexion. The efforts of the Church Pastoral-Aid Society, to elicit fresh interest in the cause of making adequate provision for the pastoral care of our home parishes, have our warmest sympathy. We hope very earnestly that they will have a large measure of success. Mr. Wigram's letter to the *Record*, written from the midst of a meeting at Exeter Hall, convened by the C.P.A.S. as the closing meeting of its recent simultaneous effort, expressed his sense of the dependent relation in which the Church Missionary Society's work is placed towards that of the C.P.A.S., and we hope his testimony will have the weight which it deserves to have. He said:—

"So far from the one branch of Christ's work being calculated to interfere with a due response to the demands of the other branch, the one should re-act on the other. Whence are the messengers to be drawn who are needed literally by the thousand to carry the glad tidings to the heathen, unless from the ranks of the Church at home; and how are the individual members of that Church to be brought to such a realisation of the blessings of the Gospel, as will impel them to go forth to the arduous duties of the Mission-field, unless God the Holy Spirit quicken them to a living belief; and how can they, any more than those who live beyond the seas, believe, unless they hear, and how can they hear without a preacher?"

"I do earnestly plead with all who love the Lord Jesus Christ in sincerity to neglect neither home nor foreign Missions; but, by ready obedience, to seek to fulfil the Master's command, and see that the Gospel is preached to 'every creature,' to neighbour and fellow-townsmen, no less than to those whose sad lot is cast in heathen lands."

WE are again obliged to hold over letters from Mr. Eugene Stock, but the one we give, which was pressed out last month, will be read with much interest. Some remarks made by Mr. Stock in a letter which we published in our October issue, have elicited protests from two sources (see Letters to Editor, page 72), from the Bishop of Bathurst and from our missionary, the Rev. J. Cain. We ourselves understood Mr. Stock's reference to Dr. Camidge's views to be made for the purpose of emphasizing his appreciation of the Bishop's personal large-heartedness. His words were:—"He (the Bishop) does not profess to be of the same 'colour' as his father, and he prefers the Australian Board of Missions to the newly developed C.M.S. Association; but he gave me a cordial invitation to Bathurst, entertained me very kindly, and presided at the meeting." We are sure that Mr. Stock will be sincerely sorry that his words have given pain. As regards Mr. Cain, his letter runs so closely on all-fours with Mr. Stock's letter in this number, that it would be a work of supererogation to attempt to reconcile them. Upon one or two questions of fact, it is true, they are at issue, and we think we can say that Mr. Stock will joyfully accept Mr.

Cain's corrections. But in all that Mr. Cain says about Mr. Macartney's work for Missions, his words are a very pleasing echo of Mr. Stock's.

WE are sorry that our space does not admit of our printing—as Mr. Stock has asked us to do—the very striking list of contributions to the Rev. H. B. Macartney's Fund in aid of C.M.S. Missions in India, and of the C.E.Z.M.S. Missions in India, Ceylon, and China, for the year ending May, 1892, to which Mr. Stock's letter refers. The fund in aid of the C.M.S. Missions is applied to the maintenance of 252 scholars and of 30 Native catechists and teachers. The amount of this Fund is 2058*l.*, the bulk of it being sent to the various schools and Mission stations in South India, but Godda, Burdwan, Junir (in Western India), Amritsar, &c., receive some help, and one girl is supported in China. The Australian Branch of the C.E.Z.M.S. has the following ladies on its list :—Mrs. Chapman, Ellore ; Miss E. Digby, Ellore ; Miss M'Comas, Jandiala ; Miss Alice Middleton, Ellore ; Miss Henrietta Symonds, Ellore ; Miss Tassie Jenkyn, Ellore ; Miss Ada Nisbet, Foo-Chow ; Miss Emilie Stevens, Foo-Chow ; and Miss Mary Gordon, Foo-Chow. Mrs. Cain of Dummagudem and Mrs. Brown of Ellore originally went out to India from Australia supported by this Fund. Forty-one Bible-women, engaged in connexion with the C.E.Z.M.S. in Tinnevely, at Chupra, Meerut, Karachi, Colombo, and in Fuh-kien, are also maintained by this Branch.

THE Rev. J. Sharp, Secretary of the British and Foreign Bible Society, and Honorary Secretary of the Rugby-Fox Memorial Fund, kindly sends us the forty-third Report of that Fund. It is very gratifying to notice that the interest of Rugby in the Robert Noble School and its work, as shown by well-maintained contributions, does not flag. The Report assigns this effect largely to the devotion of the Rugby Secretary, the Rev. P. Bowden-Smith. His remittance to the Fund was 264*l.*, the total income for the year being 374*l.* and the total collected during forty-three years, 11,507*l.* The College has just celebrated its Jubilee.

THE Committee of Correspondence on December 6th accepted offers of service from Miss Mary Agnes Daniels, Miss Annie Elizabeth Daniels, and Miss Emily J. Neele. We should have mentioned last month that the Rev. T. H. Fitzpatrick, who was accepted by the Committee in October last, is the only son of the late Rev. T. H. Fitzpatrick, the co-pioneer C.M.S. missionary with the Rev. Robert Clark to the Punjab in 1851, and that his mother is a sister of the Rev. John Barton of Cambridge. It is a peculiar pleasure to the Committee to welcome sons of old and valued missionaries, and of course this pleasure is enhanced when the crowning honour of taking a beloved father's place in the mission-field has been preceded by honours gained as the rewards of industry and ability at the University.

THE usual New Year's Service and administration of the Holy Communion for the Committee and friends of the Society, will be held at St. Bride's, Fleet Street (by kind permission of the Vicar), on the Epiphany, Friday, January 6th, at 11.30 a.m. The preacher will be the Rev. C. G. Baskerville.

WE are requested to state that a fully qualified lady doctor is needed for the proposed small C.E.Z.M.S. hospital for women at Bangalore. The larger portion of the salary is guaranteed by two friends. Inquiries are being

made about the cost of a medical worker for the Krishnagar District. If the lady can be found there is reason to hope the means will be forthcoming.

WE are requested by the Rev. J. J. Beauchamp Palmer, of the Travancore Mission, to correct an error affecting him in the last Annual Report (page 151). He should have been described as formerly a tutor, not Vice-Principal, of Ayerst Hall. We much regret the slip.

THE Rev. J. G. Watson, who, with Mrs. Watson, sailed on December 16th, asked us to mention the route which he hoped to take, and the dates of his visits to several stations in India and Ceylon. He will be due at Bombay on January 9th, at Karachi on the 20th, Hyderabad 24th, Multan 27th, Lahore 30th, Amritsar on February 3rd, Lucknow 7th, Allahabad 10th, Calcutta 18th, Madras on March 1st, Colombo 7th, and Kandy 10th. After leaving Ceylon, Mr. and Mrs. Watson's route will be *via* Hong Kong (due March 29th), Foochow, Ningpo, Hangchow, Shanghai, Nagasaki, Kumamoto, Fukuoka, Osaka, and Yokohama.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING and confession and prayer in reviewing the year past and entering upon 1893. (P. 65.)

Thanksgiving for increased number of candidates in recent years, and prayer for many more. (P. 65.)

Prayer for the London F.S.M. (P. 65.)

Prayer that the present appeal for men for the Soudan Mission may elicit many offers of service. (P. 66.)

Thanksgiving for much in the Government's action regarding Uganda; prayer that the Commission may have a prosperous journey and arrive in time, and for the missionaries and Native Christians in Uganda, with praise. (Pp. 21, 66.)

Thanksgiving for safe journey of the Rev. R. Clark and Mrs. and Miss Wigram and others; for preservation of Mr. F. C. Smith in Busoga, and of the Rev. and Mrs. H. S. Phillips at Kien-Yang. (Pp. 28, 48, 51.)

Thanksgiving for encouragements in the work at Lagos, Bombay, Madras, and Hing-Hwa. (Pp. 47, 49, 50, 52.)

Thanksgiving for work of the Deputation in Victoria, and prayer for Mr. Eugene Stock during his visit to India. (Pp. 54, 70.)

Thanksgiving for Mr. Monro's and the Rev. T. Walker's testimony, and prayer for Tinnevely. (P. 69.)

Prayer for an increased interest in, and increased blessing on, the work of the C.P.A.S. (Pp. 70, 71.)

Prayer for the Rev. and Mrs. J. G. Watson. (P. 72.)

LETTERS TO THE EDITOR.

THE AUSTRALIAN DEPUTATION.

DEAR MR. EDITOR,—Yesterday we were passing one of the very few post-offices in our scattered district, and accordingly we sent to see whether there were any letters or newspapers for us. Amongst the papers we saw the ever-welcome *Church Missionary Intelligencer* for October, and, as we have such an interest in Australia, soon turned to Mr. Stock's letter of July 22nd. On reading the first part our first exclamation was, "Save me from my friends!" I think I know a little about missionary interest in Australia, and I am sure that Mr. Stock has unintentionally formed a wrong impression, and has not been fair in his criticisms. In the first and foremost place, I do not think he has acknowledged, or put in the right place, the invaluable work which Mr. Macartney's

little magazine, *The Missionary at Home and Abroad*, has done in preparing the way for extended interest in Missions. For years past Mr. Macartney has published that magazine at considerable loss to himself, and it has had a wide circulation even amongst many not members of the Church of England, and many persons have told us that their interest in Mission work was created and has been sustained by that little book. If that book does not go "to the root of the matter, and set forward the awful greatness of the work, and the personal responsibility of every Christian," I do not know what does. A glance at its pages will show that attention is not confined to one or two parts of India, but to the whole world, and C.M.S. Missions in general have ever had the forefront place. Professor Robertson, in his valuable book, *The Early Religion of Israel*, very acutely draws attention to the weakness of the theories of the so-called "higher criticism" in ignoring the work that must have been done by predecessors of the prophets Amos and Hosea: he points out that these "prophets imply a background." As he says, "Granted that a new writer makes an advance in thought, and puts forward new ideas, if he is to be understood at all he must start from the level of his readers' intelligence."

So although Mr. Hudson Taylor did so much in Australia for missionary work in general (and there are very few who can attract like him!) yet he and others have been reaping where Mr. Macartney has sown. And how did all this valuable work begin? Through a visit of George Maxwell Gordon, whose account of missionary work so interested Mr. Macartney that he started supporting a child in Travancore; and see what it has grown to! Here, in the jungle, far away from headquarters, I cannot refer to any book, but I can say that it has sent money to all parts of India and Ceylon, and China has not been forgotten. And out of it developed the auxiliary branch of the C.E.Z.M.S., which has sent missionaries to the Telugu Mission, Tinnevely Mission, the Punjab, and to China. That does not seem to me to be a bad development. And the new C.M.S. Local Association in Victoria is a growth in the same direction, greatly due to the circulation of *The Missionary*. People have been led to take a wider interest from first of all being attracted by some local work. I could mention (were it not revealing secrets) the names of many places where prayers for Mission work are continually going up, simply the result of reading of the wants of the world at large in *The Missionary*.

And now as to the help sent through *The Missionary*. If Mr. Stock could look over the financial returns of some stations, he would find that the C.M.S. grants to those stations have been decreased to the amount received from Australia, and thus the funds of the C.M.S. relieved. And with the exception of two missionaries (one who is now in his grave, and one retired from the field), I do not know of any missionary who pleaded anywhere for money. Wherever they held meetings, it was simply to deepen the interest already felt, or to excite fresh interest. They could not expect to draw the crowds which Hudson Taylor drew—not possessing his gift of speech—as they belonged to one section of the Christian Church, and he professedly represents a Society which is Pan-Denominational. Mr. Macartney honoured me with the remark in *The Missionary*, "Mr. Cain would rather die than beg;" and a friend who attended several of the meetings held by Mr. Alexander in 1875, remarked how carefully he avoided the subject of money, and spoke of Missions in general. Money was offered him as it was others, but quite freely and voluntarily. A friend, who has never sent us any money, told me that he was so struck with a quiet conversation with Mr. Gill (in a diocese where no Gleaners' Union was in existence), that he felt constrained to persuade his Sunday-school to help him. One of the most liberal supporters of the C.M.S. in Australia, hearing that we needed a dispensary here, gave us a most generous donation, and soon after, when travelling with us, gave us an extra 10s. as "gratitude" because my wife was enabled to take out of his eye a nasty piece of coal-dust which had fallen in. Did the C.M.S. General Funds suffer? Why, even our best workers in the mission-field, in all parts of the world, draw help from friends in England even apart from that furnished by "Missionary Leaves," "Coral Fund," &c.

We have just had a letter from a friend in England, who tells us that she is visiting where her husband worked once, and how good the people are (staunch helpers of the C.M.S.), and how they help him—but there, I must not reveal

more, Mr. Stock might be down on that parish. I know the evils resulting from special societies and funds, but we cannot do without them, and in Australia they have not grown up as unhealthy offshoots from the main Society, but they have prepared the way for the new Associations, which may God bless and prosper. But let us not be ungrateful for past mercies.

One word more. One of these missionaries who, according to Mr. Stock, did not take "a higher line" and teach a "truer policy," nor tell of the "vast needs of India," always had a large map of India (specially prepared for him) hung up to show the needs of that continent, exhibited diagrams of various scenes in the various parts of India (from Peshawur down to Tinnevely), and distributed widely tracts and pamphlets connected with the C.M.S., especially in those parishes which are now formally taking up the C.M.S. He helped Mr. Macartney prepare that pamphlet (praised up in the *Gleaner*) appealing for help for the whole of India, to which was attached a valuable paper by Mrs. Grattan Guinness; spoke at meetings for the Bible Society and C.I.M.; and used his pen more than once in the columns of a leading paper in urging the claims of Missions in general. Both he and his wife spoke at drawing-room meetings for the C.E.Z.M.S., and when in New South Wales, on a two months' visit, preached over twenty-six times for the C.M.S., spoke at eight Sunday-schools, held over twenty meetings (ungallant man that he is, he has not mentioned the number of meetings at which his wife spoke, nor the number of Sunday-schools that she addressed), and all this not to raise money for India, but to deepen the interest in C.M.S. work and the Master's work all over the world. I could say more, but personal references are most distasteful to me, and I would not have referred to the matter, only *truth* is dearer than all, and it would be wrong on my part to let such mistakes remain uncorrected.

JOHN CAIN.

On the Godavari, Oct. 27th, 1892.

SIR,—I feel it is my duty, although an unpleasant one, to protest, on behalf of my diocese and myself, against the remarks of Mr. E. Stock contained in your October number.

In speaking of the Diocese of Bathurst, which, according to the recent returns of the Government statistician, has taken such high rank in N.S.W., he says, "Not much can be expected from this diocese, but the few earnest souls deserve to be encouraged." This I presume is chiefly from a C.M.S. point of view, but it had better have been left unwritten except in a private report.

Regarding myself, he says, "He does not profess to be of the same colour as his father, and he prefers the A.B.M. to the newly developed C.M.S. Association." My father was an Evangelical, but of no narrow type, and probably had he been alive now, in our views we would not have greatly differed. My oldest friends have never deemed me to belong to any narrow-minded section of the Church, and therefore I strongly object to an acquaintance of a day, who knew my father only by name and repute, placing me in such a position, and stating that I did not belong to my father's "colour." I consider this an insult to his memory, and no word that I said to Mr. Stock gave the slightest indication of this. He is correct, however, in stating that I prefer the A.B.M. to his proposal, and for this reason:—I value the C.M.S., but, seeing that we can do so little for missionary work here, I think it better to work through the Church agency which is recognized in Australia.

It appears, too, to me hardly fair to the excellent *locum tenens* at Kelso that he should be brought so prominently forward in the matter of the meeting. He, in conjunction with the Dean of Bathurst, issued postcards and invited people to the meeting, a kindly lady at Kelso providing the necessary funds. A mistake, however, was made in securing too large a hall. Mr. Stewart was not with us on the occasion. He was unfortunately too ill to travel, and was not therefore "quartered with some ladies at Kelso."

I much regret the occasion which has made it necessary for me to ask room for this letter in your next issue.

CHARLES E. BATHURST.

Bishop's Court, Bathurst, Nov. 4th, 1892.

LOCAL ASSOCIATIONS AND UNIONS.

Bradford.—The Bradford Auxiliary of the Society held its Anniversary on October 29th, 30th, and 31st. It began with a mass meeting for children at the Church Institute on the Saturday afternoon (29th). About 500 young people attended, and the hall was so full that it was felt necessary, when making arrangements for another year, to have a larger place of meeting. The Rev. H. A. Bren kept his audience well interested with a description of missionary life in Western India, illustrated by views with the lantern. At the conclusion eight missionary-boxes were applied for. In the evening there were several meetings for prayer; that in connexion with the Parish Church was addressed by Mr. D. Marshall Lang, from the C.M. House.

On Sunday, the 30th, sixty-six sermons and addresses were given in thirty-one churches and mission-halls in the Rural Deanery. Several others were also to be delivered at different dates. The Deputation consisted of Archdeacon Caley, of Travancore, the Rev. B. Baring-Gould, and Mr. D. Marshall Lang. With this slight assistance from the Parent Society, the secretaries of the Auxiliary had to work very hard to carry out so large a programme.

On Monday afternoon, the 31st, the Ladies' C.M. Union had their gathering, when Miss L. Lucas, of Hartwith, was the speaker. This lady will be remembered as having been one of the speakers at the last Annual Conference of the Gleaners' Union in London. She is totally deaf; but by that law of compensation which is seen alike in the kingdom of nature and in the Kingdom of God's Grace, she is endowed with a fervour in the cause of Foreign Missions that makes her an influence for good wherever she goes. Later on in the afternoon there was a service for the clergy at Christ Church, at which Archdeacon Caley spoke. He much encouraged those who were able to be present by his thoughtful and kindly words. In the evening the Annual Meeting of the Auxiliary was held in the Mechanics' Institute. About 600 persons were present; but it was felt that, in a large centre like Bradford, this number did not express the zeal and enthusiasm which ought to be felt by God's children for the extension of His saving truth throughout the world. Those, however, who were at the meeting were not disappointed with the information that was laid before them. Canon Bardsley, the Vicar of Bradford, was, as usual, in the chair. He has always been a warm supporter of the Society. Mr. S. Smith, Hon. Treasurer, showed a good increase in the subscriptions. In 1891 the amount collected was 864*l.* (including Calverley and District Association). In 1892 it rose to 970*l.* It is an increase all the more satisfactory when the depressed condition of trade in the locality is taken into account. The Rev. A. J. G. Nash, Hon. General Secretary, read the 79th Annual Report, and explained the different Unions and Associations connected with the Auxiliary. He also mentioned that in the past year one of the members of the Junior Clergy Union, the Rev. O. M. Jackson, and one of the members of the Lay Workers' Union, Mr. Davis, had been accepted by the Society for missionary work in China. Archdeacon Caley was the first speaker of the Deputation. Mr. D. Marshall Lang was the other speaker, and he was listened to with the attention that his earnest and faithful words deserved. May God bless abundantly the seeds thus sown for the furtherance of Christ's Kingdom!

Carlisle.—The Autumn Conference of the C.M. Union in the Archdeaconry of Carlisle was held in the Young Men's Hall, Fisher Street, on November 17th. The first public meeting took place about noon, and was presided over by the Bishop of the Diocese, the President of the Union. The report stated that two years ago the Union was re-constructed for the Archdeaconry instead of the Diocese, and had for its primary object the encouragement of interest in Mission work. There were now fifty-five members of the Union. Addresses were given by the Rev. T. T. Smith, whose subject was "Personal Witness," by the Rev. H. Lonsdale on "Reinforcements," and by the Rev. F. A. Dixon on "Missionary Work is of the Holy Spirit."

The Rev. J. A. Fell, Vice-President of the Union, occupied the chair at the afternoon meeting. After a few remarks from the Chairman, the Rev. J. B. Brandram gave an address on Mission work in Japan. The Rev. H. H. Dobinson, formerly of Carlisle, followed with a short account of his work on the Niger.

Madeley.—The Anniversary Sermons in behalf of the Society were preached on November 20th, in the Parish Church, by the Ven. Archdn. Winter, of Fort York, in the Diocese of Moosonee. His sermons were powerful appeals in the cause of Missions to the heathen. On Monday evening some 130 sat down at the tea, kindly given for the Society by the ladies of the parish. The Meeting was well attended, some 400 being present. The Vicar, who was in the chair, read the report for the past year, which showed that 92*l.* 16*s.* 1*d.* had been sent to the Parent Society. The speeches were very interesting, and the attention of the audience was fully sustained. The sum collected after the sermons and meeting amounted to 28*l.* 4*s.* 8*d.* G. E. Y.

Preston.—The Day of Intercession for Foreign Missions was observed in Preston on Tuesday, November 29th, by a special service in the Parish Church. The service consisted of special prayers for Foreign Missions, ante-Communion service, sermon, and administration of the Holy Communion. The sermon was preached from John iv. 35, by the Rev. Isaac Price, B.A., Vicar of St. Luke's, Preston, Hon. Dist. Sec. of the C.M.S.

On November 30th and December 1st, the Annual Sale of Work on behalf of the C.M.S. was held in the Assembly Room, New Public Hall, Preston. The Sale was opened by the Rev. A. W. Wiseman, M.A., Vicar of Ashton-on-Ribble. The proceeds of the two days' Sale amounted to the handsome sum of 293*l.* 5*s.* C. P.

Salisbury.—The ninth Anniversary of the Wilts C.M. Union was held at Salisbury on October 26th and 27th. On Wednesday, 26th, by the kind invitation of the Rector, the Rev. E. N. Thwaites, the Assoc. Sec., the Rev. W. Clayton met the Hon. Dist. Secs. at Fisherton Rectory for consultation. After tea they went to Fisherton Church, where a goodly congregation met, and a missionary sermon was preached by the Rev. G. Ensor, Vicar of Rendham (late missionary in Japan). On Thursday morning some of the members met again in Fisherton Church at 10.30, when the Rev. H. T. Cavell, Vicar of Staverton, gave an address on "The Church's Duty, and the Reflex Benefits;" after which the Holy Communion was administered. The Morning Conference was held in the Maundrel Hall at 11.30 a.m., when an admirable paper on "Suggestions for working a Country Parish" was read by the Rev. E. W. Mitchell, which was much appreciated. After luncheon they assembled again to hear a very encouraging address by the Rev. G. Ensor, which led to a good deal of discussion. In spite of the inclemency of the weather about sixty men came together at 8 p.m. to hear a missionary address by Mr. Ensor. A. G. L.

Taunton.—The Annual Sale of Work was held in the Parade Assembly Rooms, Taunton, on November 24th. The Sale was opened with prayer by the Rev. G. Kingdon, Hon. Secretary, at twelve o'clock, and during the day a large number of friends assembled, so that the sum of 118*l.* was obtained, a great advance on all preceding years. G. K.

THE Society's cause has also been advocated, during November by Sermons or Meetings, or by both, at Acle, Bridehead, Brigstock, Chester, Clent, Dunksell, Droitwich (St. Andrew's), Duston, Durham, Hadleigh (Parish Church), Isle of Man (Auxiliary), Kenilworth (Parish Church and St. John's), Kilburn, Leighton Buzzard, Long Ashton (Parish Church), Lymington, Mickleton (Parish Church), Minster, Northampton (All Saints'), Newhaven, Norwich (Cathedral), Overton, Oakham, Oundle (Parish Church, Jesus Church, and Ashton Chapel), Oldswinford, Penrith (St. Andrew's and Christ Church), Peterborough (Auxiliary), Rochester, Shorwell, Sunk Island, Sheerness (Holy Trinity and St. Paul's) Sowerby Bridge (Christ Church), Silsoe, Taunton, Wingrave, West Halton, Wisbech Assoc., Woking, Worcester (Juv. Assoc.), York Minster, York (Juv. Assoc.), &c.

SALES OF WORK, &c.—During November and December very profitable Sales of Work and Bazaars have taken place at Ashford (Kent), 90*l.*; Bournemouth; Cambridge (Christ Church); Coleman Street (St. Stephen's); Eastbourne; Folkestone (Christ Church); Gateshead Branch; Great Yarmouth (St. Peter's); Ilfracombe; Kingston-on-Thames (Assoc.); Lozells (St. Silas'); Lutterworth (16*l.*); Lee; Liverpool (St. Bride's Branch of G.U., 50*l.*); Scarborough; Stony-Stratford; Taunton; East Twickenham (St. Stephen's); Belfast (Magdalene Branch), &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, Nov. 15th, 1892.—The Committee considered the action to be taken in reference to the erection of necessary buildings for the Christian Girls' Boarding-school at Calcutta, and they agreed to recommend the General Committee to undertake the responsibility of carrying out the scheme proposed by the Calcutta Corresponding Committee at a maximum cost to the Society of seventy-two thousand rupees.

The Committee agreed to the transference of the Rev. J. B. Ost from the South China to the Mid-China Mission, and of Miss Matilda Laurence from the Mid-China to the Japan Mission.

The Committee had the pleasure of an interview with the Rev. E. J. Peck, recently returned from Fort George. Mr. Peck regretted having been compelled by family circumstances to come home earlier than he had expected. He had searched out the Eskimos to the utmost of his power; 140 were now under instruction, of whom eighty are baptized. He had trained five Eskimo teachers, of whom three have died, and two are now at work. He had translated many portions of the New Testament into the local Eskimo dialect. The Indians had been nearly all baptized before he went there. He urged on the Committee the spiritual needs of the Eskimos north of Hudson's Bay; and expressed his willingness to go amongst them in whaling vessels, if a younger man would take his present work.

The Committee accepted offers of service from the Rev. Henry Richard Sugden, B.A., Exeter College, Oxford, Curate of Bermondsey; and of Mr. John O. Summerhayes, L.R.C.P., Lond., L.R.C.S., Eng. They also admitted Mr. Henry W. Weatherhead, B.A., of Trinity College, Cambridge, to the Church Missionary College. Prayer was offered in behalf of the candidates by Archdeacon Richardson.

The Secretaries reported the death in October of Mrs. Merk, widow of the Society's esteemed missionary, the Rev. J. N. Merk, of Kangra, who passed to his rest in 1874. Mrs. Merk was well known as one who had done very important and devoted service in the Lord's missionary cause in connexion with her husband's work and since his death. The Committee put on record their appreciation of Mrs. Merk's devoted missionary service, and desired the expression of their sincere sympathy to be conveyed to her surviving relatives.

On the recommendation of the Committee in charge of the Missions in Bengal, North-West Provinces, Punjab, Western India, and South India, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, Dec. 6th.—On the Report of the Ladies' Candidates Committee, the Misses Mary Agnes and Annie Elizabeth Daniels were accepted as Lady Missionaries of the Society. The Committee also accepted the offer of service of Miss Emily J. Neele.

In response to the request of Dr. Harford-Battersby, the Committee stated their present attitude towards the Soudan and Upper Niger Mission in the following Minute:—

The Committee record with sorrow, but in humble submission to the Divine Will, that the original leaders of the Mission have been removed by death, and the whole band broken up, ere the experiment which the Parent Committee sanctioned by the Minute of December 9th, 1889, has had time to be fairly and fully tested.

The Committee are asked to state definitely the lines upon which they propose to carry on the Soudan and Upper Niger Mission.

There has been no hesitation whatever on their part as to the reinforcement of the Mission by European labourers. The appeal for men put forth last April explicitly includes this object in the Society's aims. Had the men been found they would have been sent forth at the earliest possible moment.

With regard to the distinguishing principles of the Mission, the Committee recall the following quotation from a paper signed by Graham Wilmot Brooke and John Alfred Robinson, defining what the founders deemed some of those principles to be:—

"*Political Status*:—As the Missionaries enter the Moslem States under the necessity of violating the law of Islam, which forbids any one to endeavour to turn Moslems to Christ, they could not, under any circumstances, ask for British intervention to extricate them from the dangers which they thus call down upon

themselves. But also for the sake of the Natives, who have to be urged to brave the wrath of man for Christ's sake, it is necessary that the Missionaries should themselves take the lead in facing these dangers, and should, in every possible way, make it clear to all that they do not desire to shelter themselves as British subjects from the liabilities and perils which would attach to Christian converts from Mohammedanism in the Soudan. They will therefore voluntarily lay aside all claim to protection as British subjects, and place themselves, while outside British territory, under the authority of the Native rulers.

*"Mode of Life :—*The Missionaries will endeavour in every way to share with the people the difficulties and trials of their Mohammedan environment. When away from the town of Lokoja, either itinerating or resident in the Hausa States, they will conform in all respects to the manners and ways of living of the Hausas. The ample garments and wholesome food in use among these people render this complete assimilation to their mode of life as practicable as it is desirable. While resting and recruiting at Lokoja, their base of operations, this conformity to native ways will be adhered to as closely as shall seem compatible with a due regard to the necessity of recruiting their health.

*"Administration :—*As the centralized authority of the bigoted Mohammedan rulers makes it very easy for the indiscreet action of any one Missionary to lead to the suspension of the work of his fellow-labourers over a large area, it is felt to be necessary that the sole executive authority in the field should be placed in the hands of one of the leaders appointed by the Committee of the Church Missionary Society, who shall act as their Secretary and representative for the time being.

*"Selection of Candidates :—*The Committee take special care to test every volunteer for the mission-field on the following points:—His cordial sympathy with, and acceptance of, the principles and methods of work in force in this Mission. The suitability of his character for the special kind of work in which he wishes to join."

Experience may prove certain modifications to be absolutely necessary.

With this proviso, the Committee are fully prepared to carry on the Mission on a scheme identical with, or substantially similar to, that on which the first party went forth. They will be glad to see the experiment fully tested.

The Committee put forth this explicit statement with the earnest prayer that the Lord of the Harvest will raise up men equipped for this great work, who will be ready to go forth promptly in connexion with the Church Missionary Society, to enter into the labours of John Alfred Robinson and Graham Wilmot Brooke, on the principles on which the Mission was started, and to carry the Gospel first to the Nupes and then to the Hausas and elsewhere, as the country is opened out for their evangelistic efforts.

Should volunteers offer prepared to go forward, though not willing to be committed to some of the foregoing conditions, the Committee will be ready to give prayerful consideration to such modified plans as will embrace those points which they deem to be of essential importance in a pioneer movement presenting no small difficulties.

The resignation of the Rev. Eric Lewis, of the Soudan and Upper Niger Mission, was recorded.

The Committee heard with much regret of the death of Mrs. Buswell, wife of their esteemed Missionary, the Rev. H. D. Buswell, of Mauritius. The Committee placed on record their sincere appreciation of the good work which God permitted her to do, by her truly Christian life, and by her valuable help to her husband in Missionary work. They desired the Secretaries to express to her bereaved and sorrowing husband the assurance of their very affectionate sympathy.

The Committee had the pleasure of an interview with Mr. James Monro, C.B., formerly of the Bengal Civil Service, and lately Chief Commissioner of the Metropolitan Police, on his return from Bengal, whither he had gone a year ago for the purpose of settling plans for the carrying on of Missionary work by himself and members of his family. Mr. Monro described how that, after much consideration of plans as to locality, he had been led at last to fix, as the permanent sphere of his Missionary work, on Ranaghat, in the southern part of the Nuddea District, where a house had been placed at his disposal. He also described the happy intercourse he had had with the Society's Missionaries in the Nuddea District. He dwelt on the importance of efforts being made to reach the higher and educated classes, and gave a remarkably graphic description of his own personal experiences in connexion with them, and with their learned men. Mr. Monro pressed the importance of Missionaries endeavouring to get a knowledge of the

sacred books of the Hindus; and he also pressed the great need of Lady Missionaries in the Nuddea District. He expected to return to Bengal in the course of next year. The Committee cordially thanked Mr. Monro for his interesting and valuable address.

The Rev. T. Walker, who had been obliged to return home from Tinnevely on account of the severe illness of Mrs. Walker, was present, and conversation was held with him in reference to the Tinnevely Mission, in the working of which he had recently borne so prominent a part. Mr. Walker had joined the Tinnevely Mission seven years ago, and had for four of those years worked with the Itinerancy, and for the last two in close connexion with the one Tinnevely District Church Council, of which the Parent Committee had appointed him Chairman. He spoke of the present attitude (which was not now an attitude of active opposition) of the heathen towards Christianity, and bore his testimony to the great importance of higher education as the way of reaching the higher classes of them. He also referred to the plans of reorganization of the Native Church Council system, which had been set on foot in the last two years, and expressed the view that trial of the new plans should be carried on for some considerable time longer before they were definitely settled. The Chairman expressed the Committee's sincere sympathy with Mr. Walker on the cause which had brought him home, and assured him of their prayers.

The Committee took leave of the Rev. G. W. and Mrs. Coultas, returning to Mid China. The Instructions of the Committee were delivered by the Rev. C. C. Fenn, and Mr. Coultas having replied, he was addressed by the Rev. H. W. Webb-Peploe, and commended in prayer by the Rev. A. Oates.

On the recommendation of the Committees in charge of the Missions in West Africa, Niger, Eastern Equatorial Africa, Palestine, Ceylon, South China, Mid China, and North-West America, various arrangements were agreed to with regard to those Missions.

Funds and Home Organization Committee, Dec. 9th.—The Committee agreed to obtain, if possible, the use of two churches in the west and north of London, in addition to St. Bride's, for special services in connexion with the Society's Anniversary on May 1st, 1893; they also agreed that meetings should be held at St. James's Hall on the morning and evening of May 2nd, in addition to the meetings at Exeter Hall, and that an afternoon meeting be held for ladies only at Prince's Hall.

General Committee, Dec. 14th.—The Committee received with regret the resignation of Dr. Charles Harford-Battersby, and expressed a hope that his health might be so far restored as eventually to enable him to contemplate active service in the mission-field.

The Society's representatives on the Native Races and Liquor Traffic United Committee stated that the Committee was much in want of funds, and earnestly invited members of the Committee to subscribe. They further stated that there still remained much to be done in certain parts of Africa where spirituous liquors were being largely imported.

NOTES OF THE MONTH.

ORDINATIONS.

Mid China.—On Oct. 8, at Shanghai, by Bishop Moule, the Revs. A. Liggins and C. J. F. Symons to Priests' Orders.

North-West America.—On Sept. 4, at Moose Factory, by the Bishop of Moosonee Mr. W. G. Walton to Deacon's Orders.

DEPARTURES.

Bengal.—Misses H. J. and E. J. Neele left London for Calcutta on Dec. 1.

Punjab.—The Rev. R. and Mrs. Heaton (for Hyderabad, Sindh) and the Rev. F. and Mrs. Papprell (for Dera Ismail Khan) left London on Nov. 22.—Dr. H. M. and Mrs. Clark left London for Amritsar on Dec. 2.—The Rev. C. M. Gough left London for Quetta on Dec. 15.

South India.—The Rev. J. B. Panes left London for Madras on Nov. 23.

ARRIVALS.

West Africa.—Miss M. Williams left Sierra Leone on Nov. 26, and arrived in Liverpool on Dec. 14.

Bengal.—Miss M. Hall left Calcutta on Oct. 20, and arrived in London on Nov. 16.

BIRTHS.

Palestine.—On Nov. 5, at Liverpool, the wife of the Rev. C. B. Nash, of a son.

Mid China.—On Oct. 20, at Ningpo, the wife of the Rev. J. C. Hoare, of a daughter.

MARRIAGE.

Punjab.—On Oct. 19, the Rev. W. Thwaites to Miss Jonas, of the C.E.Z.M.S.

DEATH.

Western India.—On Dec. 8, at Bungay, the Rev. T. K. Weatherhead, formerly of Bombay.

PUBLICATION NOTICES.

THE Magazine Volumes for 1892 are now ready. The three illustrated ones form excellent books for gifts or prizes.

"*C.M. Intelligencer*" for 1892. Cloth, gilt, 7s. 6d. post free.

"*C.M. Gleaner*" for 1892. Well illustrated. Coloured boards, 1s. 6d. post free. Cloth, gilt, 2s. 6d. post free.

The "*Children's World*" for 1892. With numerous illustrations. Cloth, gilt, 1s. nett, or 1s. 3d. post free; gilt edges, 1s. 6d. post free.

"*Awake!*" for 1892. With numerous illustrations. Cloth, gilt, 1s. 6d. post free.

Cases for binding the above can also be obtained, as follows:—*Intelligencer*, 1s.; *Gleaner*, 1s.; *Children's World*, 8d.; *Awake!*, 1s. (including separate "Title-page and Table of Contents," not printed with the magazine). All post free.

UGANDA: ITS STORY AND ITS CLAIM. Price 6d. post free. It has been found necessary to order a second edition of this handbook, making 25,000 copies in all. To encourage a wide circulation the Handbook is supplied at the following special rates, *direct from C.M. House*.:—

6 copies, 2s. 6d., post free; 12, 4s. 6d.; 25, 8s. 6d.; 50, 15s. 6d.

MISSIONARY LOTTO.

Will friends kindly note that this favourite Game has had a very rapid sale, and the supply of boxes is exhausted? A new edition is being prepared, which will be ready by the middle of January.

UGANDA AND THE WAY THITHER.

Will friends also kindly note that this series of AFRICAN SKETCHES, by Bishop Tucker, is out of print?

MAGAZINES FOR 1893.

The New Year affords a favourable opportunity for increasing the circulation of the Society's Magazines. Packets of Specimen Copies, to be used for *Canvassing purposes*, will be sent free on application.

BRIEF SKETCHES OF C.M.S. WORKERS. By EMILY HEADLAND.

New issues:—The Rev. Henry Townsend, C.M.S. Missionary 1836 to 1886; the Rev. J. J. Weitbrecht, C.M.S. Missionary 1830 to 1852.

MONTHLY MISSIONARY LETTER TO SUNDAY SCHOOLS.

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THE
CHURCH MISSIONARY INTELLIGENCER.

THE MEETINGS FOR SIMULTANEOUS PRAYER IN THE
MONTH OF FEBRUARY.

"Be gracious, Heaven, for now Thy pleading sons
Prefer their prayer. Oh! breathe, ye Gales of God,
Ye softening Dews, ye tender Showers descend!
And temper all, thou world-reviving Sun
Of Righteousness, into the perfect year."

(Adapted from THOMPSON.)

THE month that marks these pages with its name has come to be one of singular interest to their readers, and it has seemed not inappropriate that we should turn aside our pen from the topics more frequent on the Mission page and engage it in some consideration of the unusual circumstances of the season to which we refer.

It is to the banks of the arrowy Anio, and to the slopes and steep defiles of the Apennines, that this our second month must travel for the origin of its name. Unlike the titles of the other months, it bears not a Latin name. The Sabines were an ancient, a simple, and, according to their light, a virtuous race. With them truth was esteemed, and in the power and play of earthquake and storm, in the fair loveliness of Italian sky and wooded hill and vale, they saw with clearer eyes than others the finger-prints of God. On the nones of the second month they were wont to hold their great festival of purification, and these sacred rites, or *Februa*, as they were known in the Sabine tongue, have supplied a designation for this time common to well-nigh all the nations of Christendom and familiar to the culture of the race.

But while these ancient Samnite folk have furnished us with a name for the second month of our Christian year, they have suggested to us likewise a thought not alien nor inopportune.

Their seasons of danger and distress were for them succoured by the dedication of a Sacred Spring, and all the children born within the borders of that time were regarded as devoted to their god, and at the end of twenty years were constrained to leave their native land and seek a home upon some foreign shore. We, too, would make of this February a Sacred Spring, and would earnestly desire that in its days not a few may be regenerate in new hopes, purposes, resolves, even in life itself, and in the issue and sequence of those fresh resolves may find themselves, at no distant time, in the toil of the foreign field.

On an ancient tablet of Assyria we find the names of the months and their designations. In the curious symbols of its cuneiform inscription we meet with February as the month Adarru, and prefixed to it the designation *Arhu Eseru*, "the harvest month." We

build no theological doctrine upon the link between the Sabine sacred spring and the Assyrian month of harvest. Only would we draw a thought of happy omen. We would earnestly desire that the month of earnest dedication may mean the month of happy reaping; that the week of Western prayer and firm resolve may issue in the fruitage and harvest of the Eastern lands.

Nor may we lose the significance of the attitude of so many Christian people in England at this time. Even that attitude should be an instruction to the thoughtless minds who follow the phantoms and fancies of this world. Thousands within the Metropolis, numbering within their count men and women of all classes and degrees, comprehending within their company all grades of culture and intelligence, the rulers and the ruled, toilers and thinkers, rude and refined, have set to themselves an end as singular as the means they propose to employ are remarkable. The ambition of these persons appears at first glance audacious and extravagant. These people of prayer will meet in solemn conclave to meditate upon the condition of races removed from them by half the world, and parted from them by moral differences compared with which the estrangements of language are as nothing, and the diversities of race are less. These people of prayer propose the mitigation of the miseries of the race; they contemplate their succour, they intend their salvation. The scope of their philanthropy travels to the verge of time, but pauses not there. It passes into the everlasting cycles of all the future. In the month of February such august considerations will be very seriously in the minds of multitudes in England's capital. Lowliest hearts will swell with loftiest ambitions to bring princes and peoples to the Redeemer's feet.

The conception is as splendid as it is audacious. "Man," says the posthumous essay of a weighty but mistaken thinker, "may, under the most favourable circumstances, be educated to take an interest in the race as a race." * Here, even in the most unfavourable circumstances, in conditions of poverty, in environment of weakness and unculture—here do we see the infant and the ignorant taking in the moral and eternal wellbeing of the race as a race.

But if the desire of man's recovery be a thought of such singular and startling splendour, the conception of the means and channels by which this design must touch attainment is of even more unique lustre. These means and channels are, as was said of Kidderminster's famous pastor, of a most unearthly character. To the view of the multitude they are even absolutely unintelligible. These children of supplication propose to compass their magnificent aspirations by having recourse to an unseen Being dwelling in an invisible abode. They will bring about changes co-extensive with the territories of all the earth, and they will for this make their voices heard beyond the orbit of the farthest star; their words will speed through the tracts of stellar space, and be carried within the portals of the Paradise of the Omnipotent. They will find there a fullest sympathy, an absolute assent of purpose and desire. The cry of nature's weakness will command the squadrons of the Lord of Sabaoth to its service,

* Mr. J. S. Mill in his *Posthumous Essays*.

and invite with irresistible persuasion the gracious Spirit of God to descend.

One of the brightest, the most redeeming, features of the character of the ancient Greek was connected with the relation of the Suppliant to the Protector. It stands out in happy contrast with the moral gloom that overspread the soul of Greece, bright though that soul was with the illumination of intelligence and of art incomparable. This treatment of the suppliant found with the Greek strength and sanction in one of the characteristics of their chief deity. The favour and approbation of Zeus *Ἰκετήσιος* to him who duly discharged his merciful function to the suppliant is indeed one of the brightest spots in the dark moral sky of the Pantheon of the heathen world. A touching story is told us by Thucydides of Themistocles, the distinguished Athenian, suing for the protection of Admetus, king of the Epirotic Molossians. Entering the king's house, Themistocles is instructed by the wife of Admetus how to take her husband's child in his arms and stand at the sacred hearth in the due attitude and posture of the suppliant.* Themistocles obeys the direction, and when Admetus returns and finds him standing at the hearth with the child in his arms, accepts his supplication and he grants him his favour and protection.

What is the tale but unconscious prophecy? Here have we the Christian in Themistocles. We see him instructed how to ask by One who best knows the mind of Him from whom he desires the grace, and who best knows the due and appointed path by which He must be approached. In the act of Themistocles holding in his arms the child of him to whom he sues, that he may thereby win him to be propitious, we see the Christian seeking and securing answer and acceptance through the favour with which the King regards His own Son. Yet here the parallel of Themistocles and Admetus fails us. It halts in one essential detail. To clothe the representation with completeness, we must conceive that the boon sought by Themistocles be in the interest, for the honour, and to the advantage of the very child of Admetus, through whose propitiation he prefers his plea. It is not possible to conceive a petition more persuasive or a plea more potent than this. In such a case would the interest as well as the affection be engaged, the advantage as well as the compassion. But just such is the character of the Christian's prayer for Mission success. Such success is for the welfare of the race; it is no less for the honour of the King. It is gain to the suppliant, it is glory to Him from whom the favour is desired; glory, too, in the highest measure, because glory to His Son through whom and for whom the mercy sought is given.

These recurrent times of prayer are for emphatic sign regarding the meaning of Missionary work. They speak not indistinctly of the essential objective of our toil. They set it in sharp and conspicuous contrast with all designs that are secular and all aims that are mundane in their inception and in their scope. This ladder of prayer, whose lower round is set upon the hearts of supplicants, has its head lost in the

* ἀκούσας ἀνέστη γὰρ τε αὐτὸν μετὰ τοῦ αὐτοῦ υἱός, ὥσπερ καὶ ἔχων αὐτὸν ἀκαθέζετο, καὶ μέγιστον ἰκέτευμα ἦν τοῦτο.—*Thuc.* i. 136.

mists that gather round the Infinite Throne. But its direction is heaven-pointing, and its very nature asserts that the work of Missions depends for its vitality and for its success upon a communication maintained between earth and heaven. In this respect the character of prayer in its uniqueness is differentiated from that of the other departments of missionary activity. The collection of coin, for instance, in no way securely proves that the object of the effort is heavenly or spiritual. It may be spiritual, it may be secular. The influence which the use and handling of lucre supplies may expose the hands through which it passes to suspicion. Be the purpose ever so purely, ever so sublimely unselfish; let the safeguards which are provided to ward off unjust suggestion be ever so accurate and complete, the breath of slander, the air of calumny, is more subtle than the microbe, and more deadly than the germ of the most tenuous zymotic infection. Experience has indicated that religious societies are even counted oftentimes beyond the pale of those known laws of fairness which should ever operate to shield the innocent from vague and baseless insinuation.

But in the department of prayer, criticism is at fault for calumny. The earnest assembling of devout men and women to address themselves to the Throne of Grace on behalf of Missions may invite contempt, may be deemed indeed altogether unworthy of the serious notice of intelligent people. But the usual armoury of invective and the ordinary vocabulary of vituperation supply no assistance to the careless mind in its indictment of this business of prayer. It may be senseless, but at least it is not sinister. It may be ridiculous, but in no degree can any suspicion of unrighteousness attend it. Nor can it be accounted for as the collection of large crowds can usually be explained. It is not considered a time for oratory. The eloquence of advocacy is reckoned as nought by the side of the eloquence of prayer. The thing is one of deepest spiritual significance, and it seems to have no side which touches earth. This season of prayer is a most supernatural institution. It is serious business indeed, but business whose conditions and methods seem to offer no point of contact with the interests of time and of material things.

Again, activity in Missions may be attributed to secular instincts. To conquer men to one's opinions is a prevalent desire of human nature. With some it rises to the strength and power of a passion. The sway over the consciences of men is not unfrequently associated with undue domination over their finances. The rule of great religious and political systems has been usually brought about by the acquisition of influence over the moral natures of men. The love of proselytism may indicate one of the sublimest traits of human nature, or it may characterize one of its most vulgar passions and one of its most contemptible vices. The conception of a vast spiritual dominion over the souls of men is one which commends itself with irresistible persuasion to the most ambitious of the children of mankind. The annals of religion evidence what zeal, what self-denial, what dangers voluntarily undergone there have been for the compassing of such schemes. But the nature of prayer is resolvable into no such material or mundane

elements. In the crucible of censure it is invulnerable. Be the furnace of criticism heated seven times hotter than of old, the smell of its fire passes not even on the garments of prayer. For it is impossible that a prayer having for its aim the subjection of men to the selfish rule of the suppliant should be answered, and no one could continue long in petitioning a deity for gifts of whose bestowal there never had been at any time any certain or substantial assurance.

It is then the prayerfulness of the friends of Missions that affirms to the thoughtful mind the divinity of their toil, emphasizes it even before the conscience of the sceptic. It is after all the spiritual which is the stronger side of the Faith.

But the evidential force of prayer extends much further than we have already indicated. Christianity has been classed with the great religions by an unspiritual criticism on the ground of its missionary activity. This places in competition with it Buddhism and Islam, with which it has been ranked on that ground. It also, of course, prevents its differentiation from the corrupt accretion and accompaniment of the Church of Rome.

Now it is just the prayerfulness of pure Christianity that we affirm to be the most real of its notes and the most reliable of its characteristics. For it is in the exercise of prayer that the objects of Missions are prosecuted under circumstances least favourable to the retention of sinister impulses, and most favourable to the growth and extension of the purest and most exalted energies of our moral being. It is in the court of prayer that the aim of Missions is pursued with pleas which approach no fallible or corrupt tribunal, but which address themselves to the august throne of Infinite Holiness and Goodness. In the Christian conception it is here that ends are sought incapable of carnal interpretation. They are objects of the most exalted because the most unselfish philanthropy, and are invested with the ineffable dignity of being but the completing of the Infinite purposes of grace to the race of man, of which also the Incarnation and the Crucifixion of the Son of God are sublime and essential portions.

Compared with the Christian days of Intercession, what is there in the ritual of Buddha, of Islam, or of Rome? Can we contrast reasonably with the February Simultaneous Meetings for Prayer, the endless recitation of the mystic title of Gautama, or the restless energy of supplication represented by the wind-driven prayer mills of Tibet? Shall we contrast the exquisite ode of Heber, and the earnest pleadings of the devout piety of Mission friends, with the language of Moslem fanatics in their denunciations of the unbeliever, the fierce and fervent imprecations of the faithful in the perpetual commination services of the mosque? Or even shall we set as parallel to the assemblies of Evangelical Christians at this time the records of innumerable supplications to St. Joseph or St. Bridget for the restoration of his liberty to the prisoner of the Vatican, or even the due proportion of Ave Marias and Paternosters for the subjugation of heretical England to the obedience of the Holy See?

It is then in the evangelical feature of prayer that Christianity stands out in the sharpness of its outline from all other religious

systems, whether they be counted within or without the fold of a nominal Christendom. To this vital characteristic of genuine Christianity we invite, accordingly, the attention of those who may not as yet be reckoned either of the outer or of the inner enclosures of the Faith. We commend the note and feature of prayer to the thoughtful and intelligent rationalist at home as we commend it to the educated Natives, for example, of our Indian Dependency, into whose hands these pages may come. We submit respectfully to both classes that the evidential characteristic of evangelical prayer in Mission work is worthy of their serious reflection, their more than passing contemplation.

But the employment of intercessory prayer would be altogether misrepresented if it were attributed to a desire to secure thereby argumentative succour to the proofs of vital Christianity. This intercessory supplication for Missions enters into the very life and safety of the effort. It is no mere accidental or ornamental appendage. It meets a need that nothing else may meet, it answers an end that nothing else can. This department of Mission work affirms itself to be omnipotent when all the other departments of the toil are convicted of helplessness, to be alone efficacious where they fail.

If we glance for a moment at some of the exigencies of the mission-field we realise at once the hopeless inability of efforts human to supply the need. There are posts in the Mission line that call imperatively for singular gifts and endowments if they must be occupied with even a comparative measure of success. Not this or that particular gift is demanded, but frequently a 'combination of gifts, which combination is the more singular and infrequent in proportion to the value of the endowments, natural or spiritual, which enter into it. We admit that we are not always, if ever, infallible judges as to the requirements which some delicate and difficult missionary situation may demand, but experience supplies us with approximate wisdom of selection. Where, for instance, can we at will lay our hands upon men of the stamp of Bishop French, or the type of Pfander; where can we find for Africa another Krapf, or a second Mackay? What recompenses or emoluments can secure to our service a Martyn or a Brainerd, a Carey or a Morrison? We might as well advertise for a prime-minister to restore peace to a distracted land, or offer reward for a new chancellor of the exchequer to repair the exhausted finances of a people. Genius has its value in the marts of earth, and titles have their price, but the supernatural endowments which combine to produce a successful missionary are not accessible to secular inducement, come not within the reach of carnal emoluments. These are the gifts and these the boons which it is the privilege only of the hand of prayer to procure.

There are, again, doors in the lands of heathenism to be opened, opportunities to be given, lanes and paths of access into long-locked cities and kingdoms of spiritual night, which may not open at the touch of intellect or unclosed to the key of gold. There are those strange concurrences of affairs, those incalculable *περιπέτειαι* in the plots of men, which the most far-sighted statesman cannot foresee, and con-

cerning which the lessons of the past afford no admonition. There are these conjunctures of things which make or mar the issue of the day, which seem to assert far more distinctly the sceptre of an over-ruling King than the calm current and tenor; the even and continuous flow of mortal affairs affirm, and these are especially the subject-matter of the Christian petition. Here, once more, are wit and wealth at fault; here the thrones and titles of Mortality are conspicuously impotent; here, most of all, is seen the working of that Hand which prayer alone may move.

But even were all these gifts within our human control; were it for us at will to purchase and commission the choicest sons of genius and of godliness into the territories of Mission toil; were it in our power by force of arms, or dint of gold, or by means of cunning political combinations to wrest an access into every kingdom of the earth,—yet how far should we have advanced to the attainment of our purpose? We should yet be but on the threshold; the work had not been really begun. What were it but the flaunting of idle banners before the eyes of a powerful and dangerous opponent, the loud chanting of noisy clarions in the ears of an enemy who held us in unutterable contempt? Still the citadel of man's soul would remain to be stormed; still the miracle of regeneration would be required to intervene before the conscience could be awakened from its slumber, the mind grasp the great doctrines of redemption, and the heart rejoice restfully in the fitness and abundance of their consolations. For miracle upon miracle must attend each stage and step of the advance, from the first conversion of the isolated savage to the complete perfection of a Church's finished course.

In all these things Prayer affirms its primal place, asserts its singular dignity, proclaims the subordination of all the other details and departments of the work to its own supremacy. Thus the recognition of the power of Prayer is the truest acknowledgment of the absolute inability of the agent and of the inexhaustible sufficiency of the King of Grace.

Committed to no narrow conception of the character and constitution of the Christian Church, our week of supplication will be one of enlargement of thought and expansion of missionary sympathy. If in the field we as a Church have found it best to labour upon our own lines, we shall, in the toil of prayer, move on lines that march with the limits of the entire commonwealth of Christianity, with all those that love our Lord Jesus Christ in sincerity. In earnest prayer we shall not only remember the workers of our own communion, not only, under the guidance of our fifty-fifth Canon, the established Kirk of Scotland, but all Christian workers who are truly labouring for Christ, that they may be knit and united as one man in the Master's love. There can accrue to our Church principles no danger in the exercise of the broadest sympathy in prayer for these. Or even take what view we may of the Churches of the Tibur and of the Orient, whether we regard them in theory as decayed branches of Christ's Church or no, whether we view them as Christian or anti-Christian, there will be no peril to our orthodoxy while we remember them before the Throne, "that all who profess and call themselves Christians may be led into the way of truth."

The secret pleading with the King is exempt, we repeat, from the scourge of a theological criticism, is far from the sound of ecclesiastical censure.

Once more this moon of prayer speaks to us in the type of an especial significance. It is for heart and land alike an hour of peculiar preparation. The toil of the earth is at this time a solitary and an unassisted one. Deep in her heart does the ground nurture and foster the germs and seeds of life. Under the mantle of the snow they are shielded and taught to strike their root and fibre into the parent soil. They are building in the dark, laying deep their foundations for the larger and fuller life to come. Not yet has the full sun of spring shone upon them, not yet have the summer rains strengthened them. These tender germs are unfit to meet the one, and unready for the succour of the other. So, too, our season of prayer in Mission work. It is the secret and the supremely vital time of the toil. Now it is that the preparation for the future work begins. This is its appropriate and essential preparative. No golden doors of opening, nor splendid opportunities in the summer days of after-work, can be usefully entered or happily occupied without the precious pre-equipment of earnest prayer. Whether in the life of the individual toiler, or in the larger existence of the administrative function, the value of the opening and the worth of the opportunity will be conditioned by the character of the preparatory work. The rains and sun may complement the secret ministries of the earth; they may not serve for their substitute, they cannot suffice in their stead.

If prayer, then, stand as the vital preparative alike to the individual soul or to the corporate community for their toil, yet to the Divine view, regarded in its relation to the Divine operation, it may answer as the completeness of the work. We have already found suggestive analogy in the moon of February as the harvest-time for the reapers of the rich Babylonian plains, we would strengthen our position by a parallel.

Years have passed away since, beyond the western ocean, there toiled long a company of men on a task under the ground, and far beneath the sea. Days and weeks and weary months went slowly by. There was nothing to show for it, no result apparent, no fruit, no harvest to their toil. At length, on a day, there hasted out of a great city hard by multitudes as if to witness some singular or splendid spectacle. The interest of the assembly gathered round one central group. Within this inner circle a father lifted his little child in his arms, and bade it lay its infant finger upon a point before it. The child did so. It was but a moment, and swift as the speed of light, fleetier than the foot of thought, there sped a spark upon its mission to the ocean mine. Then upon the amazed multitude there fell the deep murmur of the stricken earth. They felt the convulsive throb of its subterranean agony, and before their astonished view there rose out of the sea a pillar of wreathed silver and tortured foam high into the air, telling to the assembled and wondering beholders that nature had yielded to the strength of art, and that the way into one of the finest harbours of all the seas was opened by an infant's finger to the commerce of the world.

Our parable will need, we trust, no rigorous exposition. We will see the people of prayer in the infant held in the arms of a father's tenderness. We will view in prayer the touch of the infant's finger. And as we regard that feeble and, to the eye of earth, utterly inadequate effort of the child as the connecting link binding the toil of years to its accomplishment, so will we look upon prayer as in the Divine economy, the bond of continuity between the purposes of eternity and their accomplishment in time, between the designs of omnipotence and their fulfilment in the instruments of human frailty. We will in a view look on prayer, not as an appendage, but as the essential of Mission labour, not as an adventitious or accidental accompaniment, but as of its essence and of its life.

It is for the feeblest in the family, for the tried and suffering child of the house, that there will ever be the largest outlay of thought and love. At this time of prayer the family of faith will bend with peculiar tenderness over that imperilled and much-loved Church of Uganda. It is for that Church an hour of crisis and a season full of danger. To the outward eye, thousands of converts there appear to depend for their existence on the caprice of a cabinet or the exigencies of a political situation. The lives of men, our countrymen, our fellow-Christians, our revered fathers and brothers in the mission-field, seem staked upon the cast of a party die. The existence or the extinction of a vigorous and progressive branch of Christ's Church is subordinated to theories of national extension, and subject to the sway of the passions of faction in the state. Happily for the people of God, we hold that this subordination and this subjection is in appearance only. We are persuaded that by the Head of the Church the decision of His people's lot will be committed to no such doubtful and dangerous impulses. We hold firmly that neither kings nor cabinets may contravene His counsels nor defeat His purposes of grace. Ours is no wild and unreasoning fanaticism. We believe in every effort being made that pen or tongue may compass. Chambers of Commerce do well to utter their mind. Travellers, explorers, philanthropists, politicians of every political tint, do well to raise their earnest and reiterated voice. We undervalue none of these, though our trust is staked on none. But now is the hour for the princes with God to speak. It is for them in the might of supplication to bind the kings of earth in chains, and teach their senators wisdom. It is the hands of prayer which invite into exercise the resources of Omnipotence.

Such prayerful sympathy for the Church and our Mission toilers in Uganda, the time and the peril alike demand. Humanity suggests it, Christianity commands it. "Courage, Melancthon," said the leader of the Reformation as he heard the voice of children pleading for their preservation; "courage, Melancthon, the princes are praying for us."

Before these pages are read upon the borders of Africa's great inland sea, probably the time of crisis will be past. But while steam and tedious foot of man shall be all too slow to carry our message of encouragement to Uganda and her Church, yet by the swifter step of prayer on that sure path that runs hard by the Eternal Throne, we

would, in this month of supplication, commission our messages of hope and help, of comfort and strength, to the Church of Uganda, and, weaving with the fingers of prayer about that flock the environment of an omnipotent protection, we will for its pastors and its people in confidence of fullest faith claim now its life and peace.

We look, indeed, for large boons to this week in February, not alone for Uganda, not solely for the saints, but for the race. To enumerate the necessities of our Mission enterprise would be a task of unending duration. Space would fail to speak of needed wisdom in the counsels of administration at home, of zeal and love in the life of the distant and isolated members of the company of toil; of discretion and judgment in the occurrence of each new crisis, spiritual, ecclesiastical, secular, as it arrives; of the faithful persistence towards the exalted Mission aim in him who is encircled by the associations of an unspiritual environment and by the debilitating atmosphere of heathenism,—all these are needs that claim with urgent importunity the interest of our intercession. We close with the beautiful words of one of the saddest but sweetest singers of our shores, descriptive of the sons of prayer:—

"Not slothful he, though seeming un-
employ'd
And censured oft as useless. Stillest
streams
Oft water fairest meadows, and the bird
That flutters least is longest on the wing.
Ask him, indeed, what trophies he has
raised,
Or what achievements of immortal fame
He purposes, and he shall answer—
None.
His warfare is within. There, un-
fatigued,
His fervent spirit labours—there he
fights,
And there obtains fresh triumphs o'er
himself,
And never-withering wreaths, com-
pared with which
The laurels that a Cæsar reaps are weeds.

Perhaps the self-approving haughty
world,
That, as she sweeps him with her whistling
silks,
Scarce deigns to notice him, or, if she
see,
Deems him a cypher in the works of God,
Receives advantage from his noiseless
hours,
Of which she little dreams. Perhaps she
owes
Her sunshine and her rain, her blooming
spring,
And plenteous harvest, to the prayer he
makes,
When, Isaac-like, the solitary saint
Walks forth to meditate at eventide,
And thinks on her, who thinks not for
herself."
(Cowper.)

GEORGE ENSOR.

EARLY DAYS, FRIENDS, AND LOCALITIES OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.



THE Minute Book of the Church Missionary Society's General Meetings opens thus:—"At a meeting held at the 'Castle and Falcon,' Aldersgate Street, on Monday, the 12th of April, 1799, for the purpose of instituting a society among the members of the Established Church for missionaries among the heathen—". The inn here mentioned, where also, in 1783, commenced the meetings of the Eclectic Society, which was the parent of the Church Missionary Society, still survives and flourishes, some little distance northward from the General Post Office, on the east side of Alders-

gate Street, and the fifth house from Gresham Street. To the archæologist it is interesting from its containing in its cellars a fine visible fragment of the Roman wall of London. Outwardly the "Castle and Falcon" is but slightly changed. The old entrance arch, which used to admit carriages to an inner court-yard, is abridged to an ordinary doorway. Facing this, the spectator sees above him on his right three first-floor windows, rather narrow and close together, and behind those is the room, apparently quite unaltered, where the friends of April 12th, 1799, gathered, prayed, hoped, and believed on behalf of the heathen world.

The "Castle and Falcon" Meeting, April 12th, 1799.

The proceedings by which the Society was instituted, and the names of those who were present, are given in the minutes before referred to. There were assembled sixteen clergymen and nine laymen, whose names here follow, corrected as to spelling and initials.*

Rev. John Venn, in the chair; Rev. William Jarvis Abdy, Rev. Edward Cuthbert, Rev. John Davies, Rev. Henry Foster, Rev. Thomas Fry, Rev. William Goode, Rev. William Alphonsus Gunn, Rev. John White Middleton, Rev. John Newton, Rev. Dr. John Witherington Peers, Rev. Richard Postlethwaite, Rev. Josiah Pratt, Rev. Thomas Scott, Rev. Thomas Sheppard, Rev. William † Terrot, Mr. John Bacon, R.A., Mr. John Brasier, Mr. William Cardale, Mr. Nathan Downer, Mr. Charles Elliott, Mr. John Jowett, Mr. Ambrose Martin, Mr. John Pearson, F.R.S., Mr. Edward Venn.

Of the clergymen, there were three who had no London occupation that we have discovered, and at all events they appear very shortly afterwards in distant parts—Mr. Fry, Mr. Postlethwaite, and Mr. Terrot. The rest we find were employed as follows:—Mr. Newton and Mr. Goode were city Rectors. Mr. Foster was a city lecturer; Mr. Gunn a city curate and lecturer. Mr. Martin and Mr. E. Venn were in city businesses. Mr. Abdy, Mr. Davies, Mr. Pratt, Mr. Scott, held city lectureships with their other duties. In London, but beyond the city boundaries, were the Revs. E. Cuthbert, J. Davies, T. Scott, T. Sheppard; and the business gentlemen, Messrs. Downer, Cardale, Bacon, Pearson. In Southwark were the Revs. W. J. Abdy and J. W. Middleton; and in business Mr. John Jowett. In the environs the Revs. John Venn and Dr. Peers, and the layman Mr. Brasier. The city was therefore pretty largely represented in this gathering at the "Castle and Falcon."

Coming to business, the meeting having first proceeded to declare their motives and main purpose, then constituted themselves a Society for carrying out that purpose on a definite plan. This was all done in the shape of three resolutions, which were unanimously adopted, namely:—

(1) "That it is a duty highly incumbent upon every Christian to endeavour to propagate the knowledge of the Gospel amongst the heathen."

* The list also occurs in Venn's *Founders*, 1848, and the *Life of Pratt*, by his Sons, 1849, p. 13.

† In the Minutes, "Mr.;" in Venn, "William;" in Pratt, "Charles William."

(2) "That, as it appears from the printed reports of the Societies for Propagating the Gospel and for Promoting Christian Knowledge that those respectable Societies confine their labours to the British Plantations in America and to the West *Indies, there seems to be still wanting in the Established Church a Society for sending missionaries to the Continent of Africa, or the other parts of the heathen world."

(3) "That the persons present at this meeting do form themselves into a Society for that purpose, and that the following rules be adopted."

A body of rules, which had been settled among the Eclectic friends at St. John's Vestry, and were no doubt substantially the twenty-one printed later in the same year, were submitted to the meeting and with whatever alterations accepted. †

The Society being now constituted decided to make known their purpose to the Primate, the Diocesan, and that Church Society whose objects most nearly resembled their own, and this was expressed in another Resolution :—

(4) "That a Deputation be sent from this Society to the Archbishop of Canterbury as Metropolitan, the Bishop of London as Diocesan, and the Bishop of Durham as Chairman of the Mission Committee of the Society for Promoting Christian Knowledge, with a copy of the rules of the Society and a respectful letter."

The Society then proceeded to elect their officers and Committee. Mr. Wilberforce was fixed upon for President; and for Vice-presidents the following :—Sir Richard Hill, Bart., M.P.; Vice-Admiral Gambier; Charles Grant, Esq.; Henry Hoare, Esq.; Edward Parry, Esq.; Samuel Thornton, Esq., M.P. The Treasurer was Henry Thornton, Esq., M.P.

For the Committee were chosen eleven out of the sixteen clergymen present at the meeting and all the nine laymen. Four others who were not there made up twenty-four. The entire body then stood thus : ‡—Thirteen Clerical Members : W. J. Abdy, R. Cecil, E. Cuthbert, J. Davies, H. Foster, W. Goode, J. Newton, J. W. Peers, G. Patrick, J. Pratt, T. Scott, J. Venn, B. Woodd. Eleven Lay Members : J. Bacon, J. Brasier, W. Cardale, N. Downer, C. Elliott, J. Jowett, A. Martin, J. Pearson, H. Stokes, E. Venn, W. Wilson.

The Minutes of April 12th, ended thus :—"The General Committee were then desired to hold their first meeting on Monday next at one o'clock precisely at the same place, and the General Meeting adjourned to Monday, 20th of May, at this place, to meet at twelve o'clock precisely."

First Committee Meeting.

This was held at the "Castle and Falcon," on Monday, April 15th. The position of Chairman, occupied by Mr. Venn at this and at all the earliest meetings, indicates the influential part he had hitherto taken, and the confidence reposed in his zeal and judgment. Sir Richard Hill and Mr. Samuel Thornton were there to testify in person their readiness to accept the office to which they had been chosen. Letters of acceptance were read from Mr. Grant, Mr. Hoare, and Mr.

* So in the Minutes. Mr. Venn in his *Founders* suggests "East" as a correction.

† See p. 96.

‡ It appears from the Minutes that Mr. Cecil declined, leaving the acting members only twenty-three.

Henry Thornton. Mr. Wilberforce, who had been nominated President, wrote to express hesitation and a desire for time to consider. We observe no mention made of Admiral Gambier and Mr. Parry. Mr. Scott was requested to act as temporary Secretary, a testimony paid to his qualities as a man of business and energy. Venn and Scott were evidently the principal leaders in the movement, and to them, humanly speaking, is to be ascribed the success with which it issued from its early difficulties.

One of the first necessities was the Committee of Accounts, for which were nominated Messrs. Brasier, Downer, Elliott, E. Venn, and Wilson, who were to receive subscriptions, and pay them into the banks of Messrs. Down, Thornton, and Co., and Messrs. Dorien, Martin and Co. They were also desired to look out for a Deputy Secretary.

Rule XIV., on the procedure to be observed in the appointment of a missionary, was now settled, having been left in a skeleton form on April 12th. The amended form is that given in the printed editions of 1799 and 1801.

Five hundred copies of the amended Rules were to be printed for the members of the Committee to circulate among their friends.

Mr. Venn and Mr. Scott were requested to draw up a form of prayer to be used by the Committees at their meetings.

At the present meeting were announced the first two recorded contributions, 100*l.* each from Mr. Ambrose Martin, the banker, and Mr. George Wolff. The latter, whose business house was in America Square, not far from the Tower, was Danish Consul-General, and a friend of the Thorntons. His country house was on Balham Hill, near Clapham Common, and he went to Clapham Church.*

A Contemporary Notice.

The earliest outside mention of the Society that we have met occurs in the *Missionary Magazine* † of May 20th, 1799, where the following intelligence is prominently given :—

“NEW MISSIONARY SOCIETY.

“A Society for Missions, we understand, is just instituted in London by some members of the Church of England. Nothing unfriendly to the present London Missionary Society is intended by this institution, nor will it in the least, we are assured, interfere with it as to its objects, or at all materially as to its funds. A set of men will thus be brought into action, according to their own principles and consistently with their own engagements, who could not in either respect have unreservedly and openly united with the present Missionary Society; and a set of people will no doubt contribute to this whose predilection for the Church, and dislike to Methodists and Dissenters, would have effectually kept them from aiding the other.”

* There, in 1815, he attended the funeral of Mr. Henry Thornton, whose death he deeply felt. He lived to the age of ninety-two, and died at Balham Hill March 8th, 1828. His daughter, Martha Anne, wife of Mr. Edward Poore, was the mother of Sir Edward Poore, second Bart.

† This early missionary periodical, the organ of no particular Society, began July 18th, 1796. It was published monthly at Edinburgh, and is now, we believe, rather scarce. The first nine volumes are in the Society's library. The passage in the text was given in the *Church Missionary Intelligencer* for February, 1892, p. 152.

There were at this time two English periodicals which we might have expected would take some notice of the new Society, but both were silent, as was also the newspaper press, so far as we have been able to find. One of the two, and the only religious periodical managed by Churchmen, was *Zion's Trumpet* (afterwards issued as *The Christian Guardian*), published at Bristol under the care of Mr. Biddulph's friends. It was chiefly didactic, and gave but little news. The other was the *Evangelical Magazine*, under mixed management. It gave a large space to Missions, and more particularly to those of the London Missionary Society, but all through 1799 it made no allusion to the birth of the new institution. The *Christian Observer* had not yet been projected. In this absence of all mention in the English press, the notification in Scotland is particularly observable.

More Early Proceedings and a General Meeting.

At the second Committee Meeting, held at the "Castle and Falcon," May 20th, 1799, the Committee of Accounts reported that they had found no suitable place in which the General Meeting* could be held, and it was decided to hold it in the New London Tavern, Cheapside, on the 27th.

In consequence of a letter from Mr. Wilberforce, it was resolved to recommend to the General Meeting on the 27th to waive the election of a President for the present, and make the number of Vice-Presidents seven.

At this meeting the name† of *The Society for Missions to Africa and the East* was proposed for future consideration. The Committee of Correspondence was also now elected, and the following members composed it:—The Revs. Foster, Goode, Pratt, Scott, Venn, Woodd; Messrs. H. Thornton, C. Grant, J. Bacon. Thus two of the magnates of the Society were brought into a share of its practical business, and more competent men could not have been thought of; Mr. Thornton representing Africa, and Mr. Grant the East.

How the Secretary viewed the prospect, both as to funds and as to the grand difficulty, the missionary, is disclosed in the following letter, written by the Rev. Thomas Scott to a friend in Scotland, and dated Chapel Street, May 25th, 1799:—

"We have set on foot a new Society for Missions to Africa and the East, by members of the Established Church; and as I am a party greatly concerned, and have accepted the office of Secretary, it occupies a great deal of my time. Probably we shall engage a set of men (to support it), and draw most of our resources from quarters which are out of the reach of other societies. If you know any one of a heroic spirit in the cause of Christ and of souls, he might here have an opportunity of exerting himself in that best of services."‡

The third Committee Meeting, at "New London Tavern," Cheapside, May 27th, was held at eleven o'clock, in view of the General Meeting,

* Appointed on April 12th for this day.

† Left blank on April 12th.

‡ Scott's *Letters and Papers*, 1824, p. 224.

which was to assemble in the same place at one. It was now decided to recommend the title *Society for Missions to Africa and the East*.

One important piece of business done at this meeting was the election, as permitted by the Rules, of a body of Country Members of the Committee.* The following twelve clergymen and two laymen, recommended by the Committee of Correspondence, which had previously sat in the same place the same day, were fixed on:—The Revs. Edward Burn, of Birmingham; T. T. Biddulph, Bristol; D. Coulthurst, Halifax; Isaac Crouch, Oxford; Thomas Dikes, Hull; Edward Edwards, Lynn Regis; D. Hawker, Plymouth; William Richardson, York; Thomas Robinson, Leicester; Charles Simeon, Cambridge; James Stillingfleet, Hotham; Robert Storry, Colchester; Mr. Thomas Babington, Rothley Temple, Leicester; and Mr. William Hey, Leeds. In this list, which we shall see enlarged at a subsequent Committee, both Universities were represented, and ten important towns. There was also a rural clergyman and a county magnate. It was thus sought to obtain influential country supporters and correspondents, by whom the provinces might be canvassed, and through whom missionary candidates might be heard of. The appointments, however, were made without any previous communication with the elected, nor were these immediately informed of the honour conferred on them; and when they came to be, the replies were not in every instance all that was hoped.

It was, we may add, at this meeting that Mr. Goode made the kind offer of his study for the use of the Committee, and it was thankfully accepted.

The General Meeting, which was held, as already mentioned, at the same place at one o'clock, was attended by seventeen clergymen and eight laymen, among the latter being Vice-Admiral Gambier and Sir Richard Hill, Vice-Presidents. The Rev. J. Venn occupied the chair. Such was the first of that series of meetings which have now come to fill Exeter Hall and St. James' Hall. A parlour lined round with five-and-twenty chairs would have held it. The meeting could not anyhow at that time, and under its special circumstances, have been even moderately large. It was, by the Rules,† a gathering of "members," and six weeks after the birthday the subscriptions which entitled to membership had hardly begun to flow in. Some of those present, though afterwards members, were not members then. The meeting did not assemble to hear oratory; it was not preceded by a sermon; it contained no ladies. Its object was to transact a little necessary and formal business; it was summoned individually by the Secretary through the post, and three were there who had come up from the country—Bucks, Salop, and Yorkshire. It is one, and not the least, of the lines of interest in the history we are tracing to watch how an annual C.M.S. meeting of the modern type grew; but at present we are only at the seed-sowing.

What, then, was the business of this occasion? The title "*Society for Missions to Africa and the East*" was decided on, a very cum-

* The idea of country members was not new. The Eclectic Society had a similar branch.

† Rule IV.

brous one, which never prevailed colloquially; no one ever going further than "Society for Missions," or "Missions Society," and sometimes it was "The New Missionary Society." Not until 1812 did the regular official style become "Church Missionary Society for Africa and the East."

Another thing done was turning the President and six Vice-Presidents into seven Governors; but the original designation some years later reasserted itself. In the room of Mr. Cecil, who was elected one of the Committee on April 12th, but was obliged to decline on account of the "unconfirmed" state of his health, the Rev. Watts Wilkinson was proposed and accepted, but, as it appears, without any previous communication with him. In Rule XX. there were added the words (suggested by Sir Richard Hill) "Protestant" and "of propagating the Gospel of Jesus Christ."

The Rules, thus amended, were the following:—

"I.—Every person subscribing annually the sum of one guinea shall be deemed a Member of this Society during the continuance of his subscription.

"II.—Every person giving a benefaction of twenty guineas shall be a Member for life.

"III.—Any clergyman subscribing annually half a guinea shall be considered as a Member.

"IV.—An annual meeting of the Members of the Society shall be held in London at * on

"V.—There shall be elected by ballot seven Governors and a Treasurer.

"VI.—A General Committee shall be appointed to superintend the affairs of the Society, consisting of the Governors, Treasurer, and also of twenty-four other Members (of whom not less than twelve shall be Ministers of the Established Church), elected by ballot. Every General or Committee Meeting shall be opened by some clergyman present using a form of prayer composed for that purpose.

"VII.—The General Committee shall elect from themselves by ballot six Ministers and three Laymen, to be a Committee of Correspondence; and shall choose five other Members to form a Committee of Accounts.

"VIII.—The office of the Committee of Correspondence is to seek for proper Missionaries, to superintend their instruction, and to correspond with them when sent out.

"IX.—The office of the Committee of Accounts is to receive subscriptions, regulate the accounts, and undertake the charge of fitting-out and conveying the Missionaries to the place of their destination.

"X.—The General Committee shall receive the Reports of the other Committees, shall appoint the places where Missions shall be attempted, shall direct the scale upon which they shall be conducted, and shall superintend the affairs of the Society in general. The Members of the Committees of Correspondence and Accounts shall always be considered as Members of this Committee.

"XI.—The General Committee shall meet every first Monday in the month, at . The other Committees as often and in such place as shall be by them agreed upon. Each shall keep Minutes of their proceedings, and shall make Reports to the General Committee. Five shall be necessary to compose a General Committee, and three each of the others. In case of equality of votes, the determination to rest with the Chairman.

"XII.—Three Members of the General Committee shall go out annually, and their places be filled up by ballot. This regulation shall not, however, extend to the Governors, Treasurer, or to the Members of the Committee of Correspondence. —A Member of the General Committee may be re-elected after being out one year. —When a vacancy happens in the Committee of Correspondence, the remaining

* Previous notice will be given to the Members in and near London of the time and place of meeting.

Members shall propose a Candidate, who shall be accepted or rejected by the General Committee.

"XIII.—The Committee of Correspondence may propose to the General Committee a certain number (not exceeding thirty) of Ministers or others, resident in either of the two Universities, or elsewhere in the country at the distance of more than ten miles from the metropolis, to be elected Country Members of the Committee. With these the Committee of Correspondence shall communicate, and when they are in town, they shall have the liberty of attending the Meetings of the General Committee and of voting in them.

"XIV.—In the appointment of a Missionary the following course shall be pursued:—The Committee of Correspondence having found a person supposed to be suitable, shall determine by ballot to nominate him to the General Committee. Previous to the day of nomination, each Member of the General Committee shall receive notice that a Missionary will be proposed. On the day of nomination a report shall be made by some Member of the Committee of Correspondence of his qualifications, and the General Committee shall then proceed to ballot for him, unless any Member shall declare that he wishes for further information; in which case the ballot shall be deferred to the next meeting of the Committee. In the ballot of either Committee, the agreement of at least three-fourths of the Members present shall be necessary to his election.

"XV.—A Missionary thus elected shall receive instruction in such parts of knowledge, and be prepared in such a manner for his future employment, as the Committee of Correspondence shall judge expedient.

"XVI.—If during such preparation any two members of the General Committee should see cause to disapprove of his principles or conduct, they may require the revival of his appointment at their next meeting (of which special notice shall be given to each Member), and a ballot shall again take place in the same manner as before.

"XVII.—Each Missionary shall consider himself as engaged to go to any part of the world, and at any time which the Committee shall choose, respect however being had to his personal circumstances, or to any previous stipulation made by him with the Society. As soon as he quits England, he shall keep a regular Journal of his studies and proceedings, a copy of which he shall send, as often as opportunity shall serve, to the Committee of Correspondence.

"XVIII.—A Missionary appointed by the Society (if not already ordained), shall consider himself only as a Catechist. He shall not therefore administer the Sacraments, except that of Baptism in cases of necessity.* Should it please God to bless his labours with success in founding a Christian Church, it is proposed, either that he should be sent for, and application humbly made for him to be episcopally ordained to the charge of it, in case he should be found a proper person; or else that some person in holy orders should be sent out, to superintend it and to administer the Sacraments.

"XIX.—An Anniversary Sermon shall be preached at some Church in London by a Minister appointed by the General Committee, on the morning of the day on which the Annual Meeting of the Society is held. An annual report of the Society shall be printed for the use of its members.

"XX.—A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.

* "Baptism by any man in the case of necessity was the voice of the whole world heretofore. Neither is Tertullian, Epiphanius, Augustine, or any other of the ancients against it. The boldness of such, as pretending Teclae's example, took openly upon them both baptism and all other publick functions of the priesthood, Tertullian severely controlleth, saying, *To give baptism is in truth the Bishop's right. After him it belongeth unto Priests and Deacons; but not to them without authority from him received. For so the honour of the Church requireth, which being kept preserveth peace. Were it not in this respect the Laity might do the same; all sorts might give, even as all sorts receive. But because emulation is the mother of schisms, let it content thee (which art of the order of laymen) to do it in necessity, when the state of time or place or person thereunto compelleth; for then is their boldness privileged that help, when the circumstance of other men's dangers craveth it.*"—Hooker's *Eccl. Pol.* B. 5, § 61.

"XXI.—It is recommended to every Member of the Society to pray to Almighty God for a blessing upon its designs, under the full conviction that, unless He 'prevent us in all our doings with His most gracious favour and further us with His continual help,' we cannot reasonably hope to meet with persons of a proper spirit and qualifications to be Missionaries, or expect their endeavours to be crowned with success."

It is worth noting finally that the Committee were requested to have printed as soon as possible, for general circulation, a proper account of the nature of the Society.

The various resolutions, it need not be said, had all been previously settled in Committee. The present meeting was, in fact, mainly the Committee itself, with a sprinkling of visitors.

Our best efforts to discover whereabouts in Cheapside was the "New London Tavern," to which this meeting introduces us, and which for several years continued to be the Society's "Exeter Hall," have been fruitless. In the old annual "Picture of London" and the Directories it occurs from 1802 to 1825 as a tavern and coffee-house, kept by Lewis, for assemblies, large dinner parties, clubs, &c., in Cheapside, but invariably without a number. One book on London* puts it in Bishopsgate Street, opposite the Church of St. Martin Outwich, most erroneously identifying it with the "City of London Tavern," on the site of which was afterwards built the Wesleyan Centenary House.

The Society's First Home.

On Monday evening, June 17th, at seven o'clock, the General Committee find themselves for the first time assembled in Mr. Goode's study, St. Andrew's Rectory, in consequence of his friendly offer of accommodation at the previous meeting. The house, which stood, and yet stands, on St. Andrew's Hill, at the north-west corner of the churchyard, was built by Mr. Romaine, on taking possession of his living in 1766. What that room was to Romaine as a Bible student, as an interceder for the whole Church, for his own flock, for his personal friends, can never be forgotten by any reader of his letters. A truly fitting preparation were such exercises for that further chapter in the history of the rectory, which reached from the day above mentioned to January 3rd, 1812, covering twelve years and a half, a period of many prayerful efforts to send forth preachers of the holy volume to Africa and the East. A photograph of that chamber, showing the above dates, inscribed within recent years on the chimney-piece, is well-known to visitors of the Church Missionary House.† It is the West African Church which has the principal reason to regard the rectory-house of Romaine and Goode as a holy place in its history. The India Missions of the Society made their grand start about the time that the Committee moved into Salisbury Square.

The principal business at this Committee was the acceptance of a friendly offer spontaneously made by the Cambridge Arabic Professor, the Rev. Joseph Dacre Carlyle, to assist in the instruction of the Society's missionaries in the Arabic tongue. The Professor's early

* *History of London*, by Thomas Allen, 1827 (in 4 vols.), vol. iii. 152.

† See *C.M. Gleaner* for April 1877, p. 38.

death occurred before the Society was in a position to profit by his kindness.*

To this meeting was submitted for approval by the Committee of Correspondence a short but very interesting pamphlet in manuscript, which has not, after being printed, been smothered in oblivion among ephemeral circulars and appeals that were useful for an occasion. Its title was *An Account of a Society for Missions to Africa and the East*, and it was from the pen of Mr. Venn for the Committee of Correspondence, before whom it was laid on June 10th, when that body sat at Mr. Pratt's in Doughty Street. The idea had originated in the General Committee of May 27th, and was the same day proposed to the General Meeting, which recommended its being proceeded with. It was not any historical narrative. Altogether omitting facts, dates, and names, which we should certainly now have been glad of, this *Account* confines itself to principles and plans; in which respect it is true to its original intention, which was, as more definitely expressed in the Minutes, to set forth an account of the nature of the Society.†

As to principles more will be said presently. As to particular plans and methods, where expediency might have scope, one was declared which the Committee afterwards found themselves obliged to defend from the objections of their own supporters. According to this, if it were found impracticable to get missionaries in holy orders, there were to be sent out lay catechists, who should be permitted to baptize their converts only in cases of urgency, and this proposal was supported in an early draft of the Rules‡ by a quotation from Hooker. The point created a real and anxious difficulty, but, as it proved, only a temporary one, and a way out of it unexpectedly offered, as we shall find. In other respects the *account* dealt with fundamental matter, independent of all particular plans, on which the Society's friends never hesitated, never changed. It was in reality, and no doubt it was intended to be, the Society's manifesto to the public and the Church, exhibiting an official and authentic expression of those foundation truths (as they were held to be) on which all their future work was to be built, and which alone justified the Society's existence. By evangelical principles as there stated, and not by any statement of them by others—foes perhaps—they would be judged in the possible controversies that were before them; by those principles their agents were to reckon themselves in conscience bound; and by them future generations of the Society would be able to measure whether or not they were in plumb with the minds of their founders. The importance therefore of this document cannot well be overrated. The colleagues in the Committee of Correspondence to whom the Rector of Clapham submitted his draft were Scott, Goode, Pratt, Bacon the Sculptor, and Mr. Grant. It was their

* He died April 12th, 1804 at the age of forty-five, having been professor since 1795. He was also Chancellor of the Diocese of Carlisle from 1795.

† The Committee of June 17th resolved that 2000 copies should be printed for distribution; but on this point see more *infra*, under July 1st.

‡ See page 97.

minds as well as his own that the clear statements, well chosen points, and measured language of this document expressed; and many others at the present day, who desire to be reckoned of their company, might well be thankful for them, quite apart from the special objects of the Society. The *Account* is a helpful exponent of the evangelical position for the pulpit of to-day, independently of all that it is (and it is very much indeed) as a reminder in missionary sermons and on missionary platforms. If this is not too much to say, the little tract may be regarded as a fitting memorial of the first Committee meeting in Mr. Goode's study.

Letter to the Primate.

Committee, July 1st, 1799.—It was agreed to subscribe for 400 copies of the Arabic Bible about to be printed under the inspection of Professor Carlyle, towards which subscription a donation of 100*l.* had been offered by Mr. Neale, of St. Paul's Churchyard.*

It was also decided that 4000 (instead of 2000) of the *Account* and *Rules* should be printed.†

But the most anxious business of the meeting was the drawing up of a letter to the Archbishop (Moore), the Bishop of London (Porteus), and the Bishop of Durham (Shute Barrington), according to the 4th Resolution of April 12th. The deputation to carry it consisted of Mr. Wilberforce, Mr. Grant, and Mr. Venn, who were also to present a manuscript copy of the *Account* and the *Rules*, not yet printed. The letter ran :—

“To His Grace the Archbishop of Canterbury,

“London, July 1st, 1799.

“MAY IT PLEASE YOUR GRACE—

“The Committee of a Society now forming for Missions to Africa and the East have sent a deputation of their members to present, in the most respectful manner, to your Grace, as Metropolitan, a copy of the Rules which they have framed, together with the Account of the nature of their ‡ Institution, which is designed for publication. They humbly trust that your Grace will be pleased favourably to regard this attempt to extend the benefits of Christianity, an attempt peculiarly necessary at a period in which the most zealous and systematic efforts have been made to eradicate the Christian faith.

“With the utmost submission and reverence they beg leave to subscribe themselves

“Your Grace's most obedient humble servants,

“Signed, on behalf of the Committee,

“JOHN VENN, Chairman.” §

This letter, it will be observed, does not ask the fathers of the Church for their counsel, their co-operation, or their permission.

* At No. 8, opposite the south-west corner of the Cathedral, since swallowed up in the woollen warehouses of Messrs. Pawson. Mr. James Neale, an intimate friend of Fletcher, Romaine, Newton, and Cecil, was an eminent porcelain manufacturer, and died in 1814. His son, Cornelius Neale, whose Life was written by the Rev. William Jowett (1833), and whose son was Dr. John Mason Neale, of Sackville College, historian and hymn-writer, was the Senior Wrangler of 1812, and Second Chancellor's Medallist.

† Two thousand copies had been decided for on June 17th. On this point see later, October 7th. See page 102.

‡ Venn's *Founders*, p. 11, “this.”

§ This letter is printed in the *Life of Josiah Pratt*, p. 15, and in Venn's *Founders*, p. 11.

Respectfully and dutifully it acquaints them with an enterprise which a number of individual friends have settled to undertake on their own principles clearly laid down. It desires their approbation and encouragement, which would be sincerely valued, and would be considered a great support to their efforts. This assumption of an independent, however respectful, attitude it is very important that we should bear in mind, and if we lose sight of it we shall neither understand the course of events, nor gauge the action of the Society, nor (we are bound to add) do full justice to the Governors of the Church.

Delays.

For above twelve months Mr. Wilberforce's deputation (as we may call it) to the three prelates remained on foot, and at that amount of delay there can be no reasonable wonder; for since the Archbishop had to consult his brethren the Society was substantially approaching the whole episcopate, and that in detail, as the bishops did not in those times often meet, except during the Session of Parliament. The Committee, however, was not reduced for some months to absolute inaction, as will appear from a review of the Minutes, which we now resume.

News had recently arrived that the London Missionary Society's vessel, *The Duff*, had been captured at sea, and the business done at the meeting of Committee on August 15th was a prompt levy by the members of the Committee among themselves of above 50*l.*, to be sent as an expression of condolence and sympathy; and, engaging their absent colleagues for another similar sum, they forwarded through Mr. Brasier one hundred guineas, without the loss of a moment. The generous act was no business done for their own Society, and yet it was truly in its interest; for there can be no doubt that members of the London Missionary Society, which was first in the field, and framed on an undenominational basis, were much disappointed that their constituents numbered so few Churchmen, and were feeling sore at the starting of a Churchman's Society for Missions, which they could not help regarding as a rival and an obstacle.

Committee, September 2nd.—Since the meeting of August 15th, referred to above, the first removal by death had occurred, that of Mr. Bacon, one of the Correspondence Committee. The Minutes of this meeting contain no allusion to the event.

A letter of cordial thanks was read from Mr. Joseph Hardcastle, of Hatcham House, Treasurer of the London Missionary Society, thoroughly appreciating the brotherly spirit of the supposed rivals. The letter still exists. The Committee's full hundred guineas had been made up.

The following letter from the Rev. J. Venn to the Rev. Thomas Scott, communicating some news of the deputation, was read:—

"1799, Aug. 28th.*

"As soon as the Archbishop returned Mr. Wilberforce waited upon him, and had a long conversation with him respecting the Society, and the persons by

* *Life of Pratt*, p. 16.

whom it was set on foot. The Archbishop was very candid,* and appeared to be favourably disposed; but, as might be expected, he was cautious not to commit himself till he was more particularly acquainted with the subject. He said that he should be glad to receive the deputation at any time."

Committee, October 7th.—The deputation was still making but slow progress; the three bishops, considering the Society's object important, were going to confer with their brethren. The Episcopate was, in short, about to be consulted. Committee business was accordingly deferred until something more definite was reported; except that 500 copies of the *Account of the Society* (which the Archbishop had in MS.) were to be printed for private circulation by members of the Committee among their friends. The edition of 4000 ordered on July 1st had therefore been in abeyance, and we are to consider that the *Account* and the *Rules*, often spoken of as "the pamphlet," now extant in fac-simile, † as the earliest publication of the Society, and dated 1799, were printed about October 12th, 1799.

It was also decided to forward a printed letter to those who had been elected country members (and were apparently not yet informed of the fact), letting them understand more particularly what was expected of them. Every possible endeavour was also to be made to find missionary candidates. Thus, while on the one hand the Episcopate at large were being appealed to for countenance, earnest clergymen and laymen were, on the other, being canvassed everywhere for their co-operation.

Committee, November 4th.—To assist the Committee in acquiring missionary information, the following books were to be procured:—*Life of David Brainerd*, *Crantz's Greenland*, *Lochiel's Moravian Missions to America*, *Moravian Periodical Accounts*, *Baptist Periodical Accounts*, *Life of Xavier*, *Danish Conferences on the Tranquebar Missions*, *Missionary Magazine*, *Horne's Letters on Missions*, *Gillie's Collections*, *Sierra Leone Reports*, *History of the Society for the Propagation of the Gospel*.

A memorial containing a proposal for educating Native African children, with a view to their becoming missionaries to their countrymen, was read by the Rev. J. Venn, and referred to the next meeting.

The most important business done this day was a resolution to attempt, as soon as convenient, a Mission to Sierra Leone. Thus early was the Committee's attention fixed on that spot of West Africa. They did not then need their missionary books to discover to them the opening there offered, and it would be surprising if it were not already in their minds when they first adopted in their title the words "Africa and the East." The Chairman of the Company was on the Corresponding Committee of the Society, while many of the shareholders were members of the General Committee.‡

It must have become evident by 1799, after seven years' experience, that the Christianization of their colony was too difficult a task to be worked out by a Board of Directors in Birchin Lane; and to that

* *Candid* in those days frequently meant friendly and considerate, not simply frank and outspoken, as now.

† The Society possesses a single copy of the original.

‡ See *C.M. Intelligencer*, 1892, p. 727.

feeling, brought to a point by the death of their ordained chaplain,* and to their failure in six months to procure a successor, may be traced, we are inclined to think, the resolution passed in St. Ann's Rectory on this November 4th, 1799. It might have seemed to those who had influence in both the Society and the Company that to combine somehow the offices of chaplain and missionary within the colony and on its frontier, at least for a beginning, would, in some degree, mitigate a common difficulty, serve a common interest, and secure the willing co-operation of officials abroad. It happened, at all events, that the missionaries, on their arrival in Africa, found themselves very acceptable as temporary chaplains.

Committee, December 2nd.—Mr. John Jowett, elected to the Committee of Correspondence, vice Mr. Bacon, deceased. The consideration of the memorial concerning African children deferred. The following clergymen were elected new country members of the Committee:—James Vaughan, of Bristol; William Tandey, of Bristol; Thomas Fry, of Oxford; Thomas Jones, of Creaton; Matthew Powley, of Dewsbury; Christopher Stephenson, of Olney; Melvill† Horne, of Macclesfield; John Fawcett, of Carlisle; William Day, of Bengeworth; John Mayor, of Shawbury; William Terrot, of Haddington; Robert Jarratt, of Wellington, Somerset; George West, of Stoke by Guildford, Surrey.

Committee, January 6th, 1800.—Letter from Rev. Thomas Jones, of Creaton, describing a young tradesman of Chester as a possible missionary candidate. The memorial concerning African children referred to the Committee of Correspondence.

Committee, February 10th.—A letter from the Rev. J. Mayor, of Shawbury, mentioning a possible missionary candidate. A letter from the Rev. John Fawcett, of Carlisle, describing two, but their mothers would object.

The books purchased, according to a previous Minute, directed to be bound and labelled as the Society's property, and Mr. Goode appointed librarian. Thus commences the history of the Society's library.

Two hundred and fifty copies of the "Pamphlet" were to be printed for the Society.

Committee, March 3rd.—Mr. John Jowett was dead since the previous meeting; but the Minutes do not refer to the subject. Mr. Wilberforce reported to be using every proper endeavour to obtain an answer from the bishops.

Committee, April 7th.—The deputation to the bishops to be requested to endeavour to procure an answer; and if one should arrive in time, it be mentioned in the letters summoning the next meeting, so as to secure a larger attendance.

* The Rev. John Clark, Chaplain of Sierra Leone, died in the colony, December 3rd, 1798. He was of the Presbyterian Church of Scotland, and, having been ordained as Chaplain in London, sailed with Governor Macaulay, with whom he arrived out on March 19th, 1796. His death was announced in the *Evangelical Magazine*, May 1799, p. 218, and in the *Missionary Magazine*, May 20th, 1799, pp. 218, 232, where some of the above particulars are stated.

† We have seen this spelling, and also Melville, in Mr. Horne's letters. In his publications he wrote Melville latterly.

Committee, May 5th.—Present: Rev. J. Newton and Mr. J. Pearson. As the attendance was insufficient, no business was done. The letters of summons reported no answer from the bishops, and the members must have thought it useless to attend. This was the first instance of the Committee failing to make a *quorum*, and the advancement of their work has come to a pause. It was now about Anniversary time;* but a general meeting that year was, under the present circumstances, out of the question, and the Minutes refer to none. Nor was any Committee meeting summoned for June.

Committee, July 7th.—Present: Revs. Abdy and Scott, and Messrs. Martin and Pearson.

Again, and for the same reason (no *quorum*) no business. Three blank Committee days had now passed, and in this deadlock the Secretary, on July 12th, in a humour of impatience, thus expressed himself in a private letter to his son: "The Missionary Society lies off *The Bishops and his Clerks*, where, if not wrecked, it may rot, for what I can see. They return no answer, and, as I foresaw, we are all nonplussed."†

(To be continued.)

ITINERATING IN KIU-SHIU.

LETTER FROM THE REV. J. HIND.

Fukuoka, Japan, Nov. 16th, 1892.

IT has been my intention for a long time past to send a description of the work in our out-stations, and some extensions which have been made there this year. I think I cannot do better than describe one of my itinerating journeys, filling in additional details where it seems necessary or advisable.

On this occasion I left Fukuoka on September 28th by train, and in about 2½ hours reached Nogata. I had been unable to make any definite plans before starting, owing to the uncertainty of the arrival of a passport, and had arranged to go direct to Kotake, where I could arrange more definitely after consultation with Yamashita San, our catechist for that district. Nogata is the first of a string of places where preachings are held periodically. Preaching was held there for the first time (I believe) in January, 1891, but was not continued regularly until March of this year. I had intended preaching here, as I usually do on my tours, but found on reaching Kotake that Yamashita San had been there the previous night, and

as there were plenty of other places I wanted to visit, and my passport only gives me a fortnight, I did not preach there this time.

Leaving Nogata, a five-mile drive brought me to Kotake and Kuchinohara, places where there have been Christians for some years past. Yamashita San resides at Kotake, which is gradually becoming more important on account of the various coal-mines in the district, and the railway is almost finished from Nogata to Kotake. I rejoice to say Yamashita San has had a good deal of encouragement in his work, and at present the outlook is promising, for which we may indeed thank God. There have been three baptisms from that neighbourhood this year; there are three catechumens, and others are inquiring and reading the New Testament. Still there is some persecution going on, and false reports are spread, and owing to this many (we believe) who might come out are afraid, and some of the older Christians are not as satisfactory as we could wish.

On reaching Kotake about 6 p.m. I found Yamashita San had assumed my passport had not arrived and I

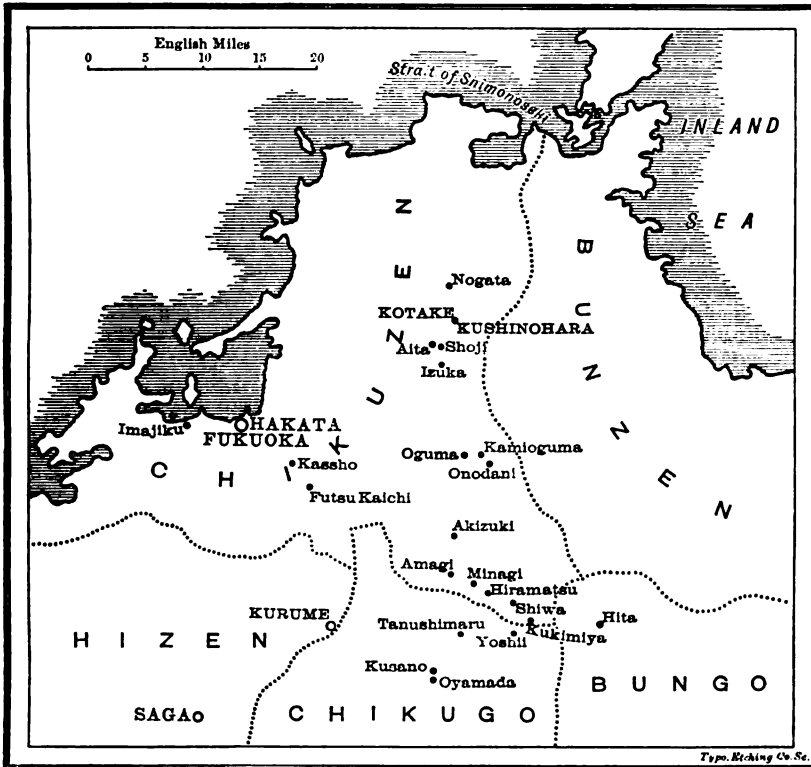
* Whit Tuesday was fixed by the Committee on March 2nd, 1801, and began as the Anniversary day that year.

† Venn's *Founders*, p. 13.

had been unable to go, and accordingly had gone out to a preaching, and after a hurried meal I followed him. The preaching was at a place called Kobukuro, and we preached to one of the most attentive audiences I have ever seen. Kobukuro is a fair-sized village on the high-road, about three miles south of Kotake, where preaching was begun by Yamashita San about July of this year. The next day when talking to Yamashita about the work of the district, I heard of two very

consequence come to hear about Christ themselves from Yamashita San and his wife.

I mentioned just now about the coal-mines in the neighbourhood. There is a large number of miners engaged in the work, and houses have been built for them on the premises, and at each of two collieries that I know well there must be a population of about 1000 souls. The wife of the sub-manager of the Niita mine is a believer, but I am afraid her husband is hindering her from receiv-



NORTH-WESTERN CORNER OF THE ISLAND OF KIU-SHIU.

interesting cases which were the result of the Sunday-school at Kotake. Two boys of about twelve years of age, named Kumada and Hyōta, when asked to assist in drawing a heathen festival car, showed on whose side they were. One refused absolutely, and the other hid himself so as to have nothing to do with it. They both pray to God daily at home, and one, being told that the temples were the proper places, took no notice of it, and I hear the mother and sister of one have in

ing baptism. Yamashita San and I called at their house on the morning of the 29th, and had a long talk with him, but I am afraid he is still far off. Through the effort of a catechumen living on the mine premises, we had an opportunity of preaching to the miners and others at the mine. Yamashita San will follow up this, and we must wait with believing prayer for God to give the increase. In the afternoon of the 29th we made a visit to the Nama-zuda mine. Here the chief engineer and

his wife and daughter are receiving instruction from Yamashita San and his wife, and I spent a very happy hour at his house answering various questions on passages of Scripture he could not understand. Yamashita San also talks to the head-manager of this mine from time to time. We hope ere long to get public preaching commenced at this mine.

In the evening we had public preaching to the heathen in the Kotake preaching-place. The next morning I administered Holy Communion to those who were able to come, after which we had a talk about affairs generally, with special reference to the collection of money for building a small church on a plot of ground bought for that purpose last year. After lunch we went to preach for the first time in a room at the Niita coal-mine. Arrangements had been made by a catechumen living there, and it was owing to his efforts that we got the room. The listeners were not very many, but we were both struck with the intense eagerness of one man.

We had to hurry away soon after preaching was over, as we had arranged to go on to a town called Izuka (about 2000 inhabitants), five miles from Kotake. Here we have regular preachings about twice a month. It is a stronghold of Buddhism, and at present there are no signs of fruit, and it is uphill work. We preached to a moderate audience.

The next morning we called on a man who professes to be an inquirer, but I regret to say he shows very little real earnestness at present. We left soon after for Oguma, about eight miles off, containing about the same number of people as Izuka.

We have had only one baptism from here as yet, and that one has an interesting history, though I am in some anxiety about him at present. About eighteen months ago I visited Oguma, and finding there was a heathen festival going on, preaching was impossible, and the inn was full, so we went on to Kami Oguma, a small village a mile further on, where there is a Christian family. Here I administered Holy Communion to the Christians, and in the evening we had preaching, in case any passers-by might hear the Word. God led a Buddhist priest called Enomoto San to hear what was being preached, and as he had

been wondering for some time about the future, the feeble words I spoke about the Resurrection were the means, under God, of blessing to his soul. He gave up his profession, as he said he could not find "peace" in Buddhism. Nine months after, when Yamashita San and I visited Oguma again, he listened to the preaching and stayed afterwards to inquire, and from that time became a catechumen, and I had the pleasure of baptizing him last July. Poor fellow, he has had a trying time since, and I am very anxious about him. His wife (the daughter of a priest) and her relations spare no pains to get him to give up his faith. He is very poor and finds it very hard through want of money to provide himself with the implements necessary for his business of weaving. His wife's Buddhist connexions offer to lend the money on the condition of his forsaking his new faith. He says his heart is against it, and were he by himself, he would suffer anything; but it is very hard to see his wife and children in want. Many are holding him up in prayer, and I trust he may learn the blessedness of trusting God, and that we may be guided as to what to do. Please plead for prayer for him and us in the matter.

To return to my journey. We reached Oguma and had preaching in the evening, and it was fairly well attended. Yamashita San visits this district twice every month. The next day (Sunday) we went to the house of the Christian at Kami Oguma, where the Onodani Christians assembled for an administration of the Holy Communion. These Christians are laying by their mite every Sunday towards a church they hope to build in the distant future. In the afternoon we met again for evening prayer. In the evening we had hoped to have preached at Onodani, but had to give it up as impracticable. The reason is that the opposition and persecution going on at present make it advisable to be cautious.

We were unable to preach again at Oguma on account of a travelling theatrical company giving a performance that evening. The number of hindrances to preaching in Japan are certainly very numerous. Oh! for the time when all the earth shall sing to His Name.

The next morning, October 3rd, I

took leave of Yamashita San, and, having got a young man to carry my bags, we crossed a fairly high mountain descending to the plain in which Oyamada lies. After about $7\frac{1}{2}$ miles' walk we reached a town called Akizuki, where I was to meet Nakamura San from Oyamada. Akizuki has about 2000 people, and was, in the days of Jesuit Christianity in Japan, one of their strongholds: a cemetery of theirs is still to be seen there. The work here and at the next town, Amagi, was commenced last March, when Watanabe San from Fukuoka and Nakamura San held preachings. Nakamura San comes here occasionally, and I try as far as possible to visit all these places every other month. We preached there on the evening of the 3rd, and as usual had a very good audience, but there are no results at present.

The next day we left for Amagi, about four miles off, with about 3000 people. We found on arriving bills posted announcing Buddhist and Shinto lectures for the 5th and 6th, and I, wrongly thinking that day was the 5th, suggested pushing on to Hiramatsu and taking Amagi on my way home the following week. Fortunately we found that on the following night (when we had intended going to Hiramatsu) there would have been no chance of a preaching, nor a place for us to stay at, on account of a lot of soldiers who were coming.

Hiramatsu is a small town about five miles from Amagi. We have occupied this place for evangelistic work since May last. There seemed a distinct opening, and Nakamura San took up the work accordingly. The doctor of this little town and his wife were Presbyterian Christians—the only Christians I know of besides those of Oyamada in the whole of this plain, which must contain about 30,000 souls. Isolated as they thus are, they have no opportunities of associating with their own Church people, and being real Christians they are ready to welcome any one who loves their Lord and desires to proclaim His truth. This doctor has done a great deal to let his light shine, and has undertaken the charge of nine orphans, who became such through last year's great earthquake, and three others have since been taken in, and though he receives subscriptions when he can, he has made himself responsible for these children.

He is *doing* all he can to bring them up as Christian children. When we reached Hiramatsu on the present occasion, he asked me to baptize them all as infants, and this I promised to do on my way home the following week. He and his wife are thinking of joining our Church now we have taken up work there. He is a very great help to us, not only in securing the public assembly-room for our preaching, but through his friends in other towns near he tries to make the way for us easier by securing preaching-places and posting notices. We preached there on the evening of the 4th inst., and Nakamura spoke very nicely to the little orphans before the preaching began. The woman who helps to take care of the orphans is already a catechumen, and I believe others are inquiring. Truly here is something to thank God for, and a ground for great hope.

The following morning we left early, as we were to make an attempt to begin work in a town called Hita, a large town of 6000 souls in Bungo province. The distance was about eighteen miles, and our road took us through some beautiful scenery along the bank of the Chikugo Gawa (river), with its beautiful rocky banks and numerous rapids. This town was an old Jesuit place, and the Roman Catholics have been working there for a few years past. Unfortunately there was a large heathen festival the day we went there, and though we succeeded in getting a place to preach in, our listeners were very few. I believe Buddhism is very strong here; but it is an important place, and I hope we may soon have work well started. In the very house we had for preaching there were both Buddhist and Shinto household shrines, with lights burning before them most of the time we were preaching. We left Hita the next morning, and retraced our steps in the direction of a small town called Shiwa, where we found on our arrival that good Dr. Nishi, of Hiramatsu, had secured a preaching-place, and had notices of the preaching posted about the town. This was the first time preaching had been held here. We had a very good audience, and Nakamura and I both spoke at length. It is difficult to know how best to proclaim the good things when it is heard for the first time. The subject is so vast, the good news so wonderful,

and what to leave unsaid is hard to decide.

We left the next morning for Yoshii, and found the door still shut. No preaching place could be had. Nakamura and I preached here for the first time last April, and Nakamura went once after by himself; but the second time we went together (in June) no preaching could be done on account of the townspeople preventing the innkeeper from allowing his house to be used for preaching Christ. Just the day before we went in June some priests from the most powerful sect had gone all the way to collect money from this town. The people not only paid to get a good view of the priests, but sprinkled themselves with, and even drank, the water the priests had for their bath.

The next morning we started in pouring rain for Oyamada. In the evening we had preaching at Kusano, the adjoining village; but the rain again affected the audience. I am glad to say that one of the Oyamada Church Committee (Hashimoto San) is now doing a little evangelistic work in the neighbourhood under Nakamura San. He, Nakamura San, and I preached that evening. To spend a Sunday at Oyamada is always very refreshing. The majority of the inhabitants being Christians, there is more visible unity than in places where the Christians are but units among a heathen population. They have a nice Saturday evening prayer-meeting as a preparation for the coming Sabbath. On the Sunday we had Litany and Holy Communion,

after which Mrs. Nakamura has a women's Bible-class in their house, and her husband has one for men. After lunch there is the Sunday-school, and then evening prayer at three. In the evening the Christians have a prayer-meeting in some cottage, each one taking it in turn to have it in his own house and presiding over it. On Monday morning we were to go to Hiramatsu for the baptism of the orphans, and as we proposed that they should, at any rate for a time, become a branch of the Oyamada Church, Hashimoto San accompanied to represent Oyamada, and stand as sponsor. When we arrived there I baptized those twelve little orphans and one small child of the Nishis, and one could not help thanking God for having blessed these little ones through the great disaster of last year. Though they lost their fathers then, it was the means of their getting to know they had a Heavenly Father.

We had hoped to have had preaching at a place called Minagi that evening for the first time, but Nishi San had not had time to make the arrangements. We accordingly all three of us went on to Amagi, the place I mentioned before. Here we all preached to a very fair audience, and I left afterwards by Kuruma for Futsukaichi, so as to be able to catch the first train for Fukuoka the next morning. Work has been also opened this year at Imajiku in another direction, where, I am glad to say, there are already signs of fruit.

VISITS TO THE HOK-CHIANG AND LIENG-KONG DISTRICTS, FUH-KIEN MISSION.

EXTRACTS FROM THE VEN. ARCHDEACON WOLFE'S JOURNALS.

[These interesting Journals have been waiting an opportunity for their insertion for some months.—ED.]

HOK-CHIANG DISTRICT,
February, 1892.



HAVING passed over the wooded mountain which divides the Tiong Loh hien from that of Hok-Chiang, we descended into the narrow valley which stretches ten miles to the Hok-Chiang City, gradually broadening as it approaches the hien, which stands surrounded by a beautiful and fertile plain, well watered in all directions,

and containing an enormous population in hundreds of villages and hamlets dotted on its surface. Occasionally, however, the cause of its vast fertility becomes its scourge and calamity, and the rivulets and streams from the surrounding mountains, which induce so much wealth in abundant harvests, and which sustain the lives of so vast a multitude of human beings, swell into roaring torrents from every mountain side, and overwhelm the valley

with a flood, destroying houses and crops, and the lives of hundreds of men and women and innocent babes!

We arrived at *Hok-Chiang* City about dark. After supper a fair number of the members and catechumens assembled for Saturday evening prayers. I delivered an address on the second petition of the Lord's Prayer, "Thy Kingdom come." The following morning (Sunday) about nine of the Christians from the suburbs and city assembled for divine worship, and the little church was well filled; there was a fair proportion of women present. I was much cheered at this increase in this congregation, and look upon it as the earnest of yet greater blessing for this dark and wicked heathen city. Fourteen catechumens—8 men, 3 women, and 3 children—presented themselves for baptism, and I had the great privilege, after a careful examination, of admitting them all, after the second lesson, into the visible Church of Christ, in the presence of the whole congregation. Amongst the baptized this morning were the daughter-in-law and granddaughter of one of the gentry residing in the suburbs, whose eldest son, the husband of the lady baptized to-day, was received into the Church by me in December last! This woman and her daughter are now in Foo Chow, one in the Women's School learning to read, the other in the C.M.S. Girls' Boarding-school. Great efforts had been made during the past months by some members of their family to prevent this woman and her husband from joining the Church; but this opposition had no effect whatever upon them, except that of strengthening their determination to be baptized and join themselves more closely to the Christians. The mother-in-law, especially, did all she could to prevent the baptism, and wrote to her daughter-in-law's mother, begging her to use her influence and, if possible, prevent the disgrace of her daughter joining the Church. The answer which the mother returned was to the following effect:—"I have heard nothing but good of the Christian Church. My daughter has explained it all to me. I see no disgrace in my daughter and her husband joining the Christian Church!" The daughter has now shown one of the greatest evidences of her sincerity that a woman in her position could show: she has,

entirely of her own accord, determined to unbind her cramped feet and those of her daughter. Her husband, whom I baptized during my visit to *Hok-Chiang* in December (1891) in company with Mr. Eyton Jones, is an earnest Christian, and does all he can to bring others to the knowledge of Jesus Christ. It was the desire both of himself and his wife that she and their daughter should be baptized at the same time in December, but she was on a visit to her mother's family at the time, and could not be present. I was greatly pleased at the account she gave of her faith in Christ, and the intelligence of her answers in her examination previous to her baptism. She has made great efforts since her conversion to learn to read the Gospels, and she has made satisfactory progress. She begged me to allow her to enter the Women's School at Foo Chow, that she might there be helped to learn more rapidly. I wish all our Christian women were influenced with a similar desire to learn; but, alas! it is not so.

Another interesting case, recently baptized here, is a man about fifty years old. He was, previous to his conversion, a shopkeeper in the city, who had made some money and retired from business, but soon after this he was robbed one night of nearly all that he had. He was brought, no doubt, by this calamity to feel the uncertainty of earthly prosperity; but, never having heard of anything better, his hopes and expectations did not extend beyond the bounds of this world. He now, for the first time, heard of the riches that never fail, of the home where no thief can enter, of the treasures which no rust can corrupt, and he was led by God's infinite mercy and grace to fix his heart on these treasures, and at once became a regular attendant at the church. He now began to wonder why it was that he had never heard these things before, though there had been Christians teaching in these parts for the last twenty years or more; and why, when people heard it, they did not at once accept it as the truth. So he commenced to go about among his friends and neighbours, telling them what he had learned, and often leading the Rev. Lau to places where people were willing to listen to the truth. In this way several families inside

and outside the city have been induced to attend the church and enter their names as probationers.

Another of the catechumens just baptized is a hearty old man of eighty years old. His home is in the valley, about three miles from this city. He is the owner of a large farm, and was brought to believe in the Saviour by the efforts of the brother above mentioned. He has a large family of sons, grandsons, and great-grandsons, but I regret to say they all unite in persecuting the old man, so that he has been compelled to leave his home and take up his abode in the Mission premises in the city. He has sufficient to live upon and supports himself. This dear old man is most anxious that a school should be opened in the valley near his own house, so that his children and family may have an opportunity of hearing and learning about the Saviour. He has himself gone about the neighbourhood, collected the scholars, and provided the room, and I am glad to say a good man has been sent among them to teach the children and visit the neighbours.

Another of those who were baptized is also an old man of seventy summers. He, too, is the owner of a comfortable farm in the neighbourhood, but his adopted sons turned against him and refused to support him, and turned him out of his house and farm! Under these circumstances he was compelled to appeal to the magistrate against this conduct of his sons. The magistrate at once had the sons before him, and administered to them a severe rebuke, and compelled them to make ample provision for their aged father by giving a fair share of the produce of the farm for his use year by year. There were two others—an old man and his wife—present, who were anxious to be admitted to the Church to-day; but the pastor could not recommend the husband, and so both the wife and the old man were put off.

There was another couple—a man and his wife—from the same village as the rejected pair, admitted by baptism, and it was most deeply affecting, when the wife was brought forward to the font, to witness the disappointment of the rejected woman. She pressed forward to the font, and begged to be admitted. She pleaded that she had been a catechumen as long as her neighbour, that she loved the Saviour,

and wanted to be connected with His Church. Her appeals quite touched my heart, and nearly overcame my feelings; but the pastor and Christians gave good reasons why they should be put off, and my own visit to their house on a previous occasion convinced me that the pastor and Christians were wise in deferring their baptism. The husband is most regular and zealous in his attendance on the Sabbath, and most kind to the pastor. When I visited his house, he loaded me with eggs and chickens, and when I refused to take them, he walked three miles and brought them himself; but he cannot control his tongue, and this was the principal reason urged against him to-day.

It is a terrible evil instrument, this tongue, everywhere, but especially in China. It is truly "a world of iniquity," and those who witness its workings daily, in this heathen land, can bear testimony to the truth of St. James' description of it—"that it defileth the whole body, and setteth on fire the wheel of nature; and it is set on fire of hell." It is indeed hard to tame, especially where it has been allowed unrestrained freedom for more than sixty years. Nobody who has not lived in a heathen country, and mixed freely with heathen, and understanding what this tongue utters, can have any conception of the vile, filthy, and atrociously abominable language which this little vile member can give expression to, especially when brought into play by heathen women; and it is one of the surest signs of conversion when the tongue has been "tamed" and its vile habits cleansed and purified. It is often the case that Christians suffer great losses because they cannot give licence to the tongue, and the heathen, knowing this, take advantage of it to harass and defraud them of their property.

Some years ago, a whole family here, with the exception of the father, embraced Christianity and were baptized. But the father, though he encouraged his sons to join the Church, remained a heathen himself. He was spoken to on the subject by the missionary, who reasoned with him and asked why he did not become a Christian with all the members of the family. He frankly told the missionary that it would never do for no one in the family to be able to swear and use bad lan-

guage; that the heathen would cheat them right and left, unless some one in the family could swear at them and use bad language; and that as Christians could not do this vile business, he remained a heathen to do the swearing, which was thought to be an absolutely necessary requirement for the protection of their goods.

The poor man who was refused baptism felt it very much, and the following Sunday, because he did not make his appearance at church, ten of the members walked to his house—three miles away—in the afternoon, to comfort him and encourage him not to give up in despair, but earnestly to pray to God for help to overcome his great besetting sin.

I was unable to leave the mission-house on Monday, but on Tuesday I visited the villages at the western end of the plain, where the ravages of the recent flood were still visible in many places. I was accompanied by the eighty-year-old Christian, who was anxious to show me the grand openings, as he thought, which existed for the establishment of a Christian school and the introduction of Christian teaching in the valley. He took me to his own house, but we were not at all cordially received there; we visited a few families who have been recently brought out, however, and one of whom was among the baptized on Sunday. The valley, as I have already said, is immensely fertile, yielding magnificent crops of rice, and vegetables of all descriptions; but the people are superstitious to the last degree, and correspondingly filthy in their habits and homes. There is a work to be done here, and I pray God to give me strength to do it, and to inaugurate a Mission in this end of the vast plain, which shall be the means, in God's hands, of reaping a harvest of souls in this valley, over which the rejoicing songs of angels shall be sung.

I returned to the city in the afternoon, and began to prepare for the meeting of the Church Council in the evening. Very nearly 200 assembled for the evening service. The Rev. Lau read the service, and I preached from Joshua iii. 1—6 and celebrated the Lord's Supper with ninety-four communicants. The following day was spent in conducting the business of the Church Council. A very able and admirable address was delivered in the

evening by the Secretary of the Council on the duties of the delegates and voluntary exhorters.

Thursday was occupied with the agents in reading and meditating on St. Paul's first Epistle to the Corinthians. In the evening a very good address was delivered, on *the uses of trials and suffering*, by one of the catechists, who I never thought could have done so well, so it pleased me all the more because its merits were unexpected. It has led me to think higher of this brother, and taught me more than ever not to despise the day of small things. Whilst we were holding our Church Council meeting, one of our converts, who had gone about two years ago to one of the Dutch Settlements in the Straits beyond Singapore for the purpose of getting some money from his brother—who has been living there for many years and is very wealthy—arrived from his long journey, and encouraged and cheered us all by the account he gave us of his faithfulness to Christ. The rich brother in the Straits is a heathen, having left his native place before the introduction of Christianity to the neighbourhood. He was glad to see his younger brother, and promised to send him back to China laden with dollars; but, on learning that he had embraced Christianity, he became furious and ordered him out of his place unless he then and there renounced his faith and worshipped the household gods. This the Christian boldly refused to do. The heathen brother, finding his threats of no avail, offered him large sums of money to take back with him to China on condition that he would renounce his faith, and on his return home would get his mother also to renounce Christ. The Christian replied that he could not sell his soul for all the world, and that he would suffer rather to be killed than deny Christ his Saviour; that, though they wanted money at home, they would rather die of hunger than take a dollar on such conditions; and so he returned to us without his dollars, but in possession of his faith, which he declared to the members of Conference to be more precious than life.

Another instance of steadfastness and fidelity to Christ in these converts, is the case of a young man who was appointed voluntary exhorter on this occasion by the Church Council. He

was baptized five or six years ago, here in Hok-Chiang City. His father, on discovering that he had joined the Church, threatened to expel him from his home unless he renounced Christ and ceased attending the services. The young man did everything to appease and conciliate his father, but in vain. At length, after enduring much ill-treatment and violence from the father, he left his home rather than deny his faith in Christ, and wandered away to distant parts of the country, getting employment where he could. He returned to his native city after six years' absence, having saved a sum of money from his earnings; this he brought to his father, in the hope that by this means he might propitiate him and, if possible, lead him to the Saviour. The father seemed touched with this filial conduct of his son, and the latter took advantage of this opening by inviting the Rev. Lau to come and reason with his father. After some time the old man became somewhat softened, and put away his opposition to Christianity. The son in his turn tried to be more pleasing and obliging to his father, and ultimately induced him to attend the services in the church, which he still does occasionally. Let us hope and pray that he may go a step further and give his heart to the Saviour.

On Friday morning early, I started from the city on my way to the stations in the southern end of the district. The first we came to on the way was *Siong Siek*. Two years ago there was only one family of Christians in this village; to-day there are over 100. There is no resident catechist, but it receives an occasional visit from the catechist of Keng Tau.

The next place I visited was the large town of *Keng Tau*. Here we have had a station for years past, and a large congregation has been collected from the town and the neighbouring villages. I am sorry to say, however, that this congregation, especially the part of it which belongs to the town, has never given me much satisfaction as to the depth of its spiritual life. Its growth in grace and in knowledge has been slow indeed, and I have often feared that there was no growth at all. A great calamity fell upon them during last summer. Their houses were broken into by a brutal soldiery, and even plundered of

all their belongings, and this in the very presence of their officers! These Christians have appealed in turn to all the authorities from the local magistrate up to the viceroy of the province, but in vain. There is no justice in the land, and no mercy for the poor and the oppressed. Bribery and corruption and oppression of every kind haunt the halls of justice. Pride and arrogance fill the mansions of the rich, and hatred and discontent the dwellings of the poor. This is the true condition of society in this country, while selfishness and vice and deep moral and spiritual darkness pervade the whole. The services at this Keng Tau church during the Chinese New Year season were attended by about 400 adults, men and women, all professing disciples of Christ.

The next station visited was *Teng Ung*; here there are nearly 200, old and young, either baptized or candidates for baptism. Two years ago there were only two families. A church is greatly needed here. There is no place for meeting except in a sort of hut, exposed to wind and rain in winter, and to the heat in summer. In conducting service here, I had to do so in my ulster great-coat, and my head covered with a large woollen cap, and, notwithstanding this, caught a heavy cold. In addition, there was to be borne the interruptions and the annoyances arising from the rush of pigs and dogs through the congregation under the seats. This, however, is the case in every place lent by the people themselves as temporary places of worship, and which makes it impossible to carry on with becoming reverence and decorum the worship of Almighty God. Little churches are therefore a necessity, which should be entirely set apart for divine worship, if we would train this people in habits of reverence and respect in their services of divine worship. It is also a great help to the missionary or preacher to have a quiet, decent place where he can meet the Christians and speak to them and teach them without interruptions from pigs or dogs or fowls. The Christians of this village have given \$150 towards building their church.

There are a great many villages and hamlets in the neighbourhood of *Sang Au*, and we hope in time that a rich ingathering of souls may be brought in,

when the Lord shall pour out a blessing and give the Spirit from on High in answer to the prayers of His Church. The people all round here are extremely dark and superstitious; indeed, for the matter of that, the entire district is buried in the same thick darkness. During the New Year season the people go about the hills and pathways in long processions, carrying lighted lanterns, which they call *Ngian teng*, i.e. "bearing lantern processions." This is, of course, an idolatrous ceremony, which has for its object the securing of prosperity and abundance for the coming year. They imagine that by carrying these lighted lanterns all over the place, the gods will send prosperity on every field and house on which the light of these lanterns falls. These processions go round the village, traverse the pathways through the fields and over the mountains, so that no place seems hidden from the glare of these nocturnal lights. Each clan forms its own procession, and should they meet on a pathway which runs through the property of opposing clans, it is accounted unlucky to yield, and neither party will give way. A fierce clan-fight is the result, and the night ends with bloodshed and murder. Should neither party in the fight gain an advantage, which means that no one of either clan has been killed, preparations are made the next morning for a regular pitched battle between the clans, and the demon of this superstition is not satisfied till blood flows and murder is committed. On this occasion of my visit, a terrible conflict took place, and several were wounded and some killed in the fight. Oh! for the light of Christ's Gospel, the true Light, to shine in upon the darkness and the night of this benighted land! The people are grossly dark and ignorant, and will eagerly listen to any absurd tale of superstition, while they turn away with indifference or suspicion from the story of God's love in Christ for their salvation.

Some time ago great excitement was caused in this very place by an idol that was supposed to eat food and pieces of fish that were placed in its mouth, which soon disappeared into the stomach of this piece of clay! Thousands came to offer their devotions to this senseless thing, and offerings were brought to it from all parts of the district. Now here was a plain

proof that the idols were living beings, and the Christians were refuted once for all. That the pieces of fish were drawn in through the idol's mouth was seen by all; there could be no doubt about it. The Christians, however, were not troubled; they suggested that it was the devil who caused the food to be drawn in, in order to deceive the people and keep them away from the true God. The mystery, however, was solved by a rat exposing its head one day through the idol's mouth, looking for its accustomed meal. It was then discovered that Mrs. Rat had made herself a comfortable nest in the body of the idol, and fed herself and her offspring with great complacency upon the offerings of fish brought for the use of the clay god.

After leaving Sang An I went on to *Teng Aing*. The day was intensely cold. I met the families who were being tampered with by the Roman Catholic agents. They confessed their sorrow, and said they would not again receive the visits of these false teachers. I slept at *Ting Chong*, where the Christians are building a new and commodious place of worship. It will have cost \$1000, including labour and site and material; the greater part of this expense has been contributed by themselves. There is a large number of Christians scattered over this extensive pastorate, and only one catechist in charge of the whole. It is impossible, therefore, for this one man to do more than pay very occasional visits to each of six or seven places where the Christians meet for worship on Sundays.

One of these places, *Wong Kwong*, is an island, accessible only when the tide is out, and then it must be reached over a long flat of mud and water, which in cold weather the Chinese dread very much. The Christians of this place showed their zeal by attending the Sunday services at *Ting Chong* for more than a year in spite of these difficulties. The women were brought over the long stretch of slush and mud, on the backs of their sons or husbands, and frequently when the tide did not answer, they were compelled to remain from home all Sunday night. They therefore subscribed \$100 and erected a place of worship for themselves, a school-room also, and a room for a teacher.

On the whole, I think the true Church is growing in this district, and there is much cause for encouragement.

But there is much cause also for anxiety and fear. Old habits are difficult wholly to eradicate from men and women who have been bound by them for more than a thousand generations, and the grave-clothes of heathenism are not easily or at once entirely thrown off by many of these converts who have, we doubt not, been raised from the grave of spiritual death, and who, I believe, are true worshippers of the living God. And when we consider the few opportunities that most of these have had, even after their conversion, to learn about the deeper things of God, and that the great majority of them cannot read a word of the Gospels for themselves, we need not be surprised, though we may be deeply pained, that these poor converts do not make more rapid progress in the Christian life, and fall so far short of our ideal standard. Still, the true missionary, while fully sympathizing with them, and patiently bearing with their slowness and ignorance, can never be satisfied till he sees them growing steadily towards "the measure of the stature of the fulness of Christ," and I most earnestly ask once more the prayers of all God's children who may chance to read these lines, on behalf of these converts, and for the catechist and missionary who labour amongst them.

LIENG-KONG DISTRICT.

March, 1892.

Arrived at *Tang Iong* station about noon on March 8th. In the afternoon went out with the catechist, and visited in some of the neighbouring villages the families of the Christians who reside there. In the first house we came to there were seven Christians, with whom we held a short service of reading and prayer. A few heathen remained during this service, and afterwards numbers gathered round us, and we preached the Word to them. All listened most attentively, and we left them with many prayers for a blessing on the truths to which they had listened.

The next house we visited was that of a graduate, who had recently become a catechumen, and seems earnestly seeking the truth. He has been led, like many others, to think more seriously about Christianity through the cruelty and oppression inflicted upon him and his neighbours by the injustice of the

local magistrates and their harpies, the police. I read and spoke to him for some time on the importance of salvation, and left after a short service of prayer and singing. This man followed us back to the station, and remained till after dark talking of the things of God and his soul.

At evening prayer I was much encouraged by the account given by two of the Christians of the recent and triumphant death of their mother. These two brothers, who, with their father and uncle and grandfather, I baptized twenty-five years ago, stood up in the meeting and thanked the Lord. They said that their mother died about a week ago; that, three days before she died, she called her sons and told them that she was "going home;" that the Saviour had come to her during that night, and invited her home out of this world of sin and sadness, and that she was going to Him on the afternoon of the third day. The sons cried at this announcement, and begged their mother not to leave them; but she hushed their cries by reminding them that she was going to be with the Saviour, that it was He who called her. She then took to her bed. Her children and others gathered round her, and she said again that she had seen Jesus, with crowds of angels standing around Him, clothed in robes of white in dazzling glory; and she said, "Listen, oh, listen to the singing! the angels are singing!" The sons said, "Mother, what singing?" She said, "Why, I wonder you cannot hear; it is so clear, so sweet, so beautiful (*hó t'iang*), so pleasant to hear." And thus she died in the afternoon, with the songs of angels falling on her ears welcoming her home, and visions of glory lighting her over the valley of death. I was encouraged myself, and, contrasting this death-bed with that of the heathen who die in darkness without a ray or glimmer of hope, I could not help praising God, and we rose and sang, "For ever with the Lord, Amen, so let it be!" and as we sang heaven seemed near, and rays of gladness seemed to dance on the faces of the two brothers whose mother had gone to be for ever with the Lord.

The following day I went on to *A Iong*, where I arrived just before dark. The country all round here is hilly, with valleys, broad and narrow, running in all directions among the hills and mountains, which latter are, for the

most part, slightly wooded, and covered with brushwood of all descriptions, while the valleys are covered with rich crops of rice, wheat, and potatoes in their season. Of course, like all other places in this province, the population is overcrowded, and, though there is no absolute distress for want of food, the majority are extremely poor, and, I am sorry to say, many of the more wealthy, and of the poor also, are addicted to the vice of opium-smoking.

Much of the poverty and misery, there can be no doubt, has been brought about by this vice of opium-smoking. This is acknowledged by the victims themselves, as well as by the people universally; and I am bound to say that, however prevalent and increasingly prevalent, as it is, I have never heard yet a Chinaman defend the habit; on the contrary, all denounce it as the greatest curse brought upon their country by their intercourse with foreign nations. It has been reserved for Christians, the followers of the merciful Saviour of sinners, the Enemy of all vice, and the Friend of mankind, to advocate and defend this vice, and one of the greatest curses which could be inflicted upon men for whom Christ died, which no heathen dare defend, and which is destroying the souls and bodies of its victims by the million. Will Christian men ever open their eyes to this? Why will they go on advocating this opium evil in the face of the harm it is undeniably causing on all sides? One really begins to despair of the spiritual power of Christian Churches in England when those who frequent their services and bow at their altars can stand up and tell us that this soul-destroying habit can do no harm, but rather does good, and then plead for the continuance of this unholy traffic of a Christian nation. I am fully certain of this, that the advocacy by professing Christians in England of this opium traffic has done more to nullify and destroy the influence of Christianity among the enlightened classes of China than any other thing that I know. It is in vain at this time of day to tell us that opium is doing no harm to the Chinese; it is in vain to tell us that missionaries and others have exaggerated the evil. The time for argument on that point has gone by; it is now the time for action. Oh, that the Church at home would take action, and that speedily, and surely God will defend the right.

In the village of *Po Ah*, on the way from Lieng Kong city to A Iong, an interesting movement in favour of Christianity had commenced a couple of years ago, but was suddenly put down by the leading men and gentry of the place, and severe persecution was raised against the few who determined to stand on the side of Christ. There is now, however, no open opposition, and there are seven families in the village who profess Christ and attend the services in the city church. Preaching and teaching by the pastor and catechists is carried on without opposition, and many from time to time listen to the truth.

After leaving A Iong, I came down the mountain to *Tau Ká*. The path down was wet and slippery; it was almost impossible for one to walk, and my coolies slipped twice and fell, and I was well-nigh precipitated down the deep ravine over the mountain-side; but God's providence watches over His children, and He gives His angels charge concerning them. I arrived at *Tau Ká* about four in the afternoon. Very soon the little church was filled with heathen, and preaching was continued for several hours. The catechist, several of the Church members, and myself kept up the preaching, and the audience behaved most beautifully, and listened most attentively. Many of them said, "Sing Sang, we believe all you say, we know Christianity is the truth, but we cannot embrace it; we cannot live as it demands; the world is too wicked and bad for this religion." This is the excuse for not embracing Christianity which constantly meets us now in these parts from the people, whereas the excuse years ago used to be, "Your religion is too bad and wicked for us to embrace it."

We went on our way to the important town of *Ma Pe*. It is impossible to give you an idea or a true estimate of the population in this beautiful valley. It is about four or five miles long, and about as many broad, with smaller valleys running off from it in all directions among the mountains. The large town of *Tau Ká* stands at the western entrance of the plain, and the town of *Ma Pe* at the eastern side, on *Ma Pe Bay*. The part of the valley towards the bay is covered with plantations of the honey-orange. I arrived at *Ma Pe* late in the afternoon, and was cheered by the en-

couraging accounts of the catechists, as well as by the large number of recent additions to the catechumenate in this place. Soon after arriving, the catechist and myself took a walk through the town. We were invited to preach almost at every turn by groups of men as we went along. We were also welcomed into several houses and shops, where we had as many as the place could hold to listen to us. This feeling of friendliness on the part of the inhabitants is most encouraging, and contrasted with the violence and hatred shown towards us and our faith not very long since—most pleasing and hopeful for the future. When I first visited this neighbourhood I was hooted out of the town, and literally stoned at Tau Ká till I had disappeared beyond the precincts of the village. But now, in both these places, I am welcomed as a friend, and not a rude or unfriendly word is uttered as I pass through the streets or visit the shops and houses of the inhabitants.

In the evening, after supper, we had the little church filled with Christians and inquirers, and earnest prayer was offered up at our Saturday evening prayer-meeting by some of the members for the conversion of their fellow-townsmen, and for the whole empire. Great interest seemed to have been aroused here at the commencement of the Chinese New Year, and on every night and many of the days through the first month the people came in crowds to hear the Word of God. During this month more than twenty placed their names on the Church roll as catechumens, and we hope the deep interest thus awakened will not soon die out. At the same time, experience has taught me not to be too sanguine in such cases. We must hope, however, and believe that God is working, and that the Holy Spirit may carry home to the hearts and consciences of this people, who sorely need the hopes and consolations which it brings to saddened, weary, and sin-sick souls!

The following morning (Sunday) it rained very heavily, and the weather was intensely cold and cheerless, but, notwithstanding this, we had a good congregation of men and about a dozen women and children at our morning service. There were three baptisms after the second lesson, and I administered the Lord's Supper, after the sermon on the words of the Institution, to a fair

number of communicants. I was much pleased with the new inquirers, some of whom attend regularly in spite of the remonstrances of their friends and families. I was greatly cheered by all that I was allowed to witness here, especially in the afternoon, when they all collected again for the mutual edification meeting. The subject for meditation was, "We have this treasure in earthen vessels, that the excellency of the power may be of God." I was deeply touched and interested with the remarks made by most of these poor ignorant men, who a couple of years ago were buried deep in the darkness of superstition and idolatry, without hope and without God in the world. It was a change as great as that from death to life, and from the bottom of my heart I thanked God and took courage; and in the presence of such a change, all the arguments against the truth and the inspiration of the blessed Word of God, which produced this change and inspired these once dark and ignorant men with hopes and thoughts such as they expressed here this afternoon, appeared to me as foolish and as futile as a little child trying to bale out the ocean with a spoon.

I was also greatly encouraged and deeply reproved by my conversation with one of the older members, upon whom I had looked with considerable suspicion and doubt as to the sincerity of his faith in Christ. His eldest son, a literary character though not a graduate, had been in our Theological School for a couple of years, and was appointed by our recent Sub-Conference to the distant station of Kieng Yang, to help Mr. Phillips, where, of course, he would have to learn a new dialect, and leave his young wife behind for some considerable time. The young man expressed to his father his fears and the difficulty he felt in going so far away. The father said not a word, but took the New Testament and opened it at Matthew xxviii., and read to his son: "All power is given unto Me in heaven and in earth. Go ye, therefore . . . and, lo, I am with you always, even unto the end of the world." "Have you forgotten whose words these are, my son?" said the father, "and have you lost faith in His promise to go with, and in His power to take care of, you?" This was enough; the young man felt the reproof at once, and without another word placed himself and his effects in the

boat, which bore him up the river on his way to his distant appointment. On hearing this from the lips of the father himself, I was greatly rebuked for my unworthy suspicion of this worthy man, and was once more taught the lesson of which one has frequently to be reminded in reference to these oftentimes weak converts, viz. that they are to be received and treated with tenderness and confidence, and not looked upon with suspicion or with doubtful disputations or feelings.

We had another interesting service in the evening, at which all, except the women and children, attended. This town of Ma Pe is notorious for the amount of opium consumed by its inhabitants. It is estimated that one-half of its adult population is addicted to the vice. Many have come to me begging for medicine to help them to give it up. Our openly-declared hatred and hostility to the opium traffic, and our earnest desire to help its victims to free themselves from the terrible grasp of the habit, have, I am persuaded, greatly tended to break down the old prejudices against us and to produce the present friendly feeling which I have mentioned above. One of our ex-catechists has been residing here for some years, and has opened a small hospital for the cure of opium-smokers. He charges a certain sum for every case which he treats successfully; and in this way supports himself comfortably. He has usually three or four patients in his little hospital. One lady, the wife of a rich gentleman in this neighbourhood, whom he treated successfully, gave him \$50 as a token of her gratitude for deliverance from this fell and baneful vice. I am sure if God's children in England knew only one-half the misery it is inflicting on this poor people, or a tithe of the hatred and prejudice which it has raised against foreigners, as well as against missionaries and missionary work, they would never cease praying and agitating on the subject till the unholy and unjust traffic were entirely abandoned by the English Government. The harm is done, certainly; the Chinese have been absolutely demoralized by the action of the English Government and by its long persistence in this unholy traffic. Still, better late than never; and if the Government can be moved, even now at the eleventh hour, to abandon the whole business, it would be a good work, and one worth

much toil and effort, though probably in a very few years the matter will be taken out of its hands, and the Chinese themselves will have grown enough opium to stop the supply from India. The disgrace, however, will now never be washed off the fair face of England, do what she will.

The following morning I left Ma Pe, and proceeded over the valley and crossed the ridge of mountains towards the south. At the base of these mountains, and about four or five miles from Ma Pe, we were overtaken by a shower of sleet and snow. We stopped here and sold books, and had a large audience, who listened most attentively to the preaching. No foreigner had ever before been seen in this village, hence the curiosity was great, and the usual set of curious questions were addressed to the "foreign child." We stopped for dinner at the village of *Mwai Tie*, where I had recently opened a small preaching-place. The colporteur and myself proceeded to the ancestral hall, where a large crowd of people were assembled, dividing the carcasses of a large number of hogs to the various families of the clan as a pledge of their share in the ancestral property, as well as an assurance to the spirits of the said ancestors that their posterity were loyal to their memory, and would show it at their homes by feasting on this largess of pork. The colporteur laid out his books for sale, and soon a large crowd gathered round, to whom I spoke for some time. A literary graduate, who held some office in the ceremonies of the day, came forward, and asked in a very rude manner if Christians had ancestors. On receiving a suitable answer he became more circumspect, and we carried on a very friendly but animated discussion in the hall for some considerable time. He was not a very formidable antagonist. I trust the large crowd, who listened most attentively the whole time, received some little light on the great and blessed subject of the Christian's hope and the sinner's Saviour.

After dinner we started for the large town of *Kang Ngwong*, where we arrived after four hours' hard walking. This is a new place recently opened as a station. I had never been here before, and I was struck with the large number of villages, large and small, which indicated an enormous population in this part of the country, which has never

yet been visited by the missionary of Christ. Of course, the curiosity as I passed through these villages was great. Men, women, and little children rushed from their houses to have a look, but the greatest civility and kindness were shown by all when I stopped and invited them to come and have a good look. They expressed great wonderment when they found I could speak like one of themselves. We travelled all day long, after the first hour or so, by the base of a high range of mountains, skirted for miles by fields covered with rich crops of rice and vegetables in their seasons, and facing extensive inlets of the Chinese Sea, which are very numerous along this coast. We arrived before dark at Kang Ngwong. I was met by the catechist at the entrance of the town, and a large crowd of the inhabitants, few of whom had ever seen a European in their lives before, and the excitement was therefore naturally great. I at once brought them to a large hall given for the occasion, and delivered to them the message which I told them God had sent me to make known to them, and to all whom my voice could reach. They listened with rapt attention the whole time I continued speaking. I then went out into the public street and again spoke to a large crowd in the open-air. I afterwards walked through the town, and wherever I came I was received with the greatest respect. Not a rude expression was heard the whole time. After tea the hall was again thrown open, and I again addressed the crowd. After this we had a service of singing and prayer, and, in addition to the twenty or thirty catechumens, a considerable number remained, and a few of them, I think, knelt with us while we prayed. There are about 600 or 700 families in the town. They had never had a catechist amongst them till about a few months ago, when I was induced to open the place as an out-station and send them a teacher. Though we have not been here longer than a few months, as I have already said, there are about thirty adults (men) who have given in their names as catechumens, and attend the Sunday services regularly. Amongst these is one of the schoolmasters of the town and his brother, who belong to a wealthy family in the place, but who in recent years have

become reduced in circumstances, chiefly on account of the opium-smoking mania.

I regret to say that the opium plague has played havoc in this town, as in almost every town and village around this coast; and visible signs of this havoc may be seen on every side in Kang Ngwong. Large mansions, once occupied by wealthy families, are now literally in ruins without an inhabitant. The large, wealthy pawnshop, which for years did a thriving trade, for which its landlord received a rent of \$250 a year, is now empty, and rented to the C.M.S. for \$11 a year! The bridges leading to the town, and which were once kept in excellent repair, are now broken down, and travellers have great difficulty in approaching the place through mud and slush. Even the temples are neglected, the clay and wooden gods often lying about in all directions, headless and with broken limbs! Not many years ago a brisk and profitable trade existed between this town and Lo Ngwong and other places, and its junks were to be found plying between almost all the cities on the coast; but now all this trading prosperity is no more, and only a few small junks occasionally sail between this place and Lo Ngwong. These, however, were the means of first bringing the message of salvation to this dark, benighted, and opium-stricken village. Two of these traders, some few years ago, had heard the Gospel at Lo Ngwong, and whenever they came with their boats to this city they attended the church and heard more. These two men gave up their connexion with idolatry, openly declared themselves Christians, and were known in their own village as such. They were, however, very imperfectly enlightened, and one of them had been an opium-smoker, but they refused to worship idols, and declared their faith in the living God. So when the catechist came here a few months ago, and rented a house and commenced preaching, the name of God, at all events, was not absolutely unknown to many of the neighbours, and these two men came forward at once, declared their faith, and put down their names on the Church roll. May I ask your earnest prayers for the work just commenced in this town of Kang Ngwong?

THE MISSION-FIELD.

WEST AFRICA.

THE Bishop-designate of the Niger and Mrs. Hill, and the Rev. M. A. and Mrs. Dodds, visited Iganmu from Lagos on October 20th. A good congregation assembled in the simple little structure which serves at once for school and church. The Yoruba and Niger *Gleaner* says: "We feel certain that an earnest work for Jesus is being carried on at Iganmu and in the neighbouring villages. We commend it to the prayers of our readers."

Archdeacon Crowther and the Rev. J. Boyle arrived at Lagos from Bonny on November 2nd, to confer with the Bishop-designate, and the Rev. C. Phillips arrived at the same place from Ondo on November 4th.

A Valedictory Meeting was held on November 14th, 1892, in St. Paul's School-room, Breadfruit, to send forth five Native agents to Jebu Ode and Jebu Remo. The Rev. J. S. Hill was present. The Rev. James Johnson read the instructions of the Lagos Church Missions Committee, and Archdeacon Crowther, the Rev. I. Oluwole, and Mr. Chief-Registrar Payne, F.R.G.S., the Treasurer of the Mission, and others, addressed the out-going party.

The Rev. M. A. Dodds writes, in the Yoruba and Niger *Gleaner*, the following short account of the visit paid to Ijebu Ode in October, to which reference was made in last month's *Intelligencer* (page 47):—

On October 27th, the Revs. H. Tugwell, I. Oluwole, and myself left Lagos, accompanied by six students of the Training Institution, to introduce Mr. Elliott to the king, chiefs, and people of Ijebu Ode, and to arrange for procuring suitable sites for Mission buildings in that city.

For the first half-hour of the journey all were busily engaged in stowing away packages and preparing beds. Tea followed, and at eight o'clock the voice of prayer and praise ascended heavenwards from the middle of the lagoon.

The Creek passed, the canoe glided slowly along the placid surface of the beautiful lagoon, until at 8.30, just after prayers, a call was made at a little village at the water's edge. Mr. Oluwole and Mr. Tugwell here addressed a few words to an old woman holding the position of priestess and chieftainess, and a knot of people assembled from the adjacent huts to listen.

The shores of the lagoon between Lagos and Itoiki have been clothed by the God of nature with plants and trees of infinite variety and beauty. But how about the people inhabiting these shores and dwelling in the lands for miles behind them? God has made them of one blood with ourselves, and yet they are shamefully, sinfully left in utter darkness, in heathen degradation: they have not even an itinerating Scripture-reader.

"We are ready for dinner now, cook," said Mr. Tugwell about midday on Friday. Scarcely had the words passed his lips when there came a puff of wind, and a minute later the lightning flashed, the thunder pealed, and the rain descended in torrents. The fire was extinguished, the canoe was driven among the rushes, and two men were set to work to bale out the water. At last it was possible to set sail again. But in a few minutes the tempest returned with redoubled violence, and most of the party were drenched to the skin. It is said that several lives were lost by the sinking of another canoe in the same storm.

Itoiki was reached between four and five on Friday afternoon. The Bale granted an unfinished house as a shelter. There, lying on loose bamboos, smoked by two fires, and serenaded by a swarm of mosquitoes, the party spent the night.

Early on the morning of the 29th all were struggling along the dirty and difficult road that leads through the thick forest from Itoiki to the capital of the Ijebu country. The only halt was at Idowa, recently burnt by the Hausa soldiers, where one of the students gave a short address, and where Mr. Oluwole succeeded in making peace in a dispute between a woman and her carriers.

Little could be done at Ijebu Ode on Saturday. Dr. Johnson of Lagos called

and welcomed the party; and the clergy visited Captain Campbell and the tall, kindly, intelligent-looking old king.

On Sunday, the king was again visited, and Mr. Elliott read and spoke with him. The Falana and the Balogun were also called upon, and addressed. And, in the course of the afternoon, considerable gatherings of heathen had the Gospel preached to them in the open-air.

But even more interesting than all these were the service and the Sunday-school for those learning to read, and endeavouring to gain a knowledge of Christianity. At the service the clergy addressed about 150 people. At the Sunday-school there appeared to be about 200 present, some fifty of them able to read. This was full of hope for the future. At the same time it was evident that there was a considerable

call for earnest prayer. Signs were not wanting that what some desired was education, and that others ran a risk of confusing Christianity with the adoption of European dress and customs. However, these difficulties are not peculiar to the Ijebu country, and there, as elsewhere, they may be combated in the power of the Holy Ghost.

On Monday morning the desired building-sites were secured, and the homeward journey was commenced. The roads were still bad, and heavy rain fell throughout the day. The party reached Itoiki at a little before six on Monday evening, and arrived at Lagos at midday on Tuesday, November 1st.

It may be remarked that a church is needed at Ijebu Ode at once. The room now used is both too small and also ill-adapted for the purpose to which it is applied.

The Rev. T. Harding sends a long and interesting account of a visit which he paid in August and September to Oyo, Isehin, and Ogbomoso, out-stations of Ibadan, from which large extracts are published in this month's *Gleaner*. Regarding the opening of the road to the coast, Mr. Harding, writing on September 30th, said:—

Since I wrote to you last many things have happened. The road to the coast, which was then closed, has been opened by the British Government, and we trust that from henceforth the troubles resulting from the Ijebus closing their roads since the commencement of the Mission here will cease. The Ijebu Christian who offered to take my letters to Lagos during the last blockade, and who took the letters I last wrote to you, was caught on his

return journey, the letters and money he was bringing were taken from him, and after being kept for some days in irons he was put to death. Some say he was offered as one of the 250 victims which the Ijebus sacrificed to their gods in order to prevent the white man from taking their country; others say that he was burnt. It is difficult to get at the truth regarding the way in which he was put to death.

We learn through the Rev. H. H. Dobinson that Mr. Bennett, who was coming home for a much-needed furlough, on reaching Lagos decided, after conference with the Bishop-designate, to return with the latter to the Niger, as the short sea-voyage and the change had made him feel quite equal to another visit to the river.

EASTERN EQUATORIAL AFRICA.

The Rev. A. G. and Mrs. Smith reached Frere Town on November 23rd, and the former writes that he was much struck with the signs of progress during the eighteen months of his absence on furlough. He says:—

The first thing which struck me was a large Native prayer-meeting (held every Friday), and it was very refreshing to hear several brethren quietly, simply, and humbly tell how the Lord had helped them to testify for Him before the heathen, some with good success. Again, others would tell how

they had fallen, and ask the prayers of all on their behalf. The solemnness of these meetings takes away all feeling of unreality and pride. This meeting, I find, is the outcome of a week of prayer held after the Bishop's departure for Uganda.

The second mark of progress was the

baptism, on Sunday, Oct. 27th, of forty adults, who have for a long time been lovingly trained and prayed over. Each candidate has expressed an earnest desire to witness and work for Christ, and they are already giving proof of their sincerity by their words and deeds.

The Bible-class for women, held every Sunday by Miss Gedge and Priscilla Bai, has more than doubled

since last year, the class averaging over a hundred members.

The young men are also increasing in their attendance at Mr. England's Bible-class.

Nearly every day of the week a band of workers go to the Arabs' gardens and sing and preach Christ to the poor slaves. Preaching in the market-place, and singing at the ferry, has not been without good results.

A mail from Uganda was received on December 23rd, bringing news up to September 26th. Dr. Gaskoin Wright, who had a serious attack of Blackwater fever in August, and who had never really been strong since he had an attack of dysentery at the coast, was ordered home by Dr. Macpherson, of the I.B.E.A. Co., in September. The missionaries decided that he should be accompanied by Mr. F. C. Smith, partly on account of the latter's own state of health, and partly that he might act as travelling companion to Dr. Wright. They reached Mwanza, at the south of the Lake, on their homeward journey, on October 14th, and arrived in London on January 17th. Among the correspondence is a long letter from Mr. Smith, written to the missionaries from Wakoli's, in Busoga, on July 19th, the day after that chief was shot, and giving a full account of the circumstances attending that event, and of the danger in which Mr. Smith's life was placed. Very determined efforts were made by some of the excited Natives to take his life, and he could only attribute his escape to the merciful intervention of God in answer to his prayers. The portion of the Rev. G. K. Baskerville's journal which was mentioned in last month's *Intelligencer* (page 68) as missing, has come to hand by the mail above referred to, and one quotation must be given here. In June some boxes of books arrived, forwarded from the German station Bukoba, on the west of the Lake, and Mr. Baskerville thus describes the scene which ensued on their being opened:—

June 22nd.—Talk about sieges—if ever there was a siege it was yesterday, and this morning it seems likely to be renewed tenfold. I mentioned that our canoes had come, and I gave out on Sunday that the Gospels of St. Matthew would be sold Monday morning. I was roused up before it was light by the roar of voices, and after dressing hurriedly, sallied out to the—I had almost said, fight. Close to my house is a slight shed used for the cows to stand in, in the heat of the day. This we barricaded, keeping the people outside; but barricades were useless—in came the door, and we thought the whole place would have fallen. In ten minutes all the hundred Gospels were sold. We now returned for some breakfast. I had just opened another box, which I strongly suspected to be books, and I found beautiful little reading-books, arranged by Samweli when at the coast, about 800 in all. Here was a find! I had barricaded my house front window, and we sold through it; the doctor selling to the women in

another place. Now was a scrimmage, and shells came pouring in. I have in the house six or seven loads of cowries. In the evening we opened two other boxes, which proved to contain Prayer-books and large wall reading sheets. I am going to try and get some breakfast now before we begin selling.—(Little later.) We have survived, and taken 36,000 shells for the Prayer-books. But I should think a thousand or more people are waiting about, each with shells, mad to buy a book, but we have none to sell. Oh! that Stokes would come, for the other books are to arrive in his boat. We have managed to put aside a few for Busoga and the country. We could sell fifty loads, when we only have three to sell. This treaty which confines the Roman Catholic insurgents to Budu only holds for two years, and then they will be able to return and hold office. Our prayer is that we may be able to flood the country with the Word of God before then.

The small boat sent up for the Lake arrived at Nasa on the same day as Dr. Wright and Mr. Smith arrived there from Uganda.

Mr. E. H. Hubbard reports a slight disturbance at Nasa last autumn. It appears that in 1890 an uncle of the chief of Nasa hired a party of Masai to attack the place, and to drive his nephew from power. Villages were burnt, and many people killed, and women and cattle were carried off by the Masai warriors as their spoil. Latterly the people have desired to see the usurper, Lukagga, removed, and have frequently petitioned Mr. Hubbard to use his influence in the matter. He declined to interfere in politics, and referred them to the German officer at Mwanza. He consented, however, to attend a meeting of representative men, and to forward a statement of their wishes to the Germans by letter. Eighty headmen accordingly attended, and unanimously chose the chief who had been driven away.

EGYPT.

The Rev. H. Sykes, of the Palestine Mission, has been transferred temporarily to the Egypt Mission, where he has taken up the duties of Acting Secretary at Cairo.

PALESTINE.

We regret to learn that the Rev. F. F. Adeney's state of health has rendered it necessary for him to leave Palestine. He removed to Cairo in December. Miss Sachs, whose illness was referred to in our December number (page 921), and which subsequently took a very serious form, was pronounced out of danger in December; but the last reports have been again less favourable.

PERSIA.

The Rev. and Mrs. W. St. Clair Tisdall reached Bushire on November 18th, and Julfa on December 28th. Before leaving Bushire they had the sorrow of losing their youngest child, a girl of eight and a half months old. Much sympathy will be felt for them in this sorrowful entering upon their new work.

The Rev. H. Carless is at Baghdad, and will probably remain there for several months.

BENGAL.

The Rev. G. H. and Mrs. Parsons and the Revs. C. B. Clarke and J. F. Hewitt arrived at Calcutta at the end of November. Messrs. Clarke and Hewitt have proceeded for a time to Shikarpur, to prepare for the work to which they have been assigned as Associated Evangelists in Calcutta. Mr. Parsons has taken up the charge of the evangelistic work in Calcutta; the Rev. I. W. Charlton, who has superintended this work since the Rev. J. W. Hall came home, having removed to Nuddea. Mr. Parsons writes:—

There seems to be a very real stirring. Missionary effort seems more real; the feeling after God is more apparent; and, on the other hand, the Enemy is more active than ever. There is a	general expectancy of great things. Many are looking for the harvest, and believe that God is going to own and bless the work in a remarkable way. May it indeed be so!
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The North India *Gleaner* prints some correspondence between Mr. A. R. Webb, formerly the Consul-General of the United States Government at Manilla, a pervert from Christianity to Mohammedanism, and Moulvi Hassan Ali, a convert to Christianity from Mohammedanism of some twenty-seven years' standing. The latter wrote testifying to the grace and joy he had found in Christ, and expressing surprise that a Christian and an American should renounce Christianity and embrace Mohammedanism. He proceeded to ask a number of questions, "some of those very questions which I felt bound to answer for myself before I renounced Mohammedanism for Christianity." In his reply Mr. Webb declined to answer the questions, as it "would involve lengthy explanations." He

invited Hassan Ali to call upon him, but when the latter proposed to do so in the company of a Native Christian friend to interpret for him, the offer was declined.

On October 16th, a Hindi-speaking youth, aged seventeen, was baptized in the Old Church, Calcutta.

On November 6th, seven boys of the Taljhari Boys' School were baptized, and another received baptism on the 20th of the same month. Twenty-five boys have been baptized since the beginning of 1891.

Mr. Ramsay Shields, brother of the Rev. A. J. Shields, contributes to the North India *Gleaner* an account of the formation of a Santal Colony in the Eastern Dnars. About 220 Santals, under the conduct of the two brothers Shields, crossed the Ganges at Sahibgunge in February, 1891, and after a journey by rail and road which occupied three or four days, reached the place chosen for the new colony, which is now known as Santalpore. Mr. R. Shields remained with the people, and the following November Mr. A. J. Shields visited them, and baptized four families who were heathens when they left Santalia. In January, 1892, a second party of 480 were taken over. The Rev. F. T. Cole was able to spend two Sundays at Santalpore in June, when he baptized two more heathen families, and celebrated the first Christian marriage. The Rev. Ram Charan baptized another convert from heathenism in October. In July a catechist was set apart for evangelistic work among the Mechis, an aboriginal race, who are described as being eager to learn. Towards the close of last year, some having left, the colony numbered 470, of whom 411 were Christians.

NORTH-WEST PROVINCES.

The District Church Councils of the North-West Provinces met in Allahabad on November 2nd, and the Central Council on the following day. The first session of the Central Council was held in the Muirabad Schoolroom, under the presidency of the Bishop of Calcutta. As this was the last occasion on which the Bishop would preside as chairman, the Council passed a warm vote of thanks to him for his interest in and care for the progress of the Hindustani Church. The Bishop assured those present that they would always have a place in his thoughts and prayers. The Bishop confirmed forty-six persons in Epiphany Church, Lucknow, on October 31st, and on the following day some three or four hundred Christians assembled to celebrate the anniversary of the foundation of that church.

Several baptisms took place at St. John's Church, Agra, apparently in November, but the date is not mentioned by the North India *Gleaner* which gives the account of them. The first to be baptized was an aged woman, the grandmother, mother, and mother-in-law of several Christians; she received the name of Naomi. Then a mother and her four children were baptized; and lastly, a young Mohammedan, the son of a Tehsildar, who became interested in Christianity through reading a Gospel about two years previously. This last was baptized by immersion.

PUNJAB AND SINDH.

Dr. T. L. Pennell and Mrs. Pennell arrived at Dera Ismail Khan at the beginning of December. The Rev. W. A. Rice has come home invalided. The Rev. C. G. Daeuble, of Kangra, was, we regret to say, seriously ill at the time of the last despatches.

We learn with much sorrow that the Rev. Robert Clark, who only returned to Amritsar in November, has since had a serious attack of pneumonia. Happily Dr. and Mrs. Jukes were at hand to assist Dr. Lankester in ministering to his needs, and to nurse him in his sickness with assiduous care. Early in December Mr. Clark had written:—

Encouragements to special efforts amongst the Mohammedans in the Punjab are met with almost every week. The Rev. T. Evans, a retired Baptist missionary, has been lately staying with me. His present work is

to travel everywhere in India to lecture on temperance. He told me that he had met in the north of the Punjab a liberality of view amongst Mohammedan gentlemen which does not exist anywhere else in India. In one place Rajah Ichandad Khan Bahadur, C.S.I. (an old friend of mine, who lives near

Hazara), invited twenty-five Mohammedan gentlemen to meet him at dinner. They all sat at the same table. He gave me their names. One of them was a prince connected with the Ameer of Cabul. Mr. Evans had never seen such sympathy amongst the Mohammedans anywhere before.

Sad disappointments have been experienced by the workers near Amritsar. Miss Parslee (C.E.Z.M.S.) wrote on Sept. 29th to the Rev. T. R. Wade, who was then visiting Peshawar, of three promising youths, and the father of one of them, who had left the congregation, one disappearing altogether. Mr. Wade, in forwarding this letter home, remarked :—

It is sad to see these young men falling back. There are many open doors, but there are also many adversaries; but whilst three or four missionaries are in places only knocking at the doors, here they are wide open and the battle is raging. Each of these young men, Fatteh Masih and Ismail, has a most interesting history, and the Qazie alluded to was for many years the priest of his village, and both he and

his son, Ghulam Masih, were baptized. Then the wife, assisted with Mohammedan help, managed to get back the husband, and now they have got back the son, a lad about sixteen years old, who wrote to me a few days ago to say that he had given his heart to Jesus, and never could or would be a Mohammedan again. Poor boy, I must try to save him when I go back.

SOUTH INDIA.

Miss E. F. Thomas, in the *Madras Gleaner*, gives a report of the Elliott Tuxford School for 1891-2. This school was commenced in 1842, so that last year was its Jubilee. There are 124 girls in the school, of whom twenty-six are day-scholars. A former pupil of the school, after a period of training at the Sarah Tucker Institution, stood head of the list in December, 1891, in the Higher Examination for Women, open to the whole of the Madras Presidency. The school has a remarkable bill of health. Miss Thomas says :—

With the large number of girls here it is cause for great thankfulness that their health has been so good on the whole. There has never been a death of any girl while in the school. Thirty-five years ago a mistress residing on the premises died; and strange to say last October her husband's daughter by his second wife, who is our present matron, died in the same house. She was a pupil in this school and afterwards became the wife of a catechist. She returned very seriously ill to her mother from Ceylon, where she had only been a few months. She lingered a little more than three weeks. During this time she gave constant testimony

to the power of the Gospel. All the intense weakness and suffering caused by her illness were endured with the greatest patience and resignation, and it was beautiful to see her calm trust in the Lord Jesus and her clinging alone to His atonement. Her knowledge of Scripture was very extensive, and her great solace was to have portions read to her. She would often repeat almost whole chapters from memory. Her mother mentioned afterwards how her daughter's character had developed and deepened after the Rev. G. C. Grubb's Mission here in March, 1890.

At Ootacamund the Bishop of Madras admitted the Rev. J. Saththianadhan to priest's orders on September 18th; and at Masulipatam he admitted the Revs. A. E. Goodman, G. H. Asirvatham, and Kaliyana Ramiar to priests' orders, and Mr. M. Gnanasigamoni to deacon's orders on November 27th.

CEYLON.

Two pupils of Trinity College, Kandy, formerly Buddhists, were baptized on Advent Sunday, and seventeen youths were confirmed. One of the converts was prepared for baptism by Dr. Hodges, the Bishop of Travancore, when he was

Principal of Trinity College, but his family opposed. His father has lately written expressing consent to his son's baptism.

The Ceylon *Gleaner* has the following :—

The census of 1891 has brought out some very striking and very encouraging facts with regard to the progress of Christianity amongst the people of Ceylon. We have to thank a leading article in the *Times of Ceylon*, of August 27th, for the figures (carefully culled out of the Census Returns) from which we quote.

It will, we think, be a matter of surprise and thankfulness to most Christians to learn that there are in Colombo (counting Christians of all races and of all denominations) a larger number of Christians than of people of any other religion. The figures taken from the Census Returns are as follows :—

	1881.	1891.
Christians . .	38,575	43,174
Buddhists . .	28,784	31,518
Hindus . . .	15,206	12,490
Mohammedans .	27,709	29,503
Others . . .	228	150

Total . 110,502 116,835

The total number of Christians of all races and all denominations in Ceylon is 302,127, as shown by the Census Returns. Of these 246,214 are Roman Catholics. Out of them 9120 are Burghers or Europeans; the total number of Native Roman Catholic Christians is therefore 237,094. This number is very much larger than the number of Protestant Native Christians; but then it has to be remembered that the Roman Catholics have been at work in the island for about 350 years,

whereas the English and American Protestant Missionary bodies have not yet been at work for eighty years.

The total number of Protestant Native Christians (leaving out altogether Europeans and Burghers) is, by the figures of the Census Returns, 39,124, a larger number than we supposed. We have not the figures before us, but writing from recollection of what we have seen of missionary returns within the last year or two, we venture to say that the Wesleyans reckon about 8000 Native adherents; the Baptists about 5000; the American Mission in the north about another 6000; making about 19,000. The Native Christians connected with the Church Missionary Society number altogether (not including the 248 candidates for baptism) 7808. The Native Christians connected with all the other Church of England congregations in the island may be taken at about 9000, leaving still about 4000 to be accounted for. A large proportion of these are probably English-speaking Natives, who are attached to and attend the English services of the Dutch Reformed Church; and the rest may be supposed to belong to the Salvation Army and other similar Christian bodies. The facts brought out by the Census are, as we have said, striking and encouraging, and they may well lead all who take an interest in the spread of Christ's religion amongst the people of this island, to thank God and take courage.

The Rev. G. T. and Mrs. Fleming and Miss E. S. Young reached Colombo at the end of November.

MID CHINA.

The Report of the Hangchow Medical Mission for 1890 and 1891 was received at the close of 1892. Dr. H. Hickin, who drew it up in the absence of Dr. Duncan Main, draws attention to the extent to which the hospital is self-supporting, that is, so far as regards payment of Native assistants, the maintenance of the fabric and furniture, and supply of drugs and instruments. Not much short of one-half of these costs during 1890 and 1891 was contributed in fees by Natives and by European residents, the latter constituting only a fraction of the former. Regarding opium-smoking Dr. Hickin remarks :—

Our six years' intimate and constant association with opium-smokers enables us to say positively that, in these parts at all events, its consumption is an unmixt evil. We are sorry statistics of the number of *out-patients* who

smoke it are not to hand, but certainly there must be some hundreds of such patients brought annually under our notice. Here, at least, it is not regarded as the harmless drug some high authorities would have us suppose,

since we find its votaries styled "living-dead men" and we find ourselves continually reproached as being members of a nation who send a drug so universally execrated, and one which injures the moral sense of man as well as his physical frame.

The effect of the drug upon the physical frame is manifested in the countenance, which soon changes to a pallid earthen hue; the body, which becomes emaciated, often to an extreme degree; the voice, which frequently assumes a peculiar indescribable "whine" whereby one can, not unfrequently, detect the opium habit; and in later stages the gait becomes a slouching shuffle and the body is bent and often prematurely old. Rarely do we meet with those who do not reveal some evidence of their addiction to the vice.

There is a small minority, chiefly amongst the rich, in whom the use of the drug has not made any perceptible ravages on the constitution.

It should be further added that when once the "craving" for the drug is established, escape from its bondage becomes a matter of difficulty and often of danger, and cannot be purchased without a certain amount of personal discomfort and often much physical suffering. Escape is further much impeded by the irresolution and fears which are occasioned by its use. There is no one so irresolute and fearful as an opium-smoker. The fear of death in them is very great. Nevertheless some are sometimes found who, rather than return to the slow throes of the "living-death," are willing to face the possibility of dying in the effort to burst their bonds.

Mr. W. Knipe, who accompanied Mr. Horsburgh's party, very kindly writes to us from Kia-Fing Fu, in Sz-Chuen, to correct a mistake into which the similarity of Chinese names led us and others to fall. In our July issue of last year (pages 532 and 549) we assumed that the Chung King at which a riot was reported to have occurred, was the port of that name on the Yang-tse-Kiang. Mr. Knipe informs us that the riot took place at Shuen-King Fu, which is named Chun King on a map by Arrowsmith, and Shun King on that of the China Inland Mission. This Shuen King is on a tributary of the Yangtse, and had been recently opened as a station of the C.I.M. by Messrs. Beauchamp and Hope Gill, who were evicted. More recently Mr. and Mrs. Polhill Turner, of the C.I.M., were with much violence turned out of Song-pan, in the extreme north-west of Sz-Chuen.

JAPAN.

Bishop Bickersteth visited the Society's stations in the southern island of Kiu-Shiu in November, and for the first time he also visited the Loo-choo Islands. He has sent an interesting report of his tour, which we hope shortly to publish.

NORTH-WEST AMERICA.

The *Calgary Herald* reports as follows of a visit paid by Bishop Pinkham to the Blackfoot Mission at the close of 1892 :—

His Lordship the Bishop of Saskatchewan and Calgary, accompanied by Mrs. Pinkham, paid his annual visit to Gleichen and the Blackfoot Reserve on Sunday and Monday last. In the afternoon of Sunday he preached to a large congregation in St. Andrew's Church, and in the evening addressed the Indians in St. John's Mission Chapel on the Blackfoot Reserve. The building was quite full, a large portion of the congregation being made up from the Boarding-school, carried on under the auspices of the English Church. On Monday morning, after administering the Holy Communion to the workers in connexion with the Mission, his

Lordship addressed the pupils in the school, and examined some of the boys in Standard III. In the afternoon a special service was held in the dining-room of the Boarding-school, after which the Bishop read the dedicatory prayer and pronounced the institution, now to be known as the "St. John's Home for Indian Boys and Girls," open.

St. John's Home will accommodate twenty-five boys and ten girls. There are at present in the institution twenty-three boys and ten girls, and many more might be taken into the home if only some additions could be made. The cost, \$2200, has been met by a grant from the Indian Department.

THE C.M.S. DEPUTATION IN NEW ZEALAND.

LETTERS FROM MR. EUGENE STOCK.

Sydney Harbour, September 22nd, 1892.

Y last letter was sent off on the day we left Melbourne, September 19th. Our destination was New Zealand. The mail steamers of the Union Steam Shipping Company sail eastward from Sydney to the northern end of New Zealand, go right round the two great islands forming that Colony, skirting their eastern coasts, and then come westward to Tasmania, and thence to Melbourne. They stop at Auckland, Gisborne, Napier, and Wellington, in the Northern Island; at Lyttelton (for Christchurch), Dunedin, and the Bluff, in the Middle or Southern Island; and at Hobart in Tasmania. I say "Middle or Southern," because the "Middle Island" is the correct term, and yet it is the southern of the two great islands. There is in fact a third, a small one, still more to the south, called Stewart's Island: hence the seeming contradiction. From Melbourne the steamers return the reverse way, round New Zealand, and so back to Sydney. It was open to us to go either way, either from Sydney or from Melbourne; but we chose the former because we wished to take Tasmania last, the Bishop of Tasmania being at present away, visiting Melanesia. Our route, therefore, involved our going back once more to Sydney, in order to embark.

We accordingly reached Sydney by rail on Tuesday, September 20th; or rather I did, for Mr. Stewart stopped a day at Goulburn *en route*, to hold another meeting and confirm the work done there before,—and we sailed this evening, the 22nd. We have had, therefore, the great pleasure of seeing our Sydney friends again; and though we did not wish to inflict upon them another leave-taking, they were of no mind to let us pass through unnoticed. In fact, they arranged for a "tea and coffee reception" in the Y.M.C.A. Hall, from 3 to 5 p.m. yesterday, and more than 200 of them assembled to bid us one more affectionate farewell. After an hour and a half of pleasant intercourse, the Primate took the chair, and addressed us in the kindest terms; and when we had both spoken, the Dean of Sydney commended us in prayer to God. To-day, too, at 5 p.m., several friends came down to our ship to give us a final Godspeed, including the Primate and his family, and the Dean. All we have heard during the two days is most encouraging as to the prospects of the new Association; and I attended a Committee meeting at which important business was done.

Auckland Harbour, September 30th.

Our voyage from Sydney to Auckland was a rough one, and we were thirty hours late on a voyage usually occupying four days and a half. On arriving at Auckland we found that no little anxiety had prevailed about our ship, the *Te Anau*. In the first place, news had come by cable of a great hurricane at Sydney on the day after we had sailed, and it was feared we might have fallen in with it; but through God's mercy we had just missed it. In the second place, the ship carried important passengers: not, however, that the C.M.S. Deputation were so regarded! but there were two valuable race-horses on board, and their safety was the news that commanded the largest type in next day's Auckland newspaper! There was, however, a smaller circle looking anxiously even for us; for two meetings had been advertised for the afternoon and evening of Wednesday the 28th, and we had been due in the early morning of the 27th. Indeed, a large party of clergy and others had assembled on the Tuesday evening to meet us, on the invitation of the Rev.

George MacMurray, Incumbent of St. Mary's Pro-Cathedral; and of course we were not there. We were only just in time on Wednesday, for we actually landed at three o'clock, and the first meeting was at four.

Before proceeding with my narrative, let me briefly remind my readers of a few facts regarding New Zealand. Old students of C.M.S. literature used to know New Zealand only, or chiefly, as the field of a remarkable Mission to the Maori race. So it was; and even younger readers ought to know that the Maori Mission was the second Mission undertaken by the Society. The first missionaries to West Africa sailed in 1804. In 1808, Samuel Marsden, chaplain to the convict settlement at Paramatta in New South Wales (to whom I referred in one of my Sydney letters), visited England, and persuaded the C.M.S. Committee to send out two or three lay agents under his charge. He had never been in New Zealand, but had met some Maories who had found their way across to Australia, and his heart had been drawn out towards them. In 1809 he sailed from England with the lay agents; but he could get them no further than Sydney for more than four years. No ship could be induced to go to New Zealand. The terror of the Maori cannibals had fallen upon all navigators, since the crew of the shipwrecked *Boyd* had been killed and eaten. At last, in 1814, Marsden *purchased* a small vessel, contrived to collect a crew, and sailed for the dreaded shores, and at the close of that year he settled the first little band of missionaries near the north end of the North Island. A condensed history of the Mission, and of the later troubles in New Zealand, is given in the new edition of the *C.M. Atlas*, Part III. Suffice it to say here, that after years of peril and trial the work had so far influenced the Maori tribes that the country was safe for English settlers; and about the time that Queen Victoria ascended the throne, colonists were pouring in. Just before, in 1836, Marsden made his *seventh* voyage from Sydney to New Zealand to see the Mission, and rejoiced that at last the great body of the race was reached, and large numbers had been baptized. I confess that, much as I honoured his memory before, I can now appreciate better what those fourteen voyages (out and home) meant, made, as they were, not in a well-appointed steamer like the *Te Anau*, but in small sailing-vessels. In 1840 New Zealand became a regular colony; and now it has a white population of 600,000. The inevitable conflict of races in such a case ruined much of the previously prosperous work of the Mission; and the Maoris are now a dwindling race, numbering less than 40,000. They live in remote parts of the country, chiefly in the North Island; and New Zealand is practically the land of the white man.

In 1841 the great Bishop Selwyn was consecrated first Bishop of New Zealand. No successor has borne that title, the diocese having been divided in his lifetime. There are now six dioceses, three in the North Island, Auckland, Waipatu, and Wellington; and three in the Middle Island, Nelson, Christchurch, and Dunedin. Confining myself at present to the North Island, I observe that the present Diocese of Auckland is that portion of the old Diocese of New Zealand which Bishop Selwyn retained after the division; and he was succeeded by the present Bishop, Dr. Cowie, in 1869. Waipatu is the eastern diocese, over which Bishop William Williams, one of the most honoured of C.M.S. missionaries, presided for many years. Its present Bishop is Dr. E. C. Stuart, formerly C.M.S. missionary in India. Wellington, the southern diocese, is presided over by Bishop Hadfield, who went out as a C.M.S. missionary more than fifty years ago.

Auckland is the largest city in New Zealand, having a population of 51,000. Yet we had not expected to do any work there. Our arrangements for New Zealand had been made by Bishop Stuart of Waipatu, and as the

time at our disposal was very short, he had naturally divided it among the places which had specially asked for us, which were for the most part in his own diocese and in that of Nelson. But Bishop Cowie, of Auckland, sent us a kind invitation to hold at least one meeting there while our steamer stopped in port; and a similar invitation came from the Rev. G. MacMurray, late Incumbent of one of the Ballarat churches we had visited, and now of St. Mary's Pro-Cathedral at Auckland. On arriving we found that the *Te Anau* would not go forward till Friday, thus giving us two days; and subsequently it was arranged that, although I must then go on, in order to visit Gisborne, Mr. Stewart should remain a few days longer at Auckland, and catch me up at Napier by a later steamer.

Of the four meetings held during these two days at Auckland, three were in churches. The first, the one to which we went immediately on arrival, was in St. Mary's Pro-Cathedral. Bishop Cowie himself presided. There was not a large attendance, owing in part to the uncertainty of our arrival; but to me this meeting was the most solemn at which I have yet spoken. It was not a light thing to stand up and speak in Bishop Selwyn's church. I am no indiscriminate admirer of his episcopate, and am quite alive to the mistakes he made; but he was a great man for all that, and one of the heroes of the Church of this century. Then I had just grasped the hands of two old veterans who were working in New Zealand before he arrived. Robert Maunsell and Robert Burrows, who went out in 1835 and 1839 respectively as C.M.S. missionaries. Archdeacon Maunsell may represent our University missionaries, having been a T.C.D. man; and in the history of the New Zealand Mission he will always be remembered as pre-eminently a Maori scholar, and as the translator of the whole Old Testament into the Maori tongue. Mr. Burrows may represent the noble succession of missionaries who have gone forth from Islington College. For many years he was the Secretary of the Mission, and even in his old age does important work in the almost sole management of the Society's local property (of which more by-and-by), and in the superintendence of the St. Stephen's Maori Boys' School. Naturally I began my address with a reference to the historic past. Naturally I quoted, what has been quoted in hundreds of missionary meetings—nay, thousands—in the past seventy years, Samuel Marsden's text on Christmas Day, 1814, when he preached the first Christian sermon in New Zealand—"Behold, I bring you good tidings of great joy, which shall be to all people." As I quoted it, almost as a matter of course, as almost a commonplace of missionary history, I suddenly saw that the words conveyed the whole message we have come to the Antipodes to deliver. "Which shall be to all people"! Yes, it was the joyful consciousness that the good tidings are for "all people" that brought Samuel Marsden to New Zealand: will not the now flourishing Colonial Church of New Zealand take its part in sending forth the same tidings, the "tidings meant for every creature," which "millions yet have never heard"? Ought not the "all people" of the text of the first Christian sermon ever preached on these Islands to be the object of the loving solicitude of those now in the Islands who know and love the Lord? Let not my readers be alarmed: I am not going to inflict upon them my address in Auckland Pro-Cathedral!—nor Mr. Stewart's either, though it seemed to me one of the most moving and irresistible missionary appeals I ever heard from living man. But I shall be forgiven this personal reference, even if it be thought that I was perhaps only unduly excited by my surroundings.

The other two meetings in churches were in the evenings, and were larger. One of these churches is named the Church of the Holy Sepulchre, and is a

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most graceful building inside and out, entirely of New Zealand wood—as also is the Pro-Cathedral itself. The Incumbent of this church is Archdeacon Dudley, a leading promoter of the Melanesian Mission, and formerly one of its missionaries. No one gave us a warmer reception than he did; no one was more unreservedly sympathetic. The little manifestations of jealous fear of C.M.S. which we had come across at Melbourne and Sydney found no echo in him. A remark in the vestry from another clergyman, Dr. Purchas, an old fellow-worker of Bishop Selwyn's, who also was most cordial, as to its being St. Michael and All Angels' Day (September 29th), led to a reflexion which may be worth recording. In the Acts of the Apostles, the record of the Epoch of Evangelization, there are seven cases of angelic interposition; yet not in one case do the angels give the Gospel message: it must be given by "witnesses," even by us. True, it was an angel that first brought Samuel Marsden's "good tidings;" but that was before the great Commission was given to the Church. One lives and learns; and when one is on the look-out, one finds that Church festivals and the Church Catechism may provide missionary arguments and illustrations and appeals.

The fourth meeting at Auckland was a missionary Bible-reading, when it was pointed out that the great Last Command was not given without the promise of power to obey it; that this power was the gift of the Holy Ghost; that this gift was promised in the Old Testament, notably in Ezekiel, Joel, and Zechariah; and that it is illustrated in nearly every chapter in the Acts.

Independently of our immediate work, our stay in Auckland was full of interest. We breakfasted with the Bishop, who received us with great kindness, and showed us the deeply interesting memorials at Bishops court of Selwyn and Patteson. The house itself was built by Selwyn. It is all of wood, and most inviting. The large library is a sight to see, with its fine collection of books given by Selwyn to the Diocese, and his own desk at which he used to stand and write, and all sorts of curios from the Pacific Islands. In another room is the cabin table of Patteson's Mission steamer, the *Southern Cross*. But Bishop Cowie had much of interest to tell us besides what concerns New Zealand. He was formerly an army chaplain in India, and was ten times in action, in the days of the Mutiny and in Frontier Wars; and he was intimate with French and Robert Clark and Bishop Cotton and Dr. Elmslie and General Lake and Reynell Taylor, not to speak of Sir F. Roberts and other great soldiers. So that our visit to Bishops court is a thing not to be forgotten. Then we drove out to St. John's College at Remuera, which was founded by Selwyn as the Divinity School of the Diocese. The buildings are otherwise used now, and the students are housed and educated in the city; but the special feature of interest is the chapel, an exquisite little cruciform building, with many associations with, and memorials of, Selwyn and Patteson and their fellow-workers. We also visited Mr. Burrows' Maori Boys' School before mentioned, and addressed the bright, intelligent boys, pure Native and half-caste, and saw their capital gymnastic exercises. One boy among them is a Melanesian, and the contrast between his big, clumsy, but good-humoured appearance, and that of the lithe and agile Maoris was very marked.

I must not attempt to write of Auckland itself; nor of the delightful vegetation that met the eye everywhere, specially the thousands of splendid arum lilies growing wild; nor of Mount Eden, a small extinct volcano behind the city, 800 feet high, which we ascended, and whence more than a hundred extinct volcanoes can be counted; nor of the superb harbour and outlying islands. Perhaps I may have more to report on the work itself when Mr. Stewart rejoins me.

Gisborne, October 5th.

I arrived at this little town on the east coast of New Zealand on Saturday evening, October 1st, after a twenty-eight hours' voyage from Auckland. Gisborne is in Poverty Bay, the place where Captain Cook landed when he discovered New Zealand, and which was so named by him because he could get no supplies from the Natives. The district bordering on the Bay was called Turanga; not to be confounded with Tauranga on the Bay of Plenty. Here was a great C.M.S. Mission centre, first known as Turanga, and afterwards as Turanganui, when the station was moved to a spot so called. The modern town of Gisborne, on the site of the old Turanganui, is only twenty years old. The situation is picturesque, at the mouth of a small river, which flows across a flat plain surrounded by mountains, into Poverty Bay; and the little town, with its streets lined with poplars, looks from a neighbouring height singularly like a French or Swiss town, say in the lower slopes of the Jura, with the Bay answering to a lake like Neuchatel.

At this point I may with advantage say a few words about the present position of the C.M.S. Mission. The remnant of the Maori race numbers about 38,000, of whom about 18,000 belong to the Church of England, that is, practically to the C.M.S. organisation. Of the remainder, about half are Wesleyans or Roman Catholics, and the other half semi-heathen. These semi-heathen are descendants, partly of those who never embraced Christianity, and partly of those who apostatized at the time of the bitter wars between the English settlers and the Natives about land. Most of them are adherents of disaffected chiefs like Te Whiti and Te Kooti, but some of them have lately joined the Mormons. They mostly live on their own lands in the heart of the Island (the North Island: there are very few Maoris in the Middle Island), and are tacitly allowed by the Government to do as they please as long as they keep to themselves. The Church adherents are mostly in the far north, around the Bay of Islands; or on the coast of the Bay of Plenty and along the East Coast of the Island; or on the Wanganui River in the south-west. They are ministered to by Maori clergymen, of whom thirty are still alive and at work out of fifty who have been ordained; but two or three of these clergymen are employed as missionaries to the semi-heathen tribes. The white C.M.S. missionaries (Englishmen or Colonists) number altogether thirteen. Of these two are aged, and on the retired list; four are elderly, but still doing important work; and seven are in the prime of life, or young and comparatively recent acquisitions. Three of the latter are sons or nephews of older missionaries. Of the eleven in active service, three are Archdeacons, one of them an honorary missionary and a most generous supporter, out of his ample means, of every good work. Five are full C.M.S. missionaries, sent originally from home, and on the general funds of the Society; and five are locally engaged; making, with the honorary one, the eleven in active service. As regards their work, the three Archdeacons are virtually superintending missionaries, with large districts, and Maori clergy under them; five are in much the same position, but with less of superintendence and more of personal itinerating; one is engaged in the Maori College; one, Mr. Burrows, I have already mentioned under the head of Auckland; and one is only partly employed by C.M.S., having a colonial sphere also. The whole Mission is now conducted by a C.M.S. Board, consisting of the three Bishops of the North Island; the three C.M.S. Archdeacons; one other missionary (Mr. Burrows); and three laymen. The Society gives the Board annually the regular allowances for the five full missionaries and the two retired ones, a grant towards the support of the Bishop of Waiapu, he being still a C.M.S. missionary (but not counted above), and a lump grant for all

other purposes, which diminishes yearly, and is now 1100*l.*; also the income from the Society's New Zealand property. This property was acquired in early days. When the Maori chiefs were selling lands to the newly-arrived colonists, the Society bought some for its Mission stations, &c. Some of these lands were afterwards sold, and the proceeds invested for the benefit of the work; other lots were let, and still produce rents. The whole produce is about 1000*l.* a year, and this sum, with the Society's lump grant, is used by the Board for the general purposes of the Mission, viz. the stipends of the missionaries locally engaged, those of the Maori pastors (who, however, are partly supported by their own people), the support of the Maori College for training evangelists and pastors, &c. In ten years from this time, under the scheme which arranged all this, the C.M.S. lump grant will cease, and the Society will only provide for such of the full missionaries as may then survive, leaving the income from the lands, &c., to the Board to administer. In the meanwhile, therefore, the Colonial Church of New Zealand ought to begin to help; but at present it does not show any disposition to do so. It seems to be quite content to leave the Heathen at its doors to the care of an English Society which it fancies is rolling in wealth! Perhaps, if its missionary spirit gets awakened in behalf of the great distant fields of Africa and India and China, as we trust will be the case, its enlarged heart will also have space for the poor Maori remnant too.

The condition of the Maori Christians connected with the Society is very similar to that of most of the older and larger Christian communities in West Africa and South India. There is a proportion—quite as large as among us at home—of true and living followers of Christ; but very many are, as with ourselves, only hereditary and professing Christians, and these are sometimes a ready prey to the last new craze that may turn up, such as Mormonism. A few have joined the Salvation Army or the Exclusive Brethren. The thirty Maori clergymen are mostly faithful men, though some are lacking in spiritual energy. The work now is obviously pastoral for the most part, and there is little room for the wonderful triumphs of Divine grace that made the earlier history of the Mission—before the white settlers came—a thrilling romance, when cannibals sat at the feet of Jesus, and exhibited a nobility of Christian character which has never been surpassed in the annals of Christendom.

To revert to Gisborne. Forty years ago, Turanga was the residence of William Williams, afterwards first Bishop of Waiapu. The two brothers, Henry and William, came to New Zealand in 1822–25, and were for very many years the chief men in the Mission. Two of the three C.M.S. Archdeacons are their respective sons, and three of the younger missionaries are their grandsons. Here at Gisborne lives Archdeacon W. Leonard Williams, son of the Bishop, and now a veteran missionary. He superintends all the north-east district, where there are many Maori congregations and clergymen, and is also Principal of the Maori Theological College here, having his son, the Rev. Herbert Williams, as Tutor. He is also Secretary to the C.M.S. Board, and conducts the correspondence and manages the finances for it. I am now staying with him, and have received the utmost kindness from him and his family. I have visited the College and addressed the students (through him as interpreter). There are now eight, five of them married, and I am assured that they are true Christian men, some of them marked by special earnestness. They receive a thorough Biblical education, with sufficient Greek to read the Greek Testament. Each year the College turns out three or four men for the work of the Church, and the only difficulty is to find spheres for them in which the Maoris are able and willing to support

them. I was present also at their daily afternoon prayer, a shortened service which it was interesting to follow in the Maori Prayer-book. They sang the Maori version of "Hark! my soul, it is the Lord," to the familiar tune, St. Bees. The singing was a little harsh, but very hearty. I gave them a favourite Bible question of mine, by the answer to which I have surprised a good many inquirers about missionary service who thought they knew their Bibles—"Supposing St. Luke had not written his Gospel, what should we have lost?" The Maori students next day gave me their reply, nicely written in tabular form. They had found sixty-five separate incidents or facts or discourses (not mere words or sentences). I also visited an interesting Maori Boys' Boarding-school, supported by an endowment of land given many years ago by leading chiefs, some of whose grandsons are now in the school. Both the students in the College and the boys in the school live English fashion in regard to sleeping, feeding, &c.; but this is an anglicising which is inevitable in a country where the Natives are few in number and look up to the immigrant race for everything. India and China, where foreigners are a small minority, are quite different. The modern Maori in his rough jacket and trousers is not so picturesque as the old Maori was in his mat and with tattooed face; but he is cleaner, more humane, more docile, even apart from Christianity, and any way the change is a necessary result of the colonisation of his land. One other interesting thing connected with the Maori Mission I must mention—the Maori church, which is eight miles from Gisborne, near the site of Bishop Williams' original station. Forty years ago the Maori Christians built a church for themselves, which became famous for the wonderful wood-carving with which they adorned the walls and pillars. A picture of the interior—not, I am told, a very correct one, being drawn in London from descriptions given—appeared in the *Intelligencer* at the time, and was reproduced in the *Gleaner* a few years ago (1884, p. 110). This church had to be taken down some years ago, and Archdeacon Williams has erected a very pretty one in its place, with the interior walls ornamented with the original carved wood columns of the old one.

But my visit to Gisborne has not been primarily to see the Maori Mission, interesting as that is. I am here as part of my colonial tour in the cause of the evangelization of the world. And although so small a place would not naturally have been chosen for a visit, Bishop Stuart was anxious that it should not be passed over, partly on account of its old C.M.S. connexion, and partly because Mr. Grubb held a mission here, which was attended with much blessing, and there are many Christian people who are ready to say, "All that Thou commandest us we will do, and whithersoever Thou sendest us we will go." The Incumbent, Canon Anthony Webb, invited me to preach at both the Sunday services; to conduct a children's service in the afternoon, to which came also large contingents from the Presbyterian and Methodist schools; and to hold various meetings during the three or four more days I am obliged to stay—for until a steamer calls, there is no getting out of Gisborne—no road any distance by land. Accordingly, I have held six meetings: a general missionary meeting, a drawing-room meeting, two missionary Bible-readings, an address to teachers and workers, and a lecture on Bible study. Many Presbyterians and Methodists have attended some of these, and on the evening of one Bible-reading the former gave up their weekly prayer-meeting, and attended in a body, headed by their minister. There are at least two or three promising inquirers about missionary work; and what is interesting about these and others in other places is that it does not occur to them that some society is to "take them up" and "find" them in everything. They are ready to put their own shoulders to the wheel.

This remark applies pretty generally to the Colonies. I heard lately of one girl who has private means sufficient, or nearly so, to maintain her in the mission-field, but who has gone out as a "lady help" in order to earn money enough for outfit and passage. These "lady helps" are not uncommon in the Colonies. They are, in fact, domestic servants in the nature of their work, but who, being socially equal to the family that employs them, sit with them at meals and join in the general family life. At one place I visited, I had a long talk with a lady help, and found her perfectly happy in what to us at home would seem so anomalous and awkward a position.

Here let me observe that, quite apart from our missionary errand, our visits to the places where Mr. Grubb worked seem to have been timely in other respects. He himself told people that he could only lay the foundation of their Christian life, and that they would need careful Bible study and Bible teaching if they were not to be driven about with every wind of doctrine. In particular, he warned them against the "Plyms," i.e. the Exclusive Brethren, and, indeed, some Brethren who are not "Exclusive." One man, who was prominent in the religious life of undergraduate Cambridge a few years ago, is actually following in Mr. Grubb's steps at various places, and professing to teach the way of God more perfectly. I do trust that here and there God has graciously used us to save some from these snares.

Let me also here say that I feel bound in honesty to add a word or two to what I have before reported of Mr. Grubb's work. Not a single word that I have said in former letters do I wish to withdraw, or even to qualify. It is all delightfully true. But it does not seem right, after saying it, to conceal the fact, since brought under my notice, that there were some "*but*s" in the matter. I care nothing for the opinion of those who have no sympathy with Mr. Grubb's work as a whole. But I find now, in many cases, that those who were in truest fellowship with him and his party, and who do praise God for the wonders wrought by Divine grace through their instrumentality, have regretful feelings, more or less keen, about some of the methods and tones adopted by some of the members of the party, and think that, great as the blessing vouchsafed actually was, it might have been greater "*but for*" this or that. I dare not ignore these feelings after all that I have written; and this is a particularly convenient place in which to refer to them, seeing that they have found *less* expression at Gisborne than anywhere else.

Napier, October 10th.

I arrived here from Gisborne by a small and uncomfortable steamer early on Friday morning, October 7th, and was most kindly received by the Bishop of Waiapu and Miss Stuart. Let me again remind some readers of elementary facts by saying that the Rev. E. C. Stuart went to India as a C.M.S. missionary in 1850, with the Rev. T. V. French, and that after long and very varied experiences they became Bishops in the same year, 1877. French was appointed to be the first Bishop of Lahore. Stuart came to New Zealand for missionary work two or three years before that, his health not allowing of his further residence in India; and in that year he was elected by the Synod of Waiapu to the bishopric left vacant by the retirement of the aged Bishop William Williams, to whom I have already referred. Napier is the largest town in the Diocese, and here the Bishop resides. Here, also, still lives Mrs. Williams, the wife of the late Bishop, now in her ninety-second year. She came out with her husband in 1825-6. It was a great privilege to see this venerable representative of the early days of the Mission.

Here I feel in the civilized world again, for Napier is the terminus of a railway! It runs hence to Wellington, at the south end of the Island. By this line Bishop Stuart took me to stay one night at Te Aute, the residence

of Archdeacon Samuel Williams, the munificent honorary missionary already alluded to. He is a son of Archdeacon Henry Williams, one of the two brothers before mentioned who came out in 1823-25. The descendants of those two brothers—children, grandchildren, and great-grandchildren—are now very numerous, and constitute quite a clan in the Colony. Archdeacon Samuel Williams has an extensive district, with a scattered Maori population and a good many settlers; and this he works by frequent journeys, assisted by one of his nephews, the Rev. Arthur F. Williams. The most important Maori school in New Zealand is close by, and under his supervision. The Te Aute College, as it is called, is supported by the Te Aute estate, given many years ago by the Maori chiefs for educational purposes. The land was worth little or nothing then, but the Archdeacon has made it a veritable oasis in the wilderness, and it is now valuable, and provides free education to seventy or eighty Maori boys and youths, many of them sons and grandsons of former great chiefs. The buildings, living, and general arrangements are equal to those of any good English school below the very highest public school rank; and the education given goes up to the matriculation examination of the University of New Zealand. Some of the lads go into public offices or other city callings, and quite hold their own with the English; but the majority return to their own Maori villages, and live upon the land, which is obviously much better. In either case, the Te Aute boys become the leaders of their tribes, and it is, perhaps, the most hopeful feature in the prospects of the Maori race that those who will now more and more influence it have been well educated in a Christian school. I have seen nowhere at home, or anywhere else, brighter-looking specimens of young manhood than the youths in the matriculation class at Te Aute. The head-master, Mr. Thornton, is a former C.M.S. schoolmaster in the Telugu Mission, who did valuable work there in his day. It was he who wrote that very interesting article on the present position of the Maori race which appeared in the *Intelligencer* last March (p. 201). I had the privilege of addressing the Te Aute boys twice. Another privilege was that of listening to the conversation of Archdeacon Samuel Williams, whose narratives of past days were of deepest interest, though often saddening. Our national relations with the Maoris are not such as we can look back upon with a satisfied conscience.

At Napier, on the Sunday, I preached three times in the Cathedral. Dean Howell was most kind, and his accounts of the work were very interesting. He was formerly an S.P.G. missionary in India. Mr. Grubb conducted a mission in the Cathedral with his hearty approval, and he spoke to me warmly about it, upon the whole; and some good evangelistic work among young men, which Mr. Grubb's mission much fostered, finds in him a cordial friend. Even the Salvation Army people are on friendly terms with him, and a party of them were found lately praying in the Cathedral. The Cathedral itself is a noble building, of red brick, and of almost unique and very admirable design, with a splendid open roof of New Zealand pine of various hues. It is, I think, the finest building I have seen except the new Cathedral at Melbourne.

To-day Mr. Stewart should arrive from Auckland, and we are to hold two meetings; and to-morrow we go southwards to Wellington and Nelson. Of Bishop Stuart's kindness and warmth I will not speak. It is only what we knew we should receive, and what every one will experience who comes here in the name of the Lord.

At Sea, in Foveaux Straits, Oct. 28th.

We have now said farewell to New Zealand, and having left its southernmost port, "the Bluff," we are steaming westward between the Middle Island and Stewart's Island, hoping to reach Tasmania in about three days. This is

one of the roughest passages in the world. Mr. Froude, in *Oceana*, has graphically described the almost perpetual westerly gale which blows all round the globe in these southern latitudes. It is on account of this that the great steamers of the New Zealand Shipping Company, which run direct to and from London and Lyttelton, come out by way of the Cape of Good Hope and go home by way of Cape Horn, thus always keeping the west wind behind them. But in sailing from the south of New Zealand to Tasmania or Melbourne, the navigator meets it against him, and ploughs his way through the waves in its teeth. No such uncomfortable adversary, however, encounters us to-day. There is a gentle southerly breeze and a smooth sea; and though a heavy bank of clouds on the horizon ahead looks suspicious, I can at present sit on deck and try and give our friends at home some further accounts of our doings in New Zealand. (N.B.—After all, the Southern Ocean declined to belie its reputation!)

My last letter was sent from Napier, which will ever be connected in our memories with the affectionate brotherly kindness of our old friend, Bishop Stuart. We left on Tuesday, October 11th, and travelled all day by rail to Wellington. There we were cordially received by the Bishop of Wellington, Dr. Hadfield, who came out as a C.M.S. missionary more than half a century ago, and is now the Primate of New Zealand. He is about to retire shortly, after an episcopate of twenty-three years. We were not, however, to stop at Wellington, and had arranged for no campaign there; but an excellent lady, a relation of General George Hutchinson, invited us to a drawing-room meeting which she got up at a few hours' notice *by telephone*. The telephone is a far more every-day convenience out here than in England. Invitations, tradesmen's orders, inquiries about everything, and even schoolboys' gossip, are conveyed by it. Mr. Stewart subsequently came back to Wellington, and held four or five more meetings, and the missionary cause, as represented by C.M.S., has friends there among the laity.

We next crossed Cook's Strait to the Middle Island, and visited Nelson and Blenheim, the two chief towns in the northernmost of its provinces and dioceses. The Bishop of Nelson known to most of us at home is Bishop Suter, formerly an active London clergyman, who came out in 1866, and has visited England two or three times since. He was a faithful and vigorous representative of Evangelical religion in the Colony, and had great influence in the Church Synods. He also did an admirable work as the organiser and moving spirit of the Board of Theological Studies, which does for the New Zealand Church very much what the Oxford and Cambridge Preliminary Theological Examination does for the Church at home. He resigned two years ago in broken health, and when I called upon him at Nelson, it was sad to see a strong and active man so changed. His successor, Bishop Mules, was one of his Archdeacons, and is a man likeminded. We stayed with him, and received much kindness at his hands.

Indeed, Nelson was delightful altogether. Bishop, clergy, and laity were all of one mind to welcome us and make as much use of us as possible. The diocese is one of the smaller ones, and covers a part of the Colony not so advanced as some others. The town of Nelson, though beautiful for situation, and one of the healthiest spots in the world, not unlike the Riviera, lies off the main steamer routes. One has to get there by a branch steamer from Wellington, and by other branch steamers to other places in the diocese, and communication by coach being slow, and often difficult. Mr. Stewart had a taste of land travelling, going from Nelson to Blenheim, a distance of eighty miles, in a "sulky," a small gig, over the mountains and through (not over) the rivers. One river, being swollen by heavy rains, came up over the seat

as he crossed, and soaked him and his modest luggage ; and he had then nine hours' further drive in his wet clothes. Through God's mercy he was none the worse for it afterwards.* I also went to Blenheim afterwards by sea. There is more active work in supporting C.M.S. in this little place than anywhere else in New Zealand. The two brothers Grace, sons of the former well-known missionary, work there together, one as Incumbent and Archdeacon, and the other as curate. What I did there I have told in the *Gleaner*. Reverting to Nelson itself, we were struck by the band of Christian laymen who are ready for any good work, and who, if (as we hope) a Church Missionary Association should be established in New Zealand as in Victoria and New South Wales, will undoubtedly be its leaders. The diocese has already given the C.M.S. two missionaries, viz. Mr. St. Clair Tisdall, late of the Punjab and Bombay, now appointed to Persia, and Mr. Melville Jones, lately accepted for the Niger. On the other hand, I found here a former C.M.S. missionary and personal friend of mine, the Rev. W. G. Baker, who served in the Telugu Mission till his health broke down ; and also a young clergyman, Mr. Adcock, who offered to the Society at home, but was refused by the doctors.

We next came to Christchurch, the seat of one of the more important bishoprics, and the capital of Canterbury, the most advanced province of New Zealand materially. Canterbury was originally in a peculiar sense a Church of England settlement, the colonists coming out, half a century ago, under the auspices of Lord Lyttelton, Mr. Gladstone, and the S.P.G. Churchmen are more numerous relatively than in most other provinces ; but Christchurch exhibits in the same conspicuous way as the rest the divisions of Christendom. I have never been so struck anywhere as in New Zealand (though I think it is much the same in Australia) with the crowding together in each small city or town of churches and chapels belonging to every denomination. The Anglicans (as they are ordinarily called) are generally the most numerous, but they are not, as in England, equal to all the rest put together. The Roman Catholics and the Presbyterians are not far behind in number, and are much wealthier. But everywhere one finds, not only Methodists and Baptists and Congregationalists, but also Seventh-day Adventists, Christadelphians, half a dozen kinds of Brethren, and the Salvation Army. It is a sad source of weakness. I wish I could say that the Anglican Church in New Zealand was at all events mighty in evangelistic fervour, and unflinching in its upholding of a high standard of personal religion. There is little ritualism of an advanced type, but there are conspicuous signs of worldliness and lack of real Christian life. When leading clergymen in a town are chief supporters of the local opera, and when churches of all colours (not excluding some counted decidedly "Low") have their dramatic societies, and depend in part on amateur theatricals for their funds, one cannot be surprised, however sorry one may be, when one comes across godly laymen who describe themselves as "lapsed Churchmen." Not, as far as I can hear, that evangelical teaching is any more easily to be found outside the Church. Many leading Presbyterians and Congregationalists are stated to be "down-grade" men. Nevertheless, I do not know that things are worse than at home. Out-and-out Evangelical religion will always be unpopular, and have only a "persecuted minority." All praise to God for the Bishops and clergy who do set forth with plainness the Gospel as the power of God unto salvation, and who by both life and doctrine raise a high standard of practical Christian life. I am bound again to say that Mr. Grubb's mission was no transitory excitement.

* An account of this adventure by Mr. Stock is given in the *Children's World* for this month.—Ed.

It has left behind clergymen and laymen and women who have learned to know Christ as a living and almighty Saviour. Again and again have we been refreshed by the warmth, yes, and by the humility and teachableness, of those who were either turned from sin to righteousness, or raised to a higher level of personal religion, through the influence of that mission. It is easy to find fault with it. Many do so. As I said in my last letter, its warmest friends found in it something to wish a little different. Nevertheless, the fruits are unmistakable. They are especially conspicuous in young business men, though men and women of all ages, and young schoolboys, too, exhibit the power of the grace of God received at that time. When one finds young ladies who were confirmed a few years ago, who were never asked by the clergymen that prepared them if they read their Bibles, and who, in fact, never did (I met one who literally had not got one at the time of her confirmation, and knew nothing of it), but who, since they were awakened by the Spirit of God under Mr. Grubb's preaching, have become, manifestly and unmistakably, diligent students of the Word of God,—one can only thank Him for sending His servant to these Colonies.

But in these remarks I am referring to New Zealand generally. Let me revert to Christchurch. For more than thirty years the venerable Bishop Harper presided over the diocese. On his resignation, three years ago, the diocese elected Archdeacon Churchill Julius, of Ballarat, to the vacant bishopric. Mr. Julius was formerly Vicar of Holy Trinity, Islington, where he succeeded Mr. Billing, now Bishop of Bedford. I myself belonged to that church at the time, and I recall with interest that it was at my old house in that neighbourhood that Bishop Thornton, of Ballarat, met Mr. Julius, whom he shortly afterwards invited to Australia to be Archdeacon and Incumbent of his Pro-Cathedral (where I preached two months ago). Those who remember the Vicar of Holy Trinity will not be surprised to hear that the Bishop of Christchurch is one of the most popular men in these Colonies, and, moreover, one of the most independent-minded. Crowds assemble wherever he preaches or speaks. The newspapers report everything he says, and, I must add, a good many things he does not say. His experience in this respect is not unlike Mr. Spurgeon's. Such a man's position is not an easy one in a diocese so old-fashioned and strictly ecclesiastical in tone as Christchurch. But I must not be betrayed into personal remarks. Of the personal kindness to myself as an old friend, shown by Bishop Julius and his dear wife (daughter of Colonel Rowlandson, of Bournemouth), this is not the place to speak. Suffice it to say that although he accepts the view generally held here that Melanesia is the one special care of the New Zealand Church, and deprecates the diversion of her energies in other directions (as indeed so do we, if it be *diversion*), he gave us opportunities of setting forth the claims of the great Heathen World which were really more than we could fairly have expected in the city of Christchurch. We each preached three times on the Sunday, at churches fixed by himself. As it had been uncertain whether Mr. Stewart would arrive in time, the most important work was allotted to me. An extra service was arranged in the Cathedral—a fine building, with a beautiful Selwyn memorial pulpit—at 3 p.m., before the ordinary 4 p.m. service; and at this extra service, which was attended by some hundreds of people, I gave a special missionary address. On Sunday evenings there is a remarkable "mission service" of a popular character, introduced by Bishop Julius, which is generally crowded; and he most kindly asked me to preach also at this service. The building was thronged from end to end, and a most solemn and responsible thing it was to be the first layman to appear in that pulpit. There was also a large gathering of Sunday-school teachers on the Saturday for

an address on their work, and a missionary meeting on the Monday, at both of which the Bishop himself presided, and many of the clergy attended. On the latter occasion the Bishop spoke out nobly in favour of a wider and larger missionary spirit, and the interest of the audience, as manifested by personal inquiries, applications to join the Gleaners' Union, &c., after the meeting, was as great as we have had anywhere. It is the barest justice to add that the influence of Mr. Grubb's work was discernible in this.

Our expectation was that our work at Christchurch had finished our New Zealand campaign. At Lyttelton, the neighbouring seaport, we went on board the s.s. *Talune*, from whose deck I am now writing, and by her we were to proceed direct to Tasmania. It is true that she was to stop at Port Chalmers, the port of Dunedin, the flourishing capital of the southern province of Otago, but we had no engagements there, and proposed staying on board and grappling with what has really become an almost overwhelming correspondence. But while the steamer was lying in the port, and we were diligently employed in letter-writing, a telegram reached us from Dunedin begging that we would go up there and hold a meeting. This telegram was from an undenominational Young Men's Mission, an outcome of Mr. Grubb's work. They had heard by wire from a Christchurch friend that we were on board the *Talune*, and having (as they told us) long been praying that we might be sent to Dunedin, they summoned a meeting *by telephone* at four or five hours' notice; and of all the meetings we have held in all these Colonies, I think this was the heartiest and most high-toned. But besides this, Arch-deacon Edwards, upon whom I called (as the Bishop lives some way off), received me with great cordiality, and asked that we would hold a special meeting in the Pro-Cathedral next day; and the steamer being unexpectedly detained another day, we were enabled to do this. Quite a large number gathered, and Bishop Nevill also was present, and spoke both to us and of us in very warm terms; so that to the very last we had no room for anything but praise to God.

The retrospect of our New Zealand work does, indeed, altogether give cause for great thanksgiving on our part. We have been in the Colony exactly a month, not including the voyages to and from Australia, but including nine separate voyages by one or both of us from port to port, besides other travelling. We have spoken at more than sixty services and meetings, not reckoning addresses to the Maori schools, &c. We have been received cordially in all the six dioceses, and have been permitted to preach or speak in all the six cathedrals or pro-cathedrals. We have received unbounded personal kindness. We have found everywhere men and women whose ears are open to the great missionary call, and who are ready to "go or send." I am not able at present to report the formation of a regular Association for sending out C.M.S. missionaries, as in Victoria and New South Wales; but friends are moving in the matter, and I fully hope this good result may be attained, despite the special difficulties arising from the fact that there is no great centre like Melbourne or Sydney, but half-a-dozen independent capitals. And assuredly there are men and women prepared to go forth into the field, and, as far as man can judge, well fitted to do so; so that we are quite sure that He who we believe has called them will in His own time and way provide the means and agency for sending them out.

Our only ground of regret is that we have seen nothing of the magnificent scenery for which New Zealand is famous. Mountains, glaciers, lakes, fiords, volcanoes, are described as combining Norway, Switzerland, and Sicily, and surpassing all three; but of these our only glimpse has been a far-off view one day of snow-clad peaks. The foregoing recital, however, will show that

this has not been because we wasted our time. Our motto has been, "This one thing I do;" and had our time been longer, as we earnestly wish it had been, we should have employed it the same way. But after all, after seeing seven such places as Auckland, Gisborne, Napier, Wellington, Nelson, Christchurch, and Dunedin, we cannot complain of the absence of beautiful scenery. Every one of these is picturesque in its own way. Every one will remain a pleasant memory, even as regards natural beauty. And if I were to go on and give further details regarding every step of our way, I could only further illustrate the words of the Psalmist, "The goodness of God endureth yet daily."

EUGENE STOCK.

P.S. *October 31st.*—We are now approaching Hobart. The Tasmanian coast is very beautiful.

THE THREEFOLD TOUCH OF CHRIST.

An Address to the Association Secretaries of the Church Missionary Society, delivered at Salisbury Square on January 6th, 1893.

BY THE REV. C. G. BASKERVILLE, M.A.,

Vicar of St. Stephen's, Walthamstow.

"Behold, an hand touched me, which set me upon my knees and upon the palms of my hands." "And, behold, one like the similitude of the sons of men touched my lips." "Then there came again and touched me one like the appearance of a man, and He strengthened me."—*Dan. x. 10, 16, 18.*



YOU observe Daniel was touched *three* times by God. The first touch placed him in his right position—moved him to his knees! The second touch opened his mouth, and humbly he confesses his own absolute weakness! The third touch is an endowment of the heavenly power fitting him to receive the Lord's message!

Prayer, Service, Testimony—for each of these we must have the touch of God. Shall we briefly trace these three points in the chapter before us and gather lessons for our own Christian working life?

(a) "Behold, an hand touched me, which set me upon my knees and upon the palms of my hands."—*Verse 10.* The events of this chapter happened about seventy-two years after the revelation that God had made to Daniel in Chapter II. Then Daniel was a young man of eighteen—now he is an old man of ninety: and still we find him a man of prayer!

It was then Passover-time. We read in verse 4, "in the four and twentieth day of the first month:" that was the month *Abib*, the Passover month. Daniel had spent three full weeks in fasting and prayer—that would be at least a week before and a week after the festival. He could not go to Jerusalem, but we can picture him with his window open toward the beloved city, and his heart's breathing ascending to God. The Passover-offering was still precious to him—he knew that he needed the blood of the Paschal Lamb as much as ever! My dear friends, we need the blood of the Lamb as much, if not more than ever! I can never forget the testimony of dear George Lea, of Birmingham, an old C.M.S. friend, some three weeks before he went home. I was sitting by his side one day, and taking me by the hand, he said, "The blood of the Lord Jesus Christ was precious to me sixty years ago—*it is more precious to-day.*" Let us see to it that in all our preaching, teaching, speaking, living, we keep close to the atoning blood.

Daniel found much time for prayer—he *made* time! Notwithstanding the

high position which he occupied in the kingdom, he found time for prayer, he found time for being alone with God. Twenty-one days he had been in special communion with God, and all through those twenty-one days, as we see in verse 13, the great army withstood him. Here was a conflict, but the Stronger than the strong man armed was on Daniel's side, and so he came off more than conqueror.

But now this man of prayer needed spiritual adjustment. "Behold, an hand touched me, which *set* me upon my knees." I believe, dear brethren, we all need to be just "set upon our knees." I believe with Dr. Pentecost that there are vast regions of prayer we have never yet entered—we do not half realise the wonderful power of prayer, we do not half use it. A London City missionary remarked the other day that we should not need to work so hard if we prayed more, for then the Lord would bring the work more easily to our hands. Have we not all of us known dear Christian friends whose life-work seemed to be spoilt by fret and worry and fuss—oh, if such souls were more in communion with God, if they knew the blessed secret of committing all into the Lord's hand, of dwelling "in the secret of His Presence," how much calmer, brighter, happier they would be! I am sure I am uttering the testimony of many of my brethren present that the work we have had most joy in during the past year—yea, the work which has brought most glory to our Master—has been just that over which we prayed most! Oh, let us be men of prayer—let us pray more, let us expect more. It was Spurgeon's prayer, "O for faith to tap the eternal fountains of grace and power and love!"

(b) "And, behold, one like the similitude of the sons of men touched my lips."—*Verse 16.* Daniel's lips have been now touched—he opens his mouth and humbly confesses his own nothingness! He had been "dumb" before God: the Lord opens his mouth, and he confesses that he has retained no strength, he has let it go! There is no strength in me, my "power is gone, there is none shut up or left," "neither is there breath left in me." Oh, blessed nothingness! blessed position this!

"Oh, to be nothing, nothing,
Only to lie at His feet,
A broken, emptied vessel,
For the Master's use made meet!

Emptied that He might fill me,
As forth to His service I go,
Broken that so unhindered
His life, through me, might flow!"

It is easy to sing these words, but do we know them in experimental power? Are we low enough for God to use us? Do we know what it is to set our face toward the ground, and to become dumb, to be silent at God's feet? And then have we known the Lord to touch our lips and to open our mouth, and in humbling confession to pour out our very souls before Him? Have we honestly told the Lord, "I have retained no strength—I retain none!" Have we told *Him* the difficulties, the trials, the sorrows connected with our work? Have we told Him the joys, the blessings, the pleasures of it?

Do I speak with some dear brother who is recalling at this moment the disappointments, the vexations of 1892? If you will be wholly yielded to your Lord's will, these very trials are only blessings in disguise, and you may do as one of our valued missionaries, writing to his wife at home from Bombay only last week, said in his letter: Take away the *D* from "Disappointments," and put an *H* in its place, and you change the word into "*His appointments.*" Daniel took the low place before God: and depend upon it, beloved fellow-workers, if we are to be used of God, we must get there—*down, down*, before Him! Let Him touch us and we shall be willing to be displaced, willing to be anything, to be nothing, so that He may be *all* and in all!

(c) But there is a third touch. "Then there came again and touched me one like the appearance of a man, and He strengthened me."—*Verse 18*. "One like the appearance of a man." "A certain man clothed in linen, &c." "One like the similitude of the sons of men." (*Verses 5, 16.*) It is the same gracious Being all through. It is the God-Man, three times over coming "to touch" His servant Daniel. This third touch is the touch of endowment with heavenly power. "He strengthened me." Daniel's own strength is gone, so there is room for the Lord's strength to come in! Daniel is down at his Lord's feet, so he is in the position for the Lord to possess him! Daniel has had the Divine touch which put him in his right position, the Divine touch which emptied him of self, and now he is in the attitude for the Lord to fill him with Himself! "He strengthened me" by becoming Himself my strength; taking the reins of my heart and life, my will and all my powers, and enduing me and endowing me with Himself.

Can none of you recall blessed instances of this in your bygone experience? I can, and I do it to praise His wondrous grace and love. On one occasion, some few years ago, I was called upon to address a meeting such as I had never faced before, and to exercise my ministry in a place which might well call forth some little anxious feeling. The Lord gave me a word which I underlined in my Bible, and put beside it a *T.* and *P.* The words are in 2 Sam. ii., "... *now* let your hands be strengthened, and be ye valiant," and the Lord did become my strength and gave me the needed courage!

Dear brethren in the Lord, may you this New Year have more and more this Divine equipment for service! On your knees before God—emptied of self by the Holy Ghost—He strengthens you! *There*, low at His feet, there you first heard His voice, first saw Him, and first believed His love. *There*, where the great transaction was carried out, and the sin-question between you and your God was settled once and for ever. *There*, where you learned that where Jesus saves from the guilt of sin, He also keeps from the power of sin. *There*, where you claimed the cleansing power of His precious Blood; there, yet low at His feet still—the only safe and happy place—may you and I and all who are working for the Lord in our own England, and in all our vast mission-field hear from the lips of our risen, our coming King: "O man! O woman! greatly beloved, fear not: peace be unto thee; be strong, yea, be strong." And *as* He speaks there comes the strength and then follows the personal testimony, "I was strengthened." Strengthened to receive the Lord's message, and strengthened to deliver His message. "For *Thou* hast strengthened *me*." Amen.

IN MEMORIAM—FANNY THERESA CAHILL.



HIS devoted friend and Hon. Member for Life of the Church Missionary Society passed away to her rest on Thursday afternoon, January 5th, after a very short illness. Up to the last hour before the attack (failure of the heart's action) commenced, she was engaged in the correspondence and accounts of her beloved C.M.S. It is known to the Master alone how entirely her life was given to the work of the Society. For nearly twenty-five years she had been treasurer and secretary of the Richmond Association, and for many years previously she had assisted her father, the late R. S. Cahill, Esq., in the same work.

Not that her interests were solely absorbed by C.M.S., for she had long been an earnest supporter and secretary of the local Committee of the Bible

Society. Besides this she had established, and for many years had been the main support of, a Sunday and day school, which received her constant and most careful attention. But it was on all matters connected with the C.M.S. on which her thoughts and affections were chiefly concentrated, and it was often playfully said that C.M.S. would be found written on her heart.

It cannot be supposed that such earnest endeavours for the glory of her Lord would have been untouched by difficulties and discouragements, but her chief anxiety ever was that the cause should not suffer, thinking nothing of any personal disappointment, but meeting all trials in a spirit of patient humility and prayerful self-effacement only to be equalled by the untold generosity with which she used the means at her disposal in the service of the Giver.

It seems at first sight impossible to replace one who has been appropriately described as "the centre and mainspring" of the C.M.S. at Richmond. But our sufficiency is of God. Prayer is asked for much-needed guidance and the supply of a suitable successor to the dear friend whom God has taken to Himself.

C. A. R.

NOTICES OF BOOKS.

THE GOAL OF THE HUMAN RACE; OR, THE DEVELOPMENT OF CIVILISATION: ITS ORIGIN AND ISSUE. *By the REV. DR. R. F. GRAU. Translated from the German by the REVS. J. G. DEIMLER and W. ST. CLAIR TISDALL. London: Simpkin, Marshall and Co.*



HE learned author of this little book, which the industry of our two missionaries, Messrs. Deimler and Tisdall, has rendered accessible to English readers, considers it a sign of the incipient old age of mankind that people are indulging with peculiar fondness in thinking and speculating about the earliest ages of the human race. He has certainly humoured this disposition, and has, further, led it into channels where, under his guidance, much profitable instruction will be derived from the study of history. The results of much thought and reading are compressed within the covers of this modest-looking volume. We can only attempt to indicate the line adopted in presenting some very important lessons.

Dr. Grau's first chapter deals with Hamitic civilisation. The author brings successively under review the ancient splendour and power of the Hamitic kingdoms of Egypt, Babylon, Nineveh, and Tyre. He expresses his conviction that the culture of the Dravidian races of India, as it was found by the Aryans when they entered that country, was essentially Hamitic, and that it materially influenced the development of the Aryan Hindus. Caste, for example, he regards as a Hamitic institution, for it existed in Egypt, Sheba, and Babylon, and he believes it was probably found also among the Hamitic peoples of Hindustan, from whom it was borrowed by their Aryan conquerors. China, too, he classifies as Hamitic. He says:—

"China alone can boast of a culture which, as to age and importance, admits of comparison with those which have been previously mentioned, as it seems also in its nature to be most intimately connected with them. Of special importance is the fact that the Chinese nation alone has preserved a series of traits which disappeared long ago in the fall of Babylon, Tyre, and Memphis. It now appears not impossible that in the earliest antiquity the germs of a primitive civilisation were carried from Babylon as far as to China."

An interesting chapter follows on the religion of these Hamitic nations, and after visiting them in turn and studying their shrines, Dr. Grau concludes that the essence and soul of the Hamitic religion is "the identification of the

life of the deity with the life of Nature." He adds, "The deity is dragged down to the depths of nature-life in generation, birth, and death. The Divine is completely materialized." It seems to be a main object of the author to show how this pernicious principle impregnated also the Japhetic, or Indo-European nations, as was exemplified successively in the history of Greece and Rome. It led by rapid strides to the goal of the ancient world, which was reached in the deification of the Cæsars, and their degradation and that of their people who witnessed with them the gladiatorial shows. This was "the fulness of time," when Japheth must have perished, as Ham had previously done, had not deliverance come from Shem. Thus, from the people of God proceeds the true Ruler of the world, whom God gives to mankind. From this point the author proceeds to speak of the present and the future; and as he traces the progress of Christian civilisation, he utters a warning against confounding civilisation with Christianity. A Christless civilisation follows necessarily on the same track, and will reach the same goal, as did the ancient civilisations of Ham and the nations of classical antiquity. The heralds of such a civilisation—prophets of Ham, as he calls them—are not wanting, and Dr. Grau gives some striking quotations from Strauss and Schopenhauer and others in proof of the essentially Hamitic character of the pantheistic and materialistic theories of the present day. The lesson is specially applied to India, and the author concludes with these words:—

"What India has to learn is, that it is not enough to share in the great world-wide civilisation which is represented by Christian nations. Whoever thinks that it is, does not see the best blessing which Providence is at the present time offering to India, the only thing by which time is exalted to eternity. And if on the other hand there are many who are dissatisfied with the degree of the development of civilisation in their country, and desire higher social and political progress, such as a land with such a glorious past may justly claim, they should bear in mind the words of Christ, 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.'"

THE ONE BOOK: A TREATISE ON THE UNIQUE CHARACTER OF THE BIBLE.

By the VEN. J. HUGHES-GAMES, D.C.L., Archdeacon of Man, and Rector of Andreas. London: W. Hunt and Co., 1892.

The object of Dr. Hughes-Games in this very valuable summary of the characteristic features of the Word of God is to counteract the disbelief in the Bible which is so alarming a feature of the present day. The author is an Honorary District Secretary of the C.M.S., and readers cannot fail to be struck with the variety and force of the arguments which a thoughtful student may derive from Missionary literature for the strengthening of his own faith and for the convincing of others. Besides numerous incidental arguments derived from the multiplicity of versions, the influence of the Bible on the character and the lives of men, &c., a whole chapter is devoted to a comparison of the Bible with other sacred books. But, these features of special interest apart, the book is calculated to be exceedingly useful to young men. The chapters on the Internal Characteristics of the Bible are most forcible, and the whole presents an example of the cumulative argument expressed with studied moderation, which is well calculated to serve the purpose in view.

CLEWS TO HOLY WRIT. *By MARY LOUISA GEORGINA PETRIE, B.A. London: Hodder and Stoughton, 1892.*

The papers which are here bound together have already had a wide circulation, and fulfilled a most useful ministry in assisting students of the sacred

Scriptures to a systematic and intelligent acquaintance with their contents. Several years since it occurred to Miss Petrie to divide up the Bible into parts and sections for daily reading in chronological order, and since 1888 an ever-increasing number of students have adopted and profited by her Chronological Scripture Cycle. Three thousand sets of pamphlets giving instructions, notes, comments, and suggestions, have been subscribed for, and now these same notes revised are issued in a form which is calculated to gain a wider publicity. The plan of the Cycle is to divide the whole Bible into nine nearly equal portions, described as "The Days of the Patriarchs," "The Days of Moses," "The Days of David," &c.; and by reading about one chapter daily, one of these portions will be read in four months, and the whole Bible in three years. For each of these "terms" of four months' reading a series of suggestive papers is provided, giving a surprising amount of information arranged with much method and very tersely and vigorously stated, on the following topics:—i. General summary; ii. Books to be read; iii. Periods and dates; iv. Geography; v. Heroes; vi. The coming Messiah; vii. God's revelation of Himself to man; viii. Man's relation to God in worship; and ix. Thirty-two questions are given on the term's reading. Among these Claws to Holy Writ, we desiderate the Missionary Claw; a chapter under some such heading as, "God's revelation of His will concerning man," indicating the progressive discovery of the "mystery" "that the Gentiles should be fellow-heirs and of the same body and partakers of His promise in Christ by the Gospel," we naturally looked for, and we confess our disappointment at this important line of thought being omitted by one who is so eminently qualified to elucidate it. But to those who are familiar with these able papers, any criticism will probably seem ungenerous. We could scarcely offer better advice to our younger readers than to urge them to read the Bible according to the Chronological Scripture Cycle, and to obtain Miss Petrie's book and use it.

THEODOR CHRISTLIEB, D.D., OF BONN. *MEMOIR by his WIDOW, and SERMONS translated chiefly by CANON T. L. KINGSBURY and CANON S. GARRATT. London: Hodder and Stoughton, 1892.*

The subject of this short biography was a son-in-law, a brother-in-law, and a father-in-law of C.M.S. missionaries. His widow, who writes the memoir, is a daughter of the late Rev. J. J. and Mrs. Weitbrecht, the former so well known in connexion with the Burdwan Mission and the latter as one of the founders of the I.F.N.S; a sister of the Rev. Dr. Weitbrecht, of the Punjab; and the mother of Mrs. H. M. Sutton, of the Baghdad Mission. It was during a seven years' sojourn in England as pastor of a German congregation in Islington that he became acquainted with the Weitbrechts, and his already fervent missionary interest was doubtless increased by his connexion with them. His great learning and literary ability were devoted subsequently, during the intervals of leisure allowed by his professorial duties, to the twin labours of defending the faith and encouraging the Church to aggressive efforts. His chief apologetic works were, "Modern Doubt and Christian Belief," and "The Best Methods of Counteracting Modern Infidelity." His missionary works were, "The Missionary Vocation of Protestant Germany," and "Protestant Foreign Missions." As joint-editor with Dr. Warneck of the *Universal Missionary Magazine*, devoted to the interests not of any one society but of Protestant Missions generally, Professor Christlieb also did much to excite an evangelistic spirit in the Churches. His sermons, of which a goodly selection is given, are generally original, lively, pointed, and always clear in their evangelical instruction, and breathe a fervent longing for souls.

LETTERS TO THE EDITOR.

THE AUSTRALIAN DEPUTATION.

A PROOF of Mr. Cain's letter to the *Intelligencer* [of Jan., p. 72] has been kindly sent me. I cannot enter into controversy with a dear missionary brother. I can only wish him God-speed in all he does. But I ought to say that I admit unreservedly one of his criticisms on my letter from Sydney. I ought in the same letter to have done justice to Mr. Macartney's wonderful work; but as the readers of the *Intelligencer* know ere this, I did so in a subsequent letter. Let me only add here that my commendation of it is nothing new. Again and again in past years, in both the *Intelligencer* and *Gleaner*, have I written of it most appreciatively and gratefully. That it is known throughout England and the world is mainly due to my frequent mention of it.

But this does not touch the general question. On that, I feel disposed simply to ask Mr. Cain to read my Sydney letter once more. He will find in it no reference to the question of General Fund *versus* Special Funds, on which he says so much. He probably does not know with what pertinacity I for years pleaded the cause of what the Society now calls "Appropriated Contributions;" but my letter distinctly expresses approval of the still more "special" contributions given direct to particular Missions. I should like now to add the words, "Provided they are properly acknowledged in returns made to the Society;" but I will not enlarge on that matter on this occasion.

I must repeat that the facts I mentioned in my letter were *facts*. It is a fact that some parishes were the hardest to influence which prided themselves upon the 10*l.* or 20*l.* a year they raised for the board and lodging and clothing of children in boarding-schools, or the support of a catechist. This, most distinctly, had *not* prepared them for wider sympathies and an enlarged view of the great missionary call, much less for personal service in the field. Let me repeat that our appeal was not for money, but for men and women.

EUGENE STOCK.

Madras, Dec. 24th, 1892.

NATIVE RACES AND THE LIQUOR TRAFFIC.

SIR,—The United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic have now been carrying on their operations for five years. Amongst their number are to be found specially delegated representatives of twenty-one Societies of a Missionary, Philanthropic, and Temperance character. But only six Societies afford financial support, and the sums received from the twenty-one Societies represented only amount in all to 26*l.* 6*s.* With the most rigid economy such a world-wide work as that in which the United Committee are engaged cannot be carried out for less than 500*l.* per annum, and this, alas! is not forthcoming. At the present moment individual members of the Committee have had to become personally responsible to their bankers in order to secure an advance which would enable them to pay their Assistant Secretary the arrears of his almost nominal salary. Unless a considerable sum from unexpected sources is forthcoming immediately the Committee will have a still more serious deficiency in their accounts than was the case at their last annual audit, and they therefore make an earnest appeal to the supporters of the various Missionary and Temperance organisations to do *as individuals* what, in most cases, these Societies feel themselves precluded from doing, and to forward contributions to the Honorary Secretary. Unless this is done the Committee will be unable to continue their work. This would be much worse than a national disaster, for it would affect nations and races all over the world. It must not be supposed that the ratification of the Brussels Treaty has rendered the Committee's efforts needless. Even where that Treaty applies, constant vigilance is necessary to prevent or to rectify the violation of its provisions, and there are many parts of the world, to which the Treaty has no application, which call for, and are eliciting, the most strenuous efforts on the part of the Committee.

J. GRANT MILLS, Hon. Sec.

139, Palace Chambers, Bridge Street, Westminster.

NOTES ON OTHER MISSIONS.



HE *Mission Field* (S.P.G.) appeals for a Mission to Western Pondoland, the home of the only tribe in Kaffraria which remains independent of British rule. The chief, who has been treated in the Umtala Hospital, has given a site on the Ntlaza River, and an ordained medical missionary has been appointed.

The S.P.G. Annual Meeting is to be held in St. James' Hall on April 27th, and the Anniversary Sermon to be preached at St. Paul's Cathedral on June 14th.

The Report of the BRITISH SYRIAN MISSION is encouraging, although no lady directress has yet been found to take the place of the late Mrs. Mentor Mott. The European staff has numbered 3 male and 17 lady missionaries, with 99 European and Native teachers. Schools number 29, preaching stations 6, scholars 2700, and women attending classes 790. The total receipts of the year were 5674*l.*, and there was a small balance in hand after payment of expenses. The figures show that there has been continued progress.

Dr. Macphail of the Free Church of Scotland has been visiting the Welsh Calvinistic Methodist Mission in the Khasi hills of Assam, among a fierce aboriginal tribe. Their success has been such that out of a population of 200,000, about 8000 have become Christians, and a great influence exerted outside the circle of avowed adherents. The Sunday-schools are a great feature of the Mission; as in Wales, they are attended by adults as well as children.

We are informed that Dr. Kerr Cross has moved his new station, which we mentioned some time ago (see *Intelligencer*, May, 1892, p. 383), from the Uwundale valley to a place about four hours' from Karonga's. The new station is named Ngerenge. The whole neighbourhood is alive with rumours of slave-raiders' attacks. Dr. Kerr Cross has been under fire before now, and a recent conspiracy to murder him only failed because Mlozè, a chief Arab, was absent. All round the Lake district the situation is considered to be very serious.

The Rev. R. Wardlaw Thompson of the L.M.S. has returned home, having had satisfactory interviews with Khama as to Mission work among the Bamangwato, and having examined into the Society's work in Bechuanaland and South Africa generally.

A steam-launch, to be called the *Peace*, has been purchased for the Rev. J. Chalmers' use in the New Guinea Mission. It had to be a good sea-boat and at the same time of shallow draught so as to allow of its passage up the Fly and other rivers.

A self-denial week was kept by friends of the L.M.S. from January 22nd to 29th. The corresponding week last year produced over 9000*l.*

Although Bishop Knight-Bruce cannot be charged with having lost time in pushing forward into Mashonaland, the honour of erecting the first Christian place of worship in Salisbury belongs to the Wesleyans. The Rev. Isaac Shimmin describes in *Wesleyan Missionary Notices* the opening of the building in June last, free from debt, the money having come entirely from residents in Salisbury. A number of Native evangelists have by this time been posted in out-stations.

The *Review of the Churches* tells us that the Baptist Missionary Society and the Bible Society have come to terms in the matter of the printing of the Scriptures for the people on the Congo and in Orissa. The offer made by the Bible Society was that they would print the versions if, after the native word for "immersion" and its cognates, where they occur, the original word were inserted. The offer has been accepted. An end seems thus to have been put to the long-standing difference between the two bodies, which dates from the year 1827, when the Bible Society felt itself constrained to withdraw its aid from translations by the Baptist missionaries on account of a controversy with Carey as to the word to be employed in such cases.

The Moravian *Periodical Accounts* contain an interesting description of the labours of the three brethren, Meyer, Richard, and Haefner, who are at work on

the high land between Lakes Nyassa and Tanganyika. The station is now called Rungwe. As yet the brethren are only imperfectly acquainted with the language, but they are making their influence felt by their industrial and medical work. Between them they possess knowledge in farming, gardening, carpentry, brick-making, smith's work, tailoring, shoemaking, and medicine. Bananas and goats' flesh are the principal part of their diet.

The excellent little magazine referred to in the last paragraph now heads its title-page, "Second Century, Vol. I. No. 12," words which speak volumes. It casually mentions a piece of characteristic Moravian self-denial. Brother Kilbuck, of Alaska, whose work we mentioned some months ago, was about to proceed southwards on furlough when, owing to a hitch at San Francisco, the reinforcements did not arrive. He sent on his wife and children, and turned back at the last moment. He is now founding a new station. The spirit of the act could easily be paralleled in the history of most missionary societies, but it is not the less praiseworthy.

Of all the missionary magazines now published, probably not one has so remote an origin as *Life and Work in British Central Africa*. It is likely that many of our readers have not seen a copy of this periodical, so that a few words of description may be welcome. It is an eight-page monthly magazine, with an artistic cover, printed at Blantyre, the Church of Scotland Mission station on the Shire Highlands, and is a really remarkable production, all things being considered. The printing is good, and free from typographical errors. The letterpress consists of reports from the three stations, Domasi, Blantyre, and Mlanje, other local news, and even advertisements. We learn incidentally that besides being a dépôt for certain publications of the S.P.C.K. and British and Foreign Bible Society, the Mission Press issues Prayer-books, hymns, and school-books in the Yao and Manganja languages. Amongst the items of news we learn that the Mlanje people have used up all the ant-hills near them in their search for clay for their bricks; that the temperature averages 69° Fahr. in the shade; that *unyago* (initiation) dances are just now upsetting the minds of the younger Natives. At Blantyre there is great indignation because Commissioner Johnston has levied a poll-tax of 6s. on every male Native over fourteen years of age, a sum which seems excessive considering that the average earnings of an adult are set down as 36s. *per annum*. Even the boys in the Mission-school are taxed.

We referred some months ago to the BERLIN SOCIETY'S work in the country north of Lake Nyassa. The above-mentioned magazine informs us that the party under Dr. Merensky has made rapid progress at its station in the Konde country called Wangemannshöh, three days' north of Karonga's, the African Lakes Company's settlement. In the spring of 1892 a second station, twelve miles from the first, was opened, and when all was in working order Dr. Merensky returned to Berlin, visiting on the way the Mission in the Transvaal where he laboured for thirty years.

Dr. Johnston, of the Evangelical and Medical Mission in Jamaica, has just completed a journey across Africa with the purpose of testing the fitness of American-bred Africans for the work of evangelizing the home of their race. Starting in May, 1891, from Benguela, he went by way of the Barotsi country to the Zambesi, then through the Kalahari desert to Palapye, and thence north-east to Salisbury. After assisting at the opening of the Wesleyan church there, he went through Manicaland to the Zambesi again, thence to Blantyre and the Lake district. Dr. Johnston took with him six negro artisans, but the experiment cannot be considered to have been successful. Four out of the six returned home after a brief trial, the other two had to be sent back from Palapye. "It would thus seem," says *Central Africa*, "as though the civilized American Negro, with his comparatively short experience of Christian teaching, and this often of a defective kind, is at present unable to bear the moral and physical strain of African life. For some years to come the African Church will probably require to be officered by Europeans, who themselves possess a great store of patience, a sound faith, and a love that, in spite of constant falls and deep degradation, hopeth all things."

J. D. M.

EDITORIAL NOTES.



THE London F.S.M., completing the series of these movements, which have embraced the whole of England and Wales in the course of three successive years, will begin as these pages issue from the press. There has been much to encourage in the heartiness with which the proposal has been welcomed by Churchmen of nearly every district in and around the Metropolis. The non-Society aspect of the movement has been appreciated, we are thankful to observe, and parochial clergy whose missionary contributions go to other societies than the C.M.S. have warmly joined the friends of the C.M.S. in forwarding the preliminary arrangements. Our earnest hope and prayer must be that all who come within the influence of these meetings may be more deeply convinced of the duty and urgency of missionary work, and of its claims upon every believer in the Lord Jesus Christ. The chairmen and speakers we would again commend to very special prayer, that they may come forth from the presence of the Master and speak with authority in His Name, and with the unction of the Holy Ghost. And, then, let the 215 parishes in the County of Middlesex which do nothing for either S.P.G. or C.M.S. or (many of them, at all events) for any Missionary Society, be pleaded for with humiliation and with faith. Will the secretaries of the various Central Committees, and the clergy who have organised meetings, kindly send promptly to Salisbury Square reports of all the proceedings? It will be helpful if these reports can be sent day by day; they will then furnish matter for praise and prayer at the Daily Prayer-meetings at the Church Missionary House, and our work of presenting a general review of the movement will be much facilitated.

THE Annual Meetings of Association Secretaries were held at Salisbury Square on January 11th to 13th. A few new friends and one or two old friends in a new relation were among their number, while some old faces were missed. The Revs. J. E. Brennan and C. N. Keeling, Honorary Association Secretaries for Bristol and Manchester respectively, the former in succession to the Rev. J. Wilkinson, whom failing health compelled to retire, were welcomed with much pleasure. The Rev. P. de Lom, the Secretary for the Eastern District of Yorkshire, and the Revs. A. J. Shields and R. H. Taylor, from the Central and Ulster Districts of Ireland, were also present for the first time at these gatherings. On the other hand, the Rev. A. H. Arden was unable, through ill-health, to be with us; the Rev. J. G. Watson was on his way to visit some of the Eastern Missions; and the Revs. Canon Acheson and M. Roberts were prevented from attending. The meetings were marked by a spirit of hopefulness, and they left the impression that an advance is called for in the direction of increasing the Deputation Staff, with the view to more adequately taking advantage of existing openings for advocating the cause of the world's evangelization and the claims of the C.M.S. as an organisation for furthering that end. Devotional addresses were delivered on the three days by the Revs. C. G. Baskerville, Prebendary Eardley Wilmot, and Robert Lang, which were exceedingly valued. That of Mr. Baskerville is printed in the present number. And, besides these, the Secretaries had the unexpected pleasure of hearing a few words of hearty sympathy and counsel from the lips of the Bishop of Ripon, who called at the Church Missionary House during one of the meetings, and kindly responded to the Honorary Secretary's invitation to address the Association Secretaries.

For several years past the need has been felt, and each succeeding year

with increasing urgency, of more accommodation throughout the Society's Anniversary proceedings than was supplied by St. Bride's Church and by Exeter Hall. Overflow gatherings of the Anniversary Meeting proper—the morning Exeter Hall meeting—were held in the Lower Exeter Hall in 1890 and 1891, and last year the experiment was tried of having a simultaneous meeting in St. James' Hall. This experiment was decidedly encouraging, and the Committee have resolved to renew it, and to apply it more largely. This year it is proposed, God willing, to have not only a second morning meeting at St. James' Hall, but an evening one as well, at the same place. Moreover, the Princes' Hall has been engaged for the afternoon, when a Women's Meeting will be held, addressed by lady missionaries. A still more pronounced new departure, perhaps, has been determined upon for the Monday evening preceding the Anniversary. In addition to the Anniversary Sermon at St. Bride's, where the preacher will be the Bishop of London, sermons are to be preached in three other metropolitan districts, namely: at the Parish Church, Kensington; at Trinity Church, Marylebone; and at the Whitechapel Parish Church. We hope that all these arrangements will be remembered by our friends in prayer.

THE consecration of Dr. Alfred Clifford to the See of Lucknow took place at St. Paul's Cathedral, Calcutta, on Sunday, January 15th. The sermon was preached by the Bishop of Lahore, and the Bishops of the following Dioceses were also present:—Calcutta, Madras, Bombay, Colombo, Rangoon, Travancore, and Chota Nagpore. We learn that, humanly speaking, the choice of Dr. Clifford for this new see is attributable to the Bishop of Lahore. The Viceroy consulted Bishop Matthew, and he recommended Mr. Clifford. He did so on the ground that in the present circumstances of India it is not desirable that all the Bishops should be of one school of thought; in a country where there are so many clergymen connected with the C.M.S. it would not tend to peace if it were so.

SEVERAL articles have appeared in the *Indian Churchman* deprecating the attendance of Churchmen at the Decennial Missionary Conference, on the ground that to do so is to countenance schism; and we regret to learn that the Bishop of Bombay has adopted a similar attitude. Our missionary, Dr. Weitbrecht, of the Punjab, has ably vindicated his own consistency and that of his brother missionaries of the C.M.S., in three letters to the *Indian Churchman*. Letters are also printed on the same subject in the *North India Gleaner* from the Revs. Dr. Hooper, A. E. Johnston, and I. W. Charlton. It is, in our judgment, a fact exceedingly to be regretted that any Churchmen engaged in the arduous work of seeking to bring India to Christ are precluded by their views of Ecclesiastical order from uniting in Conference with the great body of Protestant missionaries in that country. As for the C.M.S., it is one of its fundamental Laws and Regulations that "a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." And surely this policy is more calculated than one of abstention to promote that unity of the spirit which is the only possible basis for any wholesome union of a more visible kind, if that should prove possible hereafter.

THE Statistical Tables of Protestant Missions in India, Burmah, and Ceylon at the close of 1890 are before us. These tables were prepared on information collected at the request of the Calcutta Missionary Conference, who appointed three missionaries, one of whom was the Rev. A. Clifford, C.M.S., to obtain the materials and to publish the Tables. The Preface, however, states that

the chief burden of the work has devolved on the Rev. J. W. Thomas, Superintendent of the Baptist Mission Press, who was subsequently elected on the Committee. We hope at an early date to publish an article on the subject which these statistics forcibly illustrate, and we will only now, therefore, make the following observations. It must be borne in mind that whereas the statistics of previous occasions have been published at intervals of ten years, on this occasion the intervening period was only nine years. But, when all allowance has been made for this, the rate of increase in the number of the Indian Christians has been considerably less than it was during the previous period. In 1881 the number was 417,372, in 1890 it was 559,661; during the ten years ending 1881 the increase was 193,114, during the nine years ending 1890 it was 142,289. On the other hand, the increase in the number of communicants was greater (but the *rate* of increase was much less) during the past nine years than it was during the previous decade. The number in 1881 was 113,325; in 1890 it was 182,722; and the increase during the two periods was 60,509 and 69,397 respectively. It would seem, therefore, that speaking generally, the work of recent years has been one of consolidation rather than of extension.

THERE has been a heavy mortality among the home friends of the Society during December and January. Those removed include several veteran labourers in the cause whose names are widely known. Will our readers pray that the places in our ranks which their removal has left vacant may be suitably filled?

THE Rev. John Mills, an Honorary Life Governor, whose parish of Orton Waterville, which he held for nearly fifty-six years, has long been as familiar as a household word in C.M.S. circles, will be sadly missed at Peterborough, where he was the Clerical Secretary of the C.M.S. Association. The parish of Orton Waterville is returned in "Crockford" as having a population of 309, and the amount sent from it through the Peterborough Association last year was 113*l.* 13*s.* 6*d.* Each item which goes to make up this total is eloquent, to those who have had the privilege of visiting that Rectory, of unwearying labours and of sanctified ingenuity. The following is the list of contributions as it occurs in the last Annual Report (page 148); it proves, we think, that in the financial lists of that Report there are records as full of interest as any to be found in the earlier pages:—

	£	s.	d.		£	s.	d.
Annual Meeting . . .	5	9	3	May Garland . . .	0	18	0
Meeting: Rev. C. A. Neve . . .	9	15	9	Missionary Basket . . .	18	4	0
Bank Interest . . .	0	19	2	Missionary Boxes . . .	15	8	6
Collections: Monthly . . .	2	7	5	Sale of Flowers . . .	36	2	0
Juvenile Weekly . . .	1	9	3	Sums under 10 <i>s.</i> . . .	0	8	9
Benefactions . . .	7	14	0				
Annual Subscriptions . . .	13	2	6	Total . . .	113	13	6
Mangle Box . . .	1	14	11				

CANON MONEY, we learn with much sorrow as we are about to go to press, died, after a short illness, on January 18th. Until his removal, a few months ago, from the charge of the populous parish of Holy Trinity, Kilburn, to the Vicarage of Birling, near Maidstone, Canon Money, notwithstanding his advanced years (he was seventy-six when he died), was a regular and active member of the Committee. His sound judgment and faculty for grasping promptly and expressing clearly and gracefully the salient features of any question, made his counsels ever weighty and to the point. His well-known fidelity throughout a lengthened ministry to Evangelical and

Protestant principles, which he has vindicated with marked effect at Church Congresses and other occasions, and the confidence which his character and bearing inspired, render his loss one which will be deeply and widely felt.

THE Rev. J. G. Uwins was another old friend of the Society. For fifty-one years he was Vicar of Cainscross, in Gloucestershire, very seldom leaving his parish either for work or for pleasure. He was a liberal contributor through his own parochial Association, which sent up last year 135*l.*, and we are informed that the Society benefits by his will to the extent of 4000*l.* He was an Honorary District Secretary, and his influence in behalf of the Society in the neighbourhood of Stroud will be greatly missed.

MRS. PENNEFATHER's name is more intimately associated with home than with foreign Mission work, but her successful plans for organising the employment of women of Evangelical convictions in our home parishes has had much to do with the development of women's work in heathen lands. Indeed, among the many institutions which the large-hearted and far-seeing enterprise of the late Vicar of St. Jude's, Mildmay, and his liked-minded wife founded, one ("The Willows") was originally planned for the purpose of training women-workers for the foreign field. Of some 218 who having received training at "The Willows," upwards of 100 are now engaged in missionary work; and of the forty-six inmates in the institution in the summer of 1892, a large proportion were accepted candidates of the C.M.S. and of the C.E.Z.M.S.

OF Miss Cahill, who for nearly a quarter of a century held the onerous office of Treasurer and Secretary of the Richmond (Surrey) Association, a short *in memoriam* has been kindly contributed by Mr. Clarence Roberts (see p. 142). Miss Cahill was an Honorary Member for Life. The York Association has also lost its Treasurer, A. H. Russell, Lieut.-Col. of Volunteers, and Justice of the Peace.

AND not only to the aged labourers has the call come. One at least has been removed in the prime of his manhood, "occupying" diligently, with talents of no common kind, in a sphere of great opportunities. The death of the Rev. A. G. Gristock, Vicar of St. John's, Upper Holloway, occurred very suddenly, after only a few days of illness. He was a member of the Society's Clerical Sub-Committee, as well as of the Committee of Correspondence. We wish our space permitted us to reproduce the arrangements which he and his fellow-workers planned for the F.S.M., which the Rev. Edgar N. Thwaites, of Fisherton, the appointed Deputation, will (D.V.) assist in carrying out. They include thirty-seven gatherings in church and schoolroom in the course of ten days.

STILL further additions must be made to this long list. We should have mentioned last month the death of the Rev. T. K. Weatherhead, Vicar of Bungay, in Suffolk, on December 8th. Mr. Weatherhead was a missionary of the Society in Bombay from 1860 to 1878; and acted as Director of the Church Missionary Children's Home from 1880 to 1881. His son, a graduate of Cambridge, was accepted for missionary service only a few months since. Then, Mrs. Honiss, the wife of the Rev. Nigel Honiss, who lately retired from the Mauritius Mission, died on January 3rd. Canon Gibbon told the Committee a striking story which she had related to him many years since, but after she had become a missionary's wife, of how a sermon which he preached in behalf of the Patriotic Fund for the children left orphans by the Crimean War, led her, at that time a little child, to a first act of conscious sacrifice and consecration of means for Christ's sake to His needy ones, which became a

life-long habit later on. And lastly, Mr. J. Palmer, formerly Head-Master of the Bishop Gobat School, Jerusalem, died at Jerusalem on December 19th.

THE Rev. Dr. Allan, Vicar of St. James's, Bermondsey, and an ardent friend of the C.M.S., as our readers know, has accepted the appointment to the parish of Bungay, rendered vacant by the Rev. T. K. Weatherhead's death. Dr. Allan has of late years been feeling the necessity of retiring from the exceedingly onerous charge of his huge South London parish with its 16,000 people, after eighteen years of unstinted labour. Our regret is that the new sphere to which he is about to remove will take him so far from Salisbury Square, where his assistance in the counsels of the Committee have been so exceedingly valuable ever since he has resided within reach.

MR. STOCK and Mr. Stewart are expected to arrive at home early in April. They concluded the work which was the special object of their mission in November, and left the shores of Australia on November 23rd. After a short stay at Colombo they visited Tinnevely, travelled by rail from Madras to Bombay to be present at the two Conferences—the general one and the C.M.S. one—and were to call at some of the Punjab and North India Mission stations, return to Madras by water from Calcutta, thence to Colombo, and home. The Rev. H. B. Macartney of Melbourne has booked his passage to England by the *Britannia*, which they purpose joining at Colombo.

LETTERS giving full accounts of their proceedings up to the time of their leaving Australia have been received from Mr. Stock, and it is impossible to review the work which the Lord has permitted and enabled them to do, or rather has done by them, without wonder and praise. The difficulties were many and great, and the labours, both mental and physical, much beyond what could have been anticipated. But the needed guidance and grace and strength have been supplied, and God has made manifest the savour of His knowledge by them in every place. The results of their tour which can be tabulated are but a fraction, we are persuaded, of the blessings to individuals and to congregations which God has bestowed through them, but a list of these definite results is not a little remarkable. C.M. Associations have been formed in New South Wales and Victoria, authorised to select, train, and send out their own missionaries, and to expend their funds upon their maintenance. Plans have been laid for a similar Association in New Zealand. Twelve candidates have been accepted, three of whom are probably already in the Field; and several promising candidates have come forward. A training-home for candidates has been provided at Sydney by the spontaneous offer of a Christian lady to devote herself and her house to this object. About forty branches of the Gleaners' Union have been started. Over a thousand missionary-boxes have been given out, to applicants only. Thousands of Cycles of Prayer have been distributed, also to applicants only; and four large cases of C.M.S. books have been sold, or (the smaller papers) distributed, besides some thousands printed on the spot. Thankful acknowledgments have been made by very many clergymen, laymen, and women for the light in their own hearts regarding the claims of the heathen world, and of the Saviour who died to redeem it. "For such results of less than seven months' work," as Mr. Stock remarks, "we can only unfeignedly praise the Lord."

MR. STOCK's visit to Australasia, short though it was, afforded him exceptional opportunities for forming an opinion regarding the condition of the Church in those colonies. He visited fourteen of the twenty-one dioceses of

Australia and New Zealand; he received a most cordial personal welcome from the Bishops of these dioceses, except in three cases, in one of which the See was vacant, and in the other two the Bishops were unavoidably absent; and he was entertained as a guest in the houses of eight of the Bishops. He met personally the majority of the clergy in the great towns and cities. By the invitation of the Bishops he preached in six cathedrals, and in forty-one other churches, fifty-two sermons in all in the course of six months and a half, and these besides addresses in other cathedrals and seven other churches. Mr. Stock's impressions, therefore, on many matters of interest to Churchmen, must be of real interest, and many will be glad that he has communicated them at some length to the *Record*, in which they appeared on December 30th and January 6th.

That Mr. Stock's remarks, in the letters just referred to, would be universally welcomed it would have been absurd to expect, notwithstanding their manifestly studied moderation. He has indicated some serious blemishes in the Churches of Australasia which are by no means difficult to discover in our home parishes. We confess, however, that we are both pained and puzzled to read, in an article communicated to an Evangelical newspaper, and given a conspicuous place, that these letters of Mr. Stock are regarded as "furnishing a complete justification" for "Protestant warnings" against "a tendency to compromise on the part of the Church Missionary Society." It is gratifying to find the writer of this article sensible that "Protestant warnings," when applied to the C.M.S., require justification. Our readers do not need to be referred to the *Record* letters to learn how far Mr. Stock's views can by any conceivable possibility afford such a justification. We fear we must, notwithstanding the disavowal of unkindly intentions, call in question the entire absence of such intentions when we read, after a reference to Mr. Stock's preaching, such a gratuitous imputation as the following:—"Whether or not he faithfully and fully set forth Protestant and Evangelical principles we are unable to say, and this is a matter between him and his Master"!

THE closing sentence of our Editorial Notes last month, on the need of men for the Niger, ought to have commenced, "Not one is now left on the Society's list of the *original* Soudan staff." There were at the time when we wrote three names which had recruited the original party, and who were still connected with the Society. This number has now been reduced to one, namely, Mr. Reginald Callender, who is in Honolulu. Mr. W. H. Roberts has retired; and Miss Clapton has become engaged to be married to Dr. Harford-Battersby.

SIR GERALD PORTAL and his staff started up-country from Mombasa on January 1st. Bishop Tucker reached the Kikuyu country on November 6th, and hoped to be in Uganda by Christmas.

ON the 20th of December the Committee accepted offers of service from Mr. Cecil E. Barton, B.A., of Trinity and Ridley Halls, Cambridge; from Mr. Robert Sinker, B.A., of Cambridge University and Ridley Hall; from Mr. John C. Harrison, of the Islington College; from Misses Annie Eliza Banks and Edith Hopwood; also the renewed offer of Miss Bertha H. Nevill, formerly in the Sierra Leone Mission. Mr. Cecil Barton is a son of the Rev. John Barton, of Cambridge, formerly of the Society's South India Mission. Mr. Robert Sinker will, on his ordination, accept a curacy at home for two years before going out. Miss Nevill has been located by the Committee to the Girls' School, Agra.

LOCAL ASSOCIATIONS AND UNIONS.

Bedford.—At a meeting of missionary workers and supporters held in the Town Hall on Thursday, November 24th, it was decided to form a C.M. Union, and Mr. A. D. Chapman, of Milton Ernest, was chosen president, with the Rev. P. F. J. Pearce and Captain Glubb secretaries. Sub-committees were appointed for special work. A public conference followed on "Hindrances to missionary work," and the subject was opened by the Rev. A. C. Downer, who pointed out at length that the chief hindrances were the apathy of and disunion among Christians at home, the traffic in opium and intoxicating liquors among the Natives, the diffusion of immoral and infidel literature, counter missions, the direct opposition of the Roman Catholic Church, and heathen persecution; but in spite of all, missionaries would endeavour to win the world to Christ. Other hindrances were pointed out by the Rev. R. Lang (Old Warden), and the Rev. H. M. M. Hackett (Principal of the Divinity College, Allahabad); the latter was the chief speaker at a missionary meeting in the evening.

Brighton.—Annual Meetings of the East Sussex Auxiliary of the Society were held on November 22nd in the Music Room of the Royal Pavilion, Brighton. The Bishop of Chichester presided over an overflow meeting in the afternoon. The Rev. A. Pearson presented the Annual Report, which was of a most encouraging nature; and showed that in the East Sussex Auxiliary twenty-seven churches contributed to the funds of the Society. These included eighteen churches in Brighton, Hove and Preston, and nine in the county. Of the sixteen churches that had sent in returns of last Sunday's offertories, seven had exceeded the amount collected last year. Mr. S. Hannington presented the balance-sheet of the Auxiliary for the past year, showing the amounts collected to have been 2642*l.* 1*s.*, the sum of 2617*l.* 5*s.* 9*d.* having been remitted to the Parent Society. Interesting addresses were delivered by the Bishop of Sierra Leone and the Rev. Canon Gibbon. At the evening meeting the Rev. Prebendary Hannah, Vicar of Brighton, presided over another large meeting, the speakers being the Rev. J. B. Brandram, from Japan, and the Rev. O. Moore, Native Principal of the Sierra Leone Grammar School.

Cheltenham.—The Annual Conference of the Church Missionary Union for Gloucestershire was held here on December 16th, under the presidency of the Rev. Canon Bell, D.D. The ensuing Meeting for the business of the Union was opened with prayer by the Rev. E. W. Houghton, Vicar of St. Peter's, Cinderford, which was followed by a devotional address by the Rev. J. J. Luce, Rector of St. Nicholas', Gloucester. After the election of officers for the ensuing year a Resolution was passed unanimously—"That it is expedient to form branches of the Gleaners' Union throughout the diocese; that the Corresponding Secretaries be requested, as far as practicable, to form such branches in their respective districts." At the afternoon meeting, open to the public, a very interesting and instructive address was delivered by the Rev. J. H. Knowles, missionary from Kashmir. C. P.

Chester.—The Bishop of Chester preached in aid of the Society at St. Peter's Church, Chester, on Sunday morning, November 20th, and special Sermons were also delivered in the Cathedral and other churches in the city. The Annual Meeting of the Chester Association was held in the Town Hall on Monday evening, when the Bishop presided. There was a large attendance. Canon Acheson read the seventy-third Annual Report, The members of the Deputation, consisting of the Rev. T. T. Smith (Assoc. Sec.), Revs. A. B. Hutchinson (Japan), R. R. Bell, and R. Dandy, afterwards addressed the meeting.

Colchester.—The most successful Sale ever got up by Mrs. Round and the ladies of Colchester for the C.M.S. was held on Thursday, December 15th, in the Corn Exchange, Colchester. Many workers had been busy decorating their stalls the day before, and during the morning had loaded them with a large variety of useful and fancy things. The Bazaar was opened with

prayer by the Rev. A. C. Fenn, Rector of Wrabness; the Rev. F. Varley (Hon. Sec. for Colchester and East Essex) next addressed a few encouraging words to all present, especially pressing upon them their duty to the heathen world. The Bazaar was then formally declared open by Mrs. Naylor Leyland, the wife of the M.P. for Colchester. Almost all the stall-holders are Gleaners, who infused a considerable spirit into the day's proceedings, and a ready sale was found among both civil and military friends present. The total realized was 145*l.* (against 106*l.* last year), of which the Gleaners' stall made over 30*l.* F. V.

Dorchester.—The Annual Conference of the Dorset Hon. Dist. Secretaries was held at Bridehead, on Tuesday, November 29th. The Secretaries were invited to Bridehead by Mr. and Mrs. Williams, on Monday evening, November 28th, and hospitably entertained by them till the following Wednesday morning. There was a good attendance, only one Secretary being (unavoidably) absent. The Rev. G. Furness Smith, from Salisbury Square, was also present. The proceedings of the day began with a service in little Bredy Church, when a sermon was preached by the Assoc. Secretary, the Rev. W. Clayton. The Holy Communion was afterwards administered. This was followed by a Business Meeting in the Library of Bridehead, at which Mr. Williams presided. After a brief report for the year 1891-92, of C.M.S. work in the county had been presented, each Hon. Dist. Sec. gave an account of his own deanery, parish by parish. Comparison was made with the amounts sent in previous years, and plans were considered for deepening the work, where it already existed, and extending it to other parishes where nothing was being done. After an adjournment for lunch, on re-assembling, various subjects—such as “Boards of Missions,” “The localized County Gleaner,” which will now include Wilts also were discussed. The Rev. G. Furness Smith then gave a special address, bearing on the Day of Intercession for Missions.

Durham.—A numerously attended meeting of clergy and laity was held at St. Nicholas' Church, Durham, on Tuesday, November 22nd, for the purpose of forming a C.M. Union for Durham and Newcastle. The proceedings commenced with a celebration of the Holy Communion in St. Nicholas' Church, at which Archdeacons Long and Martin officiated. The meeting followed in St. Nicholas' Vestry, and was presided over by the Archdeacon of Auckland. Among others present were the Archdeacon of Lindisfarne, the Rev. Canon Tristram, the Rev. Canon Falconer, the Rev. T. C. Chapman, the Rev. H. E. Fox, the Rev. F. Glanvill, and the Rev. E. N. Thwaites (Rector of Fisherton). The Chairman, having briefly stated the objects of the meeting, the Rev. H. E. Fox also made a short statement, in the course of which he mentioned that he had received a letter from the Bishop of Durham, in which the Bishop stated that such a Union as Mr. Fox had described would, he felt sure, advance the missionary spirit amongst them. He wished that every blessing might attend its work. The Archdeacon of Durham also expressed himself earnestly for its success. Mr. Fox also stated that the Archdeacons of Auckland, Northumberland, and Lindisfarne had already sent in their names as desirous of becoming members of the Union, and that he had received replies from about one hundred of the clergy and laity who were willing to join it in the two dioceses.

Shrewsbury.—The Annual Meeting of the Shropshire C.M. Union was held in the large room at the Lion Hotel on December 15th. There was a good attendance of members. The Secretaries, the Rev. Canon Nash and Rev. F. W. Kittermaster, were able to report favourably of the progress of the Union. An experiment had been tried of holding a meeting elsewhere than in Shrewsbury. This meeting was held during the summer at Wellington, and proved a great success. There was a devotional meeting in the morning, at which Canon Lord Forester gave an exposition of Scripture; then a lunch at which about forty were present; and a full meeting came together in the afternoon to hear an address from the Rev. G. Everard. The Rev. H. Sutton also spoke some warm and stirring words.

Torquay.—Sermons in aid of the Church Missionary Society were preached

on Sunday, December 11th, at Christ Church, Ellacombe; St. Mark's, Torwood; Holy Trinity, and St. Mary Magdalen, Upton, to fairly full congregations, by the Rev. R. T. Dowbiggin, of Ceylon, and the Rev. J. H. Knowles, of Kashmir, and some of the parochial clergy. On Monday the 12th, the Juvenile Meeting was held in the Bath Saloon at 11.30, and there was a fairly good attendance. At the afternoon Meeting at three o'clock the room was quite filled with an attentive audience; and at eight o'clock Meetings were again held in the Parish Room at Ellacombe, under the presidency of the Vicar, the Rev. Chas. Edward Storrs, when Mr. Knowles gave an interesting address on his work in Kashmir. Mr. Dowbiggin also gave an address at the same hour to a meeting in the Upton Parish Room. The Sale of Work was held at the Bath Saloon on Wednesday and Thursday, 14th and 15th, and as usual has had good success. T. R. L.

THE LONDON UNIONS.

The Ladies' Union held their Annual Meeting in October, when a Devotional Address was given by the Rev. Prebendary Eardley-Wilmot. In November they were addressed by the Rev. H. M. M. Hackett, of Allahabad, on "Zenana Missions in the North-West Provinces and Oudh;" and in December the Rev. W. Morris, of East Africa, was the speaker.

The Younger Clergy Union held their Annual Meeting on October 17th, when the Ven. Archdeacon Sinclair spoke on "Elements of Truth in non-Christian Religions which may serve as an introduction to Christianity." On November 21st a discussion on "The Relation between Home and Foreign Missions" was opened by the Very Rev. the Dean of Norwich. And in December an Address was given by the Rev. R. H. Walker, of Uganda.

The Lay Workers' Union held their Tenth Annual Meeting on October 10th, when a Devotional Address was given by the Rev. H. G. Thwaites. The Monthly Meetings in November and December were respectively addressed by Sir Charles Aitchison, on "The Brahmo Somaj and the position of the Educated Natives of India towards Christian Truth," and Miss Petrie, B.A., on "The Systematic Study of the History of Missions." The extra Meetings included Addresses by the Rev. W. H. Ball, of the Bengal Mission, and the Rev. E. C. Gordon, of Uganda; an Address by the Rev. A. Clifford, Bishop-Designate of Lucknow, on "Associated Evangelists;" and Addresses by Members for criticism.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for the London F.S.M. during its progress, and for abiding fruits afterwards. (P. 149.)

Prayer for the Association Secretaries. (P. 149.)

Prayer for friends recently bereaved, and that successors may be raised up to carry on the Lord's work. (Pp. 150—152.)

Prayer that abundant spiritual results may follow the Decennial Missionary Conference at Bombay. (P. 150.)

Prayer for Bishop Clifford. (P. 150.)

Prayer for Mr. Stook and Mr. Stewart in the journeyings in India and visits to the stations. (P. 153.)

Prayer that the New Associations in Australia may be enabled to go forward and to prosper. (P. 153.)

Thanksgiving for the work of the Society's Deputation to New Zealand; and for fruits of Missionary work in the Northern Island. (P. 127.)

Prayer for the safe progress of Sir Gerald Portal's Expedition; and for Bishop Tucker and all in Uganda. (Pp. 121, 154.)

Thanksgiving for the thirst for the Word of God in Uganda; prayer that that Word may enter in with power. (P. 121.)

Thanksgiving for Mr. F. C. Smith's preservation in Busoga, and for his and Dr. Wright's safe journey home. (P. 121.)

Thanksgiving for safe arrivals in the field. (Pp. 120, 122, 123.)

Thanksgiving for baptisms at Calcutta, Agra, Santalpur, Kandy. (Pp. 122—124.)

Prayer for Yoruba, Frere Town, Nasa, Kiu-Shiu, and Fuh-Kien, with thanksgiving for openings and encouragements. (Pp. 104—118, 119—121.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, Dec. 20th, 1892.—On the recommendation of the Ladies' Candidates Committee, offers of service were accepted from Miss Annie Eliza Banks and Miss Edith Hopwood, the latter to labour at her own charges.

Offers of service were accepted from Mr. Cecil E. Barton, B.A., Trinity Hall and Ridley Hall, Cambridge; and from Mr. Robert Sinker, B.A., University of Cambridge, and Ridley Hall, it being understood in the case of the latter that, at his own desire, he will take a curacy at home for two years before going out. On the report of the Islington College Visitors, Mr. John Charles Harrison was also accepted. And a renewed offer was accepted from Miss Bertha H. Nevill, formerly in the Sierra Leone Mission. These Missionaries were commended in prayer by the Rev. Dr. Allan.

The Committee fixed the following locations: Miss M. A. Daniels to Palestine, Mr. J. C. Harrison to the Associated Evangelists Band in the North-West Provinces, and the Rev. H. R. Sugden to Eastern Equatorial Africa.

The Committee heard with much sorrow of the death of the Society's former esteemed Missionary, the Rev. T. K. Weatherhead, who was suddenly, in the midst of abundant parish duties, called to his rest on December 8th. Mr. Weatherhead was a graduate of Cambridge. He served the Society in the Western India Mission from 1860 to 1878, in connexion with the Secretariat of the Bombay Corresponding Committee and the pastoral charge of the Girgaum Church. In 1878 he returned to England. He acted as Director of the Church Missionary Children's Home from 1880 to 1881, and accepted the living of St. Mary, Bungay, Suffolk, in 1881, where, in the midst of work and much beloved by his parishioners, he met the Master's summons. In Mr. Weatherhead the Church of England has lost a true and faithful, earnest and laborious minister of God's Word, and the Church Missionary Society a warm friend. His faithful and edifying pastoral ministrations in Bombay are remembered still by many friends. The Committee directed the Secretaries to express to Mrs. Weatherhead and the surviving relatives the assurance of their affectionate sympathy.

The Rev. E. P. Herbert, Missionary to the Gonds (Central India), was present, and gave interesting information about the Gond Mission, with which he had been associated since 1884. He spoke of the character of the people, and how they had very little faith now in their own religion, and explained that the Gonds and Kois were really one people. Mr. Williamson, the senior Missionary, had already baptized sixty Gonds, and there were many others who were only waiting to come forward. He gave particulars about the Bhoi Baba, the first Gond convert; and, whilst acknowledging with thankfulness what the Committee had been able to do for the Gond Mission so far, pressed earnestly for more labourers to be sent out to the Mission.

The Misses M. A. and A. E. Daniels, who were accepted on December 6th, were introduced to the Committee, and were addressed by the Chairman (Mr. Henry Morris) and the Honorary Clerical Secretary, and (with Mr. Herbert) were commended in prayer by the Rev. J. Seaver.

The Committee appointed the Rev. J. Stone Chairman of the Telugu Central Council.

Committee of Correspondence, Jan. 3rd, 1893.—The location of Miss Bertha H. Nevill was fixed to the Girls' School, Agra.

The Secretaries having referred to the valuable help that the Society's work had received by the Episcopal supervision of the Yoruba Mission by the Bishop of Sierra Leone, it was Resolved—That this Committee, now, that the Bishop-designate of the Niger has visited Lagos, take occasion to record their sense of obligation to the Bishop of Sierra Leone for the kindness with which, so far as proved practicable, his Lordship has, on the occasion of his official visits to Lagos, visited and performed Episcopal functions in the Society's Missions in the Yoruba Country. They trust that the present Mission of the Bishop-designate, as Commissary to his Grace the Archbishop of Canterbury, may result in an early settlement of the question of the future Episcopal supervision of the Niger Territory and Yoruba Country; meanwhile, should the Bishop-designate have occasion to ask for the further intervention of the Bishop of Sierra Leone in the Yoruba Country, the

Committee are confident that his Lordship will, if possible, respond favourably to such an appeal.

The Committee took leave of Mr. F. W. Bourdillon, proceeding to Calcutta. The Instructions of the Committee were delivered by the Rev. Wm. Gray, and Mr. Bourdillon having replied, he was addressed by the Chairman and Canon Gibbon, and commended in prayer to the favour and protection of Almighty God by the Rev. Sydney Bott.

The S.P.C.K. was requested to print and publish an Ibo version of the *Peep of Day* made by the Rev. A. C. Strong, also an edition of the Sagalla Grammar compiled by Mr. J. A. Wray, and the Luganda Primer and Selection of Scripture Texts as revised by Mr. G. L. Pilkington. The British and Foreign Bible Society was requested to publish a Luganda version of the Book of Joshua, translated by Mr. G. F. Pilkington.

The Committee agreed to invite the Rev. James Henry Sedgwick, Church Missionary College, and M.A., Pembroke College, Oxford, who laboured as a Missionary of the Society in China from 1874 to 1883, to go out to Palestine with a view to the establishment of a Divinity Class for Candidates for Ordination in connexion with the Rev. J. Zeller, the Rev. F. F. Adeney having been compelled temporarily to leave Palestine in consequence of failure of health. [Mr. Sedgwick has responded to the Committee's invitation.]

The Committee accepted the resignation of Miss Adeline Clapton, of the Niger Mission, on her engagement to be married to Dr. Harford-Battersby.

The Secretaries having reported the sudden death, after a very few days' illness, of the Rev. A. G. Gristock, Vicar of St. John's, Upper Holloway, the following Minute was adopted:—

With solemn feelings the Committee have received, on the very threshold of the New Year, the unexpected intelligence of the death of one of their number. It is but a few days ago that the Rev. Alfred G. Gristock, Vicar of St. John's, Upper Holloway, was energetically engaged in his responsible charge, and now, after a very brief illness, he is at rest. Mr. Gristock was an ardent supporter of the Foreign Missionary enterprise, of which the steady growth in practical sympathy exhibited by his parish during the last few years give evidence. This is further illustrated by the remarkable scheme for the approaching February Simultaneous Meetings which (bearing the very date on which he died) he recently issued for his own parish. It was in the Clerical Sub-Committee that Mr. Gristock took the principal part as regards his actual work as a Committee-man, and there the patience and thoroughness of investigation which he displayed in dealing with candidates were most helpful. As a parochial clergyman, Mr. Gristock's loving spirit, and able devotion to the charge entrusted to him, made his influence widely felt. The Committee, while humbly bowing to the Divine Will in this bereavement, would address themselves to the work of the year with a more vivid realisation than ever of the uncertainty of the time that may be given to any one of them to continue in this blessed work.

General Committee, Jan. 10th.—On the recommendation of the James Long Lecture Fund Sub-Committee, the Rev. H. M. M. Hackett was invited to undertake again the lectures on Hinduism.

The Rev. E. A. B. Sanders, Rector of Whitechapel, having expressed his willingness to place his church at the disposal of the Committee for a sermon on May 1st, his offer was cordially accepted.

NOTES OF THE MONTH.

CONSECRATION.

North-West Provinces.—On Jan. 15, 1893, at Calcutta, by the Bishop of Calcutta (Metropolitan of India), assisted by other Bishops, the Rev. A. Clifford to the Bishopric of Lucknow.

ORDINATIONS.

Bengal.—On Dec. 18, 1892, by the Bishop of Calcutta, the Revs. C. H. Bradburn, F. B. Gwinn, and H. J. Jackson, to Priests' Orders, and Babu Horish Chundra Dey (Native) to Deacon's Orders.

Punjab and Sindh.—On Dec. 18, by the Bishop of Lahore, the Revs. David Davies and Thomas Howell (Native) to Priests' Orders, and Mr. Wadawa Mull (Native) to Deacon's Orders.

South India.—On Sept. 18, at Ootacamund, by the Bishop of Madras, the Rev. John Sathianadhan to Priest's Orders.

DEPARTURES.

Eastern Equatorial Africa.—Mr. J. A. and Mrs. Wray, left London for Frere Town on Dec. 29.

Palestine.—The Misses E. Kauffmann, G. F. Tindall, M. Nevill, and A. A. M. Bedells, left London for Jaffa on Dec. 23.—Miss A. W. Ramsay left London for Jerusalem on Dec. 29.

Bengal.—The Rev. Jani Alli left London for Calcutta on Dec. 29.—Mr. F. W. Bourdillon left London for Calcutta on Jan. 20, 1893.

ARRIVALS.

Eastern Equatorial Africa.—Dr. Gaskoin Wright and Mr. F. C. Smith left Zanzibar on Dec. 26, 1892, and arrived in London on Jan. 17, 1893.

Punjab and Sindh.—The Rev. W. A. Rice left Karachi on Nov. 29, 1892, and arrived in London on Dec. 19.

South India.—The Rev. E. T. and Mrs. Pegg left Madras about Dec. 10 for Naples.

BIRTHS.

Yoruba.—On Jan. 3, 1893, at Sandown, I.W., the wife of the Rev. S. S. Farrow, of a son (Edmund Adeolá).

Eastern Equatorial Africa.—On Jan. 9, at Zanzibar, the wife of Mr. D. Deekes, of a son.

Bengal.—On Sept. 18, 1892, at Calcutta, the wife of the Rev. F. B. Gwinn, of a daughter (Agnes Elsie).

DEATHS.

Persia.—On Nov. 26, at Bushire, Winifred Marion St. Clair, infant daughter of the Rev. W. St. C. and Mrs. Tisdall.

Bengal.—On Nov. 1, at Bhagalpur, Catherine Neil, infant daughter of the Rev. J. A. Cullen, aged 8 months.

South India.—On Dec. 21, at Weymouth, Hugh Lambert Kington, eldest child of the Rev. A. K. Finnimore, aged 5 years.

On Dec. 19, at Jerusalem, Mr. J. Palmer, formerly Headmaster of the Bishop Gobat School.

On Jan. 3, 1893, at Pisa, Italy, Kate Frances Honiss, wife of the Rev. Nigel Honiss, late of the Mauritius Mission.

PUBLICATION NOTICES.

A NEW **Occasional Paper** (No. 19) has been issued, entitled "A WORLD-WIDE FAMINE," showing the urgent need of help in all parts of the Mission Field. This paper is eight pages 8vo, instead of four square pages as hitherto. COPIES SUPPLIED FREE OF CHARGE.

MISSIONARY LOTTO.

The 3rd Thousand of this very interesting family game is now ready. Owing to increased cost of production, the price has been raised to 1s. 6d. net, or 1s. 9d. post free. No alteration has been made in the Questions and Answers; these remain as in original issue.

MAGAZINES FOR 1893.

All friends are earnestly asked to assist in increasing the circulation of the Society's Magazines. Packets of Specimen Copies of the January Nos., to be used for *Canvassing purposes*, will be sent free on application.

MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS AND YOUNG PEOPLE.

For reading from the Sunday-School Desk, or in the Sunday-School Class, or for Distribution among Young People generally.

No. 40. February, 1893. "CLOUDS AND STORMS IN UGANDA."

Price 6d. per dozen, or 3s. per 100, post free. Single copies, 1s. per annum, post free.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

THE BRAHMO SOMAJ, OR THE NEW DISPENSATION.



O understand the present religious position of the Hindus aright, it is necessary to thoroughly grasp the fundamental and vital difference between Hindu theology and Hindu religion ; between Hinduism as contained in the sacred books and Hinduism as a popular worship.

Among ourselves, the Bible is the final standard both of doctrine and life. It has been translated into the vernacular tongue, and is in the hands of everybody. It is taught us in our homes from infancy ; it is expounded week by week from our pulpits ; it is studied with prayer in the privacy of our closet. Within well-understood limits, there are no doubt varieties of interpretation ; but it is appealed to by all as the ultimate standard of religious doctrine, and is recognised by all as the guide of religious life. The most saintly life comes short of its requirements ; but there is, in every earnest soul, a constant and conscious effort to live, by God's help, more and more up to its precepts.

The Hindu has no such guide either for the creed or for the life. His sacred books are the exclusive heritage of a dominant priesthood. They are never expounded to the people, and, in the palmy days of Brahmanism, it was death for an outsider to read them. The religious life, too, is governed by the priesthood, who regulate the minutest details of family, social, personal, everyday life. The sacerdotal requirements are rigid. But, so long as the supremacy of the priesthood is not meddled with, and the rules imposed by Brahmanism on the life and conduct are observed, it matters little what the personal belief of the Hindu is, or under what form or name the deity is worshipped. Consequently the forms and objects of popular worship are innumerable. With the common people, the deities that find most favour are not, as might be supposed, the Hindu Triad or the great gods of the Hindu books. Brahma and Vishnu and Siva are too far removed from the concerns of daily life. The popular gods are the local gods, who are close at hand, and whose powers for good or evil are visible to the eye—the god that can send or withhold the cloud and the rain ; the god that can smite the harvest with blight ; the god that can bless the house with children ; the river god ; the god of the snakes ; the goddess of smallpox ; and so on.

The philosophical view, of course, is that these are all manifestations, in various forms, of the One God ; for Hinduism, as a philosophy, is pantheistic. But the pantheistic doctrine is only the theory of the student, not the practical view in life. The multitudes are wholly given up to palpable and gross polytheism, and have even absorbed into their religion the fetish worship of the rude, aboriginal races.

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Side by side with the host of the orthodox gods of the Pantheon, we find everywhere the worship of the spirits of the dead, of demons, of animals, of trees, and even of stones.

An easy-going, plastic creed of this kind, which may be pantheistic or polytheistic, monotheistic or fetish, is the religion of spiritual apathy and paralysed conscience. It has no answer to give to the cry of the anxious spirit that is awakened to feel after a personal God. It has no satisfaction, no hope to offer to the agonised soul that is struggling with the burden of its sins and overwhelmed with the consciousness of guilt. An exacting ceremonial, from which no act of daily life can escape, and to the violation of which the most disgusting and degrading penalties are attached, can be endured only by a people sunk in superstition and helpless ignorance. The moment the mind grows sceptical, such a ritual becomes a burden too grievous to be borne.

Consequently the history of Hinduism, both in ancient and modern times, is a history of revolt against Brahmanism and of attempts made, with more or less success, to throw off its yoke. The Buddhist revolt is known to everybody. But that was only one out of many. The reform begun by Guru Nanak, the founder of the religion of the Sikhs, was a revolt of the same kind. Other movements, such as those of Vallabha, Chaitanya, and Kabir, are perhaps not so well known. These reforms have almost invariably been movements towards monotheism and the relaxation, if not the abolition, of caste restrictions. In more recent times, we have the remarkable reforms of Ram Mohan Roy, Dyanand Shastri and others. District officers in India, indeed, are familiar with many local movements of the same kind, going on under various names, at the present time.

For it will be easily understood how the connexion of India with England has resulted in a great awakening. We are not referring at this moment to the direct effect of Christianity, though, as will be seen, that is very marked; but to the general effect of contact with Europe and Western civilisation, of education, science, railways, trade, and the thousand material improvements introduced into the country during the last three-quarters of a century, and especially since the assumption of the government of India by the Crown. Hinduism is so identified with false beliefs about the universe and created things, that it cannot stand the ordeal even of our primary schools. "Medical doctrines," as Macaulay describes them, "that would disgrace an English farrier; astronomy which would move laughter in girls at an English boarding-school; history abounding with kings thirty feet high and reigns thirty thousand years long; and geography made up of seas of treacle and oceans of butter." The result is that every young Hindu who receives a modern liberal education, drifts away from his ancestral faith. Hinduism is literally honeycombed with infidelity. Its practices may be submitted to by educated men in their homes, to please their wives or their mothers; outside the home, they are fast losing hold upon the life. The regulations as to food and marriage are probably the only ones that are now at all generally observed, and even these are being gradually relaxed. Pertab Chander Mozumdar, one of the leading reformers of the day, thus pithily describes the

situation :—" We pull one way, our elder relatives pull another way, and our ladies pull a third way ; and amid these contrary forces, the Indian home continues to remain very much the same as it was before the Government established its colleges and schools. Our educated youth ventilates his reformed ideas in the debating club ; but as soon as he returns home, he pockets his advanced opinions and puts his neck under the yoke of custom, as patiently as did his grandfather before him. He belongs to the nineteenth century, while his home belongs to the first century ; and the long voyage between the two he is obliged to make every day, on his way to and back from the Government college."

Educated Hindus nowadays make no secret of their break with Brahmanism. And while many settle down into scepticism and atheism, others are eagerly searching after divine truth ; some in the old Vedantic philosophy ; some in a dreamy mysticism ; and some in a theistic system which is the direct product of Christian teaching, and has brought many of the educated men to the gate of the Kingdom of Jesus Christ.

It has occurred to us that, if we were briefly to describe the rise and development of one of the recent religious movements in India, an illustration of that kind, in the concrete, would give a better idea than any general remarks we could make, of the present tendencies of religious thought among the educated Hindus, and would help our readers to realise some of the problems with which Christian missionaries have to deal, and to estimate the true position of education among the missionary agencies at work in India. We have chosen for this purpose the Brahmo Somaj, or the New Dispensation as the more advanced section of it is called, because it is one of the most intelligent and best directed of these movements ; because it is the one whose course has been most deeply influenced by Christian teaching and Christian literature ; and because we enjoyed the personal friendship of its great leader, Keshab Chander Sen, and his successor, Pertab Chander Mozumdar, and know more about it than we do about the others.

The Brahmo Somaj, or "Theistic Church," as the name may be translated, was founded in Calcutta in the year 1830 by Ram Mohan Roy, a man of whom one hears very little now, but who was the foremost Indian Reformer of his day, and well known in this country at one time. As an organised society, therefore, the Brahmo Somaj is sixty-three years old. But the spiritual movement which led to its formation began many years earlier.

Ram Mohan Roy was a very remarkable man. He was born in 1774, of an orthodox Brahman family in the Murshedabad District of Bengal. As a boy he studied Persian and Arabic literature at the great seat of Mohammedan learning in Patna, with the result that, at the age of sixteen, his belief in idolatry was undermined. At this early age he wrote, but did not publish, a trenchant attack upon Hinduism. In the hope of winning him back to his ancestral faith, he was sent away from home to Benares, the stronghold of Brahmanism. After that he studied the Buddhist doctrines in Tibet. But his disbelief in polytheism was only confirmed. His father died

in 1803, and his mother, as a widow, determined to devote herself to the service of Jagarnath. In the meantime, Ram Mohan Roy had so far convinced her of the truth of his opinions that, before she set out on the pilgrimage to the temple at Puri, she said to him, "Ram Mohan, you are right; but I am a weak woman, and am grown too old to give up rites which are a comfort to me."

From the study of the Vedas and the Buddhist Tripitaka, Ram Mohan betook himself first to the Koran, and then to the Christian Bible, to master which he acquired a knowledge of Hebrew and began the study of Greek. Such was the force of his character and intellect, that he converted to Unitarian belief the Baptist missionary who was his tutor in Hebrew. The missionary's name was Adam, and he was known ever after in Calcutta by the nickname of The second fallen Adam!

Ram Mohan Roy was very partial to the society of the English. He was attracted by their intelligence and toleration; and he saw in the English Government the surest hope of the amelioration of his country. He frequently attended the Scotch Presbyterian service in St. Andrew's Church in Calcutta, and he was a strong supporter of Dr. Duff through all the difficulties attendant on the establishment of his first Mission school. It was he who secured a building for the school; it was he who sent to Dr. Duff the first Brahman pupils. He stood by Dr. Duff's side, on the memorable morning of July 13th, 1830, when the Mission school was first opened; he joined in the opening prayer; and he took considerable pains to refute the objections raised by some of the Brahman boys to the reading and teaching of the Bible, which they called the Christian Shasters. It was Ram Mohan Roy, too, who first drew attention to the fact that the burning of Hindu widows, on the funeral pyre of their husbands, has no sanction in the Vedic text; and it was the agitation raised by him that eventually led to the abolition of *Sati*. He came to England in 1831, as an agent from the titular king of Delhi, to represent certain grievances against the Government of India. His mission was a failure; but he created a great impression in all circles of London society by the penetration of his intellect and the force of his character. He did not live to return to India, but died at Bristol in 1833.

Ram Mohan Roy never became a Christian, though he came very near the gates of the Kingdom. He said that he revered Jesus Christ above all other prophets and teachers. In 1820 he had published anonymously a little book entitled, *The Precepts of Jesus, the Guide to Peace and Happiness*. He accepted the Christian miracles; he declared his belief in the judgment day, in the Divine mission of our Lord, and in His power to forgive sins; but he never accepted His Divinity.

Such was the founder of the Brahmo Somaj. At the age of fifty he devoted himself to a life of reflexion and religious meditation, and became the centre of the party of social and religious reform among the Hindus of Calcutta. For years before he went to England, as early indeed as 1814, he held meetings in his house for prayer and the worship of the One God, and for the exposition of the Vedas.

These meetings developed into the Theistic Church, which he formally established in 1830. In the trust-deeds constituting the Society, he provided that no image or likeness of anything in heaven or earth should be admitted within the building, and that no sacrifice should ever be offered there. The religious service which he instituted bore a close resemblance to that to which he had become accustomed in the Presbyterian Church. It consisted of reading the sacred books, an address, singing of hymns, and united prayer—the last a thing hitherto unknown among Hindus. It was the dream of his life to strip Hinduism of its polytheistic accretions, and to restore a national worship on the monotheism which underlies the simple nature-worship of the Vedas. “Having read,” he once said to Dr. Duff, “about the rise and progress of Christianity in Apostolic times and its corruptions in the succeeding ages, and then of the Christian Reformation which shook off these corruptions and restored it to its primitive purity, I began to think that something similar might have taken place in India, and similar results might follow here from a reformation of the popular idolatry.” That was the key-note of the whole movement. We have seen how very near he came to the Kingdom of God.

After the death of Ram Mohan Roy, the Church which he had founded became disorganised, and, up to 1839, barely kept itself alive. But at last, Ram Mohan's mantle descended on Debendra Nath Tagore, a young man of singular ability and high spiritual aspirations, who had received an English education at the Hindu College in Calcutta, and whose belief in the Brahmanical system had, in consequence, been completely destroyed. He, too, had established a religious association, called “The Society for the Investigation of Truth,” which eventually merged in the Brahmo Somaj. He took charge of Ram Mohan's Church and set himself to give it a thorough organisation, a membership, a ritual, and a declaration of faith founded on the Vedas. A covenant was established by him in 1843, by which the members bound themselves to abstain from all idolatrous worship, to cultivate a habit of daily prayer, to lead holy lives, and to seek forgiveness through the abandonment of sin. The aim of Debendra Nath, who had never come directly under Christian influences, was the same as that of Ram Mohan, viz., to purify the corrupted Hindu religion and to restore the simplicity of early Vedic times. His policy was essentially conservative, and it soon proved utterly inadequate to meet the progressive demands of the spirit of inquiry which Ram Mohan Roy had evoked. The authority of the Vedas themselves began to be called in question by the younger school of ardent inquirers, and their infallibility was discarded. This was in 1850. The progressive party thenceforth ceased to be Hindu or Vedantic, and took an entirely new departure. They professed to acknowledge the general truthfulness of the accepted Scriptures of all religions, Vedic, Hindu, Buddhist, Mohammedan, Christian or other; but they admitted the infallibility of none, and sought, as it were, to sublimate the truth out of all religions by the test of their own religious needs, aided by study, meditation, prayer, and acts of devotion.

The progressive section was led by Keshab Chander Sen. He was

not a Brahman, but belonged to the Vaidya caste and was brought up in the emotional school of the worshippers of Vishnu. A liberal education at the Presidency College in Calcutta had the usual effect of shattering his traditional faith. He found refuge in the Theistic Church, which he joined in 1859, and in which he eventually became installed as minister in 1862. He was a man of great culture, a strongly emotional nature, and vast enthusiasm. He had further been deeply impressed by Christian influences and the study of Christian books. He commenced as a fellow-worker with Debendra Nath Tagore, but his enthusiasm as a reformer in matters of social life, caste, marriage customs, and superstitious rites, soon carried him far beyond his more timid and conservative master. The result was that, in 1866, the society split in two, the more conservative and Hinduised section remaining with Debendra Nath, and the younger and progressive party, headed by Keshab Chander Sen, seceding and establishing a Church of their own;—"a Church," as Professor Monier Williams says,* "which gloried in having broken entirely with Brahmanism, and severed every link which connected it with the national religion." The results of the new development are summarised by Pertab Chander Mozumdar,† the present leader of the progressive Brahmos, as embodying the following principles:—"The natural and intuitional basis of religion; Fatherhood of God; Brotherhood of man; Eternal life; Harmony of all Scriptures; Harmony of all forms of spiritual culture; Honour to all inspired saints and prophets." In token of its eclectic character, we suppose, the New Dispensation, as it is called, carries as a device upon its banner, the symbols of Hinduism, Mohammedanism, and Christianity—the Trident of Vishnu, the Crescent of the Moslem, and the Cross of the Christian.

The secession of 1866 was followed by an outburst of devotional fervour, which received a profound impression from the Christian ideas of the great leader, Keshab Chander Sen. Emotional devotion had always been a characteristic of the Brahmo movement from the very first. But it now became greatly intensified. Devotional festivals were instituted, which sometimes lasted the whole day, and were occasionally accompanied by hysterical manifestations, such as have been witnessed at times of intense religious excitement in Europe. "The first of these festivals," writes ‡ Pertab Chander Mozumdar, "took place in November, 1867. Its effect was great. Very hard-hearted men became tender like children. Many bad characters were reclaimed and turned to saintly lives. Not a few atheists and sceptics were converted." In these festivals, the singing of hymns received a very prominent place, as it still holds in the ordinary service of the Theistic Church. The Brahmos have published many beautiful hymns for general use; and among them such Christian hymns as "Hark, my soul! It is the Lord," "Abide with me," and others, have a prominent place. Of course the distinctively Christian idea is always carefully eliminated. Thus, in the evening hymn, for "Hold Thou Thy cross before my closing eyes," we get, "When earth recedes before

* *Religious Thought in India*, p. 502.

† *Faith and Progress in the Brahmo Somaj*, p. 30.

‡ *Ibid.*, p. 221.

my closing eyes." And in borrowing our doxology, instead of, "Praise Him above, ye heavenly Host; Praise Father, Son, and Holy Ghost," they substitute, "Praise Him, ye heavenly Hosts above, Praise Him, my soul, for all is love." Their prayers also as well as their hymns bear the distinct impress of Christian influences.

The Brahmos also organised a system of Missions, the conception of which was probably drawn from the early history of Buddhism. The missionaries are men of simple habits and high spiritual tone, who travel over all parts of India, preaching, teaching, holding conferences and conversational meetings, and performing every duty that may be required of them by the Society. Some of them have travelled in Europe. They take no salary, but are supplied, when necessary, with the bare requisites of life.

In 1880 the Theistic Church originated a system of what it calls Pilgrimages. These do not consist, as one would naturally suppose, in visits to shrines and holy places; but in the mental contemplation of the lives and distinguishing qualities of prophets and sages and great men. "Not by moving from land to land," says Pertab Chander Mozumdar,* "in quest of a sacred stream or mount, does a man perform the real act of pilgrimage. Not by walking many miles, or by bathing, or by the offering of flowers and gold, does a man fulfil the object of real pilgrimage. He is a true pilgrim who travels in spirit and in search of the spirit-land; who seeks for the promised country within the heart." So far as we can ascertain, there have been eight such pilgrimages. The first was to Moses;† then followed one to Socrates; another to the Jogis and Munis of India; a fourth to Buddha; the fifth to Jesus Christ; the sixth to Mohammed; the seventh to Chaitanya; and the eighth to the great scientific geniuses of the world. The idea, we think, is borrowed from the Positivists. It is believed that, by the contemplation of great spiritual ideals in the lives and teaching of sages and prophets, the soul imbibes the distinctive principles therein manifested, and thus obtains the advantage of prophetic teaching, without the extravagance or superstition of the worship of the dead.

We may here observe that the Brahmo Somaj holds the position and mission of woman to be very high, and that, till men have learned thoroughly to purify their hearts in regard to women, the Theistic Church will not take deep root. Hence, in the most recent development of Brahmoism, the Deity is addressed, not as Father, but as Mother. "If," they say,‡ "in the midst of our hardened guilt and deep ungratefulness, we do need a forgiveness that is greater than our sin, a love that is greater than our rebellion, a tenderness that can melt the stone in our nature, a present help that suffices for us in disease, in disaster, in misery and wickedness and death, we are justified by our human relations in calling God our Mother in heaven." And again, "If all women could be viewed as incarnations of the Motherhood of God, feminine beauty, refinement, and affection would become holier objects than they now are." And again, "When the Eternal Spirit,

* *Faith and Progress in the Brahmo Somaj*, p. 380.

† *Ibid.*, p. 376.

‡ *Ibid.*, pp. 394—401.

infinite Beauty, timeless, formless, sexless Love, becomes the Mother of all mothers, reigns in Ideal Womanhood, all women partake of that divine nature, and man looks upon woman as gifted with a deeper and tenderer divinity than what he himself possesses." Apart from rhapsody of this kind, those who know anything of Oriental countries will be struck with this remarkable advance in the general position of woman. It is the distinct product of Christianity. For many years it never occurred, even to the most advanced Brahmos, that woman should share in the blessings of a common worship. The adoption of a principle so strange to a Hindu was due to Keshab Chander Sen. In 1865 he instituted the *Brahmika Somaj*, or Congregation of Brahmo women, in a small house occupied by one of the members. Here weekly worship was held for the women, and, after the secession in 1866, when a new chapel was built by the progressive section, a separate gallery was provided for the women, where they now sit in large numbers and take part in the common service.

There are parts, however, of their ritual, more especially the institution of sacraments, in which the Brahmos have borrowed from the practices and rites of Christian churches in a very remarkable way. They have, for instance, solemn initiatory services for the admission of new members, which bear a striking resemblance to our confirmation service. In 1881, also, they instituted a communion service, on the occasion, we think, of the pilgrimage to Jesus, which is such a close imitation of our most holy ordinance, that, with the certainty of startling, and the risk perhaps of shocking our readers, we venture to quote a description of it which appeared in the newspapers at the time. "The followers of Keshab Chander Sen," says the writer of the paragraph which appeared in the *London Times*, "have made another step in advance. On Sunday, March 6th (1881), the sacrament was administered in the spirit of the early Church, though in a form differing from that adopted in Europe. The Hindu apostles of Christ, as they call themselves, gathered after prayer in the dinner-hall, and sat upon the floor on the bare ground. Rice was brought in on a silver plate and water in a small goblet. The minister then read the words from Luke xxii., 'And He took the bread and gave thanks, &c.' A prayer was then offered, asking a blessing on the sacramental rice and water:—'Touch this rice and water, O Holy Spirit, and turn their gross material substance into sanctifying spiritual forces, that they may, upon entering our system, be assimilated to it, as the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rice and food Thou hast placed before us. Invigorate us with Christ-forces, and nourish us with saintly life.' After the rice and water had been blessed, they were served in small quantities to those present. Men ate and drank reverently; so did the women and children; and they blessed God, the God of prophets and saints."

Time would fail us, and it is quite unnecessary, to follow the external history of the Brahmo movement in detail. Keshab Chander Sen's commanding abilities and personality raised him to a position

in the church he had founded in which he did not come far short of receiving divine honours. This naturally created dissatisfaction among many of the members, and there arose considerable heartburning and dissension. And when the leader, who as a social reformer had been the apostle of the agitation against early marriages, was found tripping, and it became known that a marriage had been arranged between his daughter, not then fourteen years of age, and the Maharaja of Kuch Behar, who was under sixteen, the influence of Keshab Chander Sen received a rude shock. His death in 1884 was followed by further disagreements as to the position of his successor, and the sacredness of the pulpit which the great leader had occupied. On the whole, the unity of the movement has suffered. We have not been able to obtain statistics later than 1874, but in that year there were in all India one hundred and one congregations, associated with the movement under various names. Of these, sixty-six were classed as belonging to the progressive section, twelve to the conservative section, and the others as having sympathies either neutral or unknown. Probably the number has considerably increased since 1874, but the efforts made to weld the congregations into a united Church for all India have not been very successful.

Our purpose in this narrative has been to show how greatly the Brahmo movement has been indebted to Christianity for its principles, and how strongly its course has been shaped by Christian influences. The whole movement may not incorrectly be described as the outcome of Christian education. Our readers have seen how much of the spirit and teaching of the Bible Ram Mohan Roy imbibed. Keshab Chander Sen, was, if possible, even more thoroughly saturated with Christian thought. He came to England in 1870. On May 5th, 1866, in Calcutta, he had delivered a lecture entitled, "Jesus Christ—Europe and Asia," in which, in language overflowing with fervour, he set forth the moral grandeur of Christ, "His tenderness and humility, His lamb-like meekness and simplicity, His heart full of mercy and forgiving kindness, and His firm, resolute, unyielding adherence to truth."* In this lecture Keshab Chander approached so nearly to the acknowledgment of our Lord's divine nature, that his confession of Christianity at an early date was generally expected. "Verily," he exclaimed in the enthusiasm of his utterance, "Verily, Jesus was above ordinary humanity." But he appears to have become alarmed at his own boldness; for in a lecture on "Great Men" delivered on September 28th of the same year, he drew back, and placed Jesus Christ simply on the level of a great benefactor of his race. It was hoped that the acceptance of Christianity might follow his visit to England; but it never came, though Monier Williams informs us that two of his travelling companions were eventually baptized.†

Years afterwards, on April 9th, 1879, he delivered to a crowded audience in the Town Hall of Calcutta, another remarkable lecture entitled, "India asks, Who is Christ?" It showed, we think, that

* *The Oriental Christ*, p. 20.

† *Religious Thought in India*, p. 506.

the gulf between him and Christianity had greatly widened. It is true he speaks of the divinity of Jesus; but by this Keshab Chander means nothing but self-abnegation.* "Christ," according to his view, "destroyed self. And as self ebbed away, heaven came pouring into the soul. For nature abhors a vacuum; and hence, as soon as nature is emptied of self, divinity fills the void. The nature of the Lord filled him, and everything was divine in him." He had his life rooted in divinity, but the perfections of the Godhead never descended into Jesus or any other man.

Keshab Chander Sen's most mature views on the nature and mission of Jesus Christ are contained in the lecture entitled, "That marvellous Mystery, the Trinity," which he delivered in 1882, about two years before his death. Here he is simply lost in the mazes of modern evolution, superadded to Oriental mysticism and a little of the philosophy of Philo of Alexandria. The Father is Jehovah, the supreme Brahma of the Vedas, dwelling alone in His own eternal glory. The emanation of Deity, through humanity and the world, is the Son; divinity elevating humanity to God is the Holy Ghost.† "In the midst of this large assembly," he said, "I deny and repudiate the little Christ of popular theology, and stand up for a greater Christ, a fuller Christ, a more universal Christ. I plead for the eternal Logos of the Fathers, and I challenge the world's assent. This is the Christ who was in Greece and Rome, in Egypt and India. In the bards and the poets of the Rig-Veda was He. He dwelt in Confucius and in Sakya Muni. This is the true Christ whom I see everywhere, in all lands and in all times, in Europe and in Asia, in Africa, in America, in ancient and modern times." Out of this maze his followers have never been able to extricate themselves. His disciple and successor, Pertab Chander Mozumdar, speaks constantly of the "divine humanity" of Jesus, "His Sonship," "His typical sacrifice for all men." But it is only the echo of language from the Bible which Brahmos are accustomed to borrow. The divine humanity of Christ means‡ only that He is permeated with the divine spirit, and that His whole nature, as it were, "swims in the ocean of divinity, as this visible universe of ours swims in the might and majesty of God." His typical sacrifice means only the absolute consecration of His own will and life to the will of the Father. Some of Mozumdar's utterances are full of pathos. He is a great Bible student. "Christ," he says, "has been like the meat and drink of my soul. His influences have woven round me for the last twenty years or more; and, outside the fold of Christianity as I am, have formed a new fold in which I find many besides myself."

The Brahmos have missed the cardinal truth which gives to the Christian's hope all its life-giving power. They have missed the central truth of Christianity—the Godhead of Christ and His atonement for the sin of the world. Brahmoism preaches the Logos of Philo, but knows nothing of the Word made Flesh, the Logos of St. John.

* *The Oriental Christ*, p. 25.

† *Ibid.*, pp. 7, 13, 39, 41.

‡ *Ibid.*, Introd. pp. 33—39.

It accepts no mediator* between God and man, because it has no adequate idea of the sinfulness of sin and the consuming holiness of God; because it has never realised that awful sense of sin upon the soul which flees from the unveiled face of God; which made Adam and his wife hide themselves from the presence of the Lord God amongst the trees of the garden; and which drew from Simon Peter the agonized cry, "Depart from me, for I am a sinful man, O Lord." To the Brahmo, sin is a disease, to be cured by the direct contemplation of God in prayer and meditation and worship. The vision of God transforms the soul. The breath of His presence calls into bloom all its powers of love and trust, all its aspirations after purity and holiness. In this the Brahmos stand opposed to the universal conscience and consciousness of man, everywhere, and in all ages.

And what keeps them from accepting the simple truth as it is in Jesus? We will mention three reasons which appear to us to be probably the most powerful.

The first lies in the fundamental principle of the whole Brahmo movement—their eclectic doctrine of the harmony of all Scriptures and of all forms of spiritual culture; in other words, the want of a standard of truth. The comparative method of inquiry is a very useful one in religious as well as in philosophical questions. By its judicious application we can ascertain much that is true and more that is probable. Christianity has truths that are common to it and all other religions, even the most degraded polytheism. For example, he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him. To these common truths, the old principle, "Quod semper, quod ubique, quod ab omnibus," applies. But that is not what the Brahmos mean. The comparative method of inquiry, for example, establishes most firmly the doctrine of sacrifice, expiation, atonement. Yet the Brahmos, as has been seen, reject it. Their eclectic principle is neither more nor less than the old dogma that truth is not absolute but relative—relative it may be to the age, or to the nation, or even to the individual. That ancient fallacy need not be here discussed. It may be sufficient to observe that it is impotent as a weapon of offence, in the warfare with ignorance and error and sin. It has obviously no correcting and converting power.

The second reason, we are sorry to say, is the want of union among Christians. Speaking at Birmingham in 1870, Keshab Chander said: † "Since my arrival in England, I have found myself incessantly surrounded by various religious denominations, professing to be Christians. Methinks I have come to a vast market. Every sect is like a small shop, where a peculiar kind of Christianity is offered for sale.

* In his admirable paper, "Compromise as an Expedient in Religion," published in the *C.M. Intelligencer* for January, 1893, Mr. James Monro says that the Doctrine of a Mediator has been recently propounded in Brahmo circles as their latest doctrinal development. The importance of this cannot be overrated. It is to be hoped that Mr. Monro or others who have access to recent Brahmo publications will throw full light on this remarkable advance.

† *Religious Thought in India*, p. 506.

As I go from door to door, from shop to shop, each sect steps forward and offers for my acceptance its own interpretations of the Bible, and its own peculiar Christian beliefs. I cannot but feel perplexed and even amused, amidst countless and quarrelling sects." "India," says Mozumdar, "does not need their sects or their peculiarities; she needs Christ."

The third reason is, we think, a spirit of national prejudice, begotten of false political aspirations. The Brahmos are not content to accept Christ unreservedly, as He is revealed in the Bible, because the revelation comes to them under the auspices of a conquering race. Like the Jews of old, they demand a national Christ. The Christ whom Keshab Chander professed to see everywhere and in all lands and all ages, must after all be an Oriental Christ, or He will not be accepted. "It seems," says Keshab Chander,* "that the Christ that has come to us is an Englishman, with English manners and customs about Him, and with the temper and spirit of an Englishman in Him. Hence it is that the Hindu people shrink back and say, 'Who is this revolutionary reformer who is trying to sap the very foundations of native society, and to bring about an outlandish faith and civilisation, quite incompatible with Oriental instincts and ideas? Why must we submit to one who is of a different nationality? Why must we bow before a foreign prophet?' It is a fact which cannot be gainsaid, that hundreds upon hundreds, thousands upon thousands, even among the most intelligent in the land, stand back in moral recoil from this picture of a foreign Christianity trying to invade and subvert Hindu society; and this repugnance unquestionably hinders the progress of the true spirit of Christianity in this country. When they feel that Christ means nothing but denationalisation, the whole nation must certainly, as one man, stand up to repudiate and banish this acknowledged evil. But why should you Hindus go to England to learn Jesus Christ? Is not Christ's native land nearer to India than England? Are not Jesus and His Apostles and immediate followers more akin to Indian nationality than Englishmen?" And so on. Herein, it seems to us, Brahmoism writes its own condemnation. In claiming a national Christ, it necessarily renounces all claim to be a religion for the human race.

There can be no doubt that, in some respects, Brahmoism acts as a hindrance to Christianity. The glamour of its national aspirations has a strong fascination for ardent, young minds; and it blinds their eyes, so that they cannot see there must be but one Christ for all men; that in Him there can be neither Greek nor Jew, neither Indian nor Englishman; but that the same Lord over all is rich unto all that call upon Him, and that God has concluded all alike in unbelief that He may have mercy upon all. Many dreamy, speculative souls also are lulled to sleep in its easy, plastic mysticism. Above all, its flavour of Christianity affords a salve to the conscience; and it forms a seductive refuge to the irresolute, who shrink from the pain of spiritual conflict, and from the shame and offence of the cross. Nevertheless the move-

* *The Oriental Christ*, p. 23.

ment is doing a great work; and the late Bishop French told us that his best and most intelligent converts in India had come to Christianity through the Brahmo Somaj. It is the avowed enemy of materialism and agnosticism which, as the outcome of a purely secular education, are throwing their baleful shadow over the educated youth of India. It has introduced great social reforms. It has broken for ever with polytheism and idolatry. It is sowing broadcast over the country much seed of spiritual thought that is distinctively Christian. Its very eclecticism also, although it results in a limp and fluid creed—perhaps for that very reason—familiarises the Hindus with changes of life arising out of personal conviction. At present a Christian convert has no influence whatever in his heathen family or social circle. He becomes an isolated unit. Hindu society simply ejects him and goes on its way. Brahmo organisation is the opposite of all this. It teaches, it preaches, it has apostles, it has missionaries, it has printing-presses, it has newspapers and magazines, and all the requisite machinery for spreading its views by persuasion and conversion. It may be that our God, who is no respecter of persons, but accepts in every nation those who fear Him and work righteousness, will ere long, in His mercy, pour out on them, as on the centurion of old and on the ancient Gentile world, the gift of the Holy Ghost. This is what is needed. And we believe that, when that time comes, and it shall please the Lord to raise up to Himself from among the educated youth of India an apostle, with the genius and zeal and fervid eloquence of a Keshab Chander Sen or a Pertab Chander Mozumdar—one who shall himself have found peace through the atoning death of the Word made Flesh, and whose spirit shall have received the baptism of fire from the Holy Ghost—multitudes in India will turn to the Lord, both of men and women.

C. U. AITCHISON.

THE DECENNIAL MISSIONARY CONFERENCE AT BOMBAY.



THE Decennial Conference of 1892-3 for missionaries from all parts of India has come and gone, and the detailed report of its proceedings will in due time be published and reviewed. Meanwhile, at the request of our Editorial Secretary, whose visit to India we most thankfully welcome, the writer of these lines will try to describe in brief some of the prominent features of this important gathering, and to sum up the chief of its results.

The first of these Conferences was held at Lahore in 1862, the second at Allahabad in 1872, the third in Calcutta in 1882, and the fourth assembled at Bombay in 1892. Not having been at the two earliest I can give no personal impressions of them, but the reports would seem to indicate that the Calcutta Conference was the first which was largely attended by missionaries from all parts of India. Certain it is that the Bombay Conference was an advance on its predecessor in point of numbers and completeness. Membership in the

Decennial Conference has been thus far open to all *bonâ fide* missionaries, whether men or women, who chose to attend. The roll of members at Calcutta amounted to 475, but at Bombay it appears to have mounted to about 700, and scarcely the smallest Mission seems to have been unrepresented, certainly no denomination, with the exception, so far as I noted, of the Salvation Army. It was remarked by more than one of the secular newspapers that no other body of Europeans in India could muster so large a gathering at one time. The Conference formed one of the tangible proofs of the growth and power of missionary interest in India.

Perhaps this was the more evident in Bombay from the fact that the missionary visitors on this occasion were mainly massed together in large encampments. The chief camp, occupied by missionaries of miscellaneous societies, was close to the sea-front on Back Bay, near the place of meeting: besides this, our own Society had a camp in Girgám, by our mission-house, and a considerable number were collected at the Methodist headquarters in Byculla. The place of meeting was the handsome and spacious hall of the Wilson College of the Free Church Mission, facing the sea, which afforded also an excellent upper room for sectional meetings. The hall with its galleries holds, I believe, some 500, and it was mostly full, sometimes crowded. A feature distinctive of this Conference was the cordial hospitality extended to all the members by Lord and Lady Harris, who held a crowded reception one afternoon at Government House.

The growth in numbers not unnaturally brought some difficulties with it. It was practically impossible, in a building whose nine doors could not be closed, to ensure the attendance of members only, or their separation from others, and it became evident that, except as an arena for information and discussion, such a meeting was unmanageable. This was shown especially during the final business meeting, at which a variety of resolutions were brought forward. In the opinion of a minority of the Business Committee, the Conference was incompetent to discuss business resolutions, and their introduction resulted in a scene of some confusion which caused pain to many. As usual in such cases, various issues were mixed up together, such as the merits of Higher Education and the Opium Question, and personal feeling was aroused, partly by the fact that good men entered into controversies with which they were not thoroughly conversant. But the admirable temper and tact of Bishop Thoburn, of the Methodist Episcopal Mission, eventually brought the proceedings to a tranquil conclusion, and we may hope that the failure experienced in this one meeting of the Decennial Missionary Conference will be the stepping-stone to further success in the future. Whether this will be attained by following the plan which some advocate, of having in future a comparatively small meeting of delegates from societies, may be open to question. So far the usefulness of the Conference has resulted from the procedure indicated by the Rev. D. Mackichan, Principal of the Wilson College, in his opening address:—

“We are not here simply to accept each other's opinions, or to force our own

opinions upon one another, but we are here to listen to each other and hear what the Lord has done for us in the various departments of work in which we are engaged, to what are our hopes and fears, and learn in what way we can strengthen and support each other in the work in which we are engaged. This is the great object of the meeting of the Decennial Conference. We have not that executive authority or power to control and direct the management of the various Missions represented, but we can strengthen and encourage each other, and we may learn from each other in order that our brotherhood, our sense of the communion of saints, may bring refreshing blessings and comforts which shall be felt in many years to come."

This method of mutual conference for teaching and encouragement, in the sadly divided state of Christendom, seems to afford the most practical prospect of help for the future, and it is noteworthy that a paper like the *Indian Churchman*, while opposing the participation of Anglicans in the Decennial Missionary Conference, at the same time advocates the principle of comity in the territorial division of work with Nonconformists which involves the principle of conference and agreement with them, at least as to one method of procedure. It may, however, well be that the range of subjects treated in future Conferences should be greatly limited, so that a very few subjects may be thoroughly threshed out in a way that will lead to definite conclusions of lasting value. The impression made on the minds of many by the programme of the last Conference was that it contained a little too much of everything.

To turn to the details of the proceedings, the programme laid down by the Standing Committee was as follows:—

THURSDAY, DECEMBER 29TH.

10 a.m. to 1 p.m. (Large Hall.)
Work amongst the Depressed Classes and the Masses. (a) Nature of instruction given (i) before baptism, (ii) after baptism. (b) Moral and spiritual results produced. (c) The best methods of work for the future. Chairman, Rev. D. Mackichan, D.D., Bombay.

2 to 4.30 p.m. (Large Hall.)
Social and Legal Rights of Native Christians.—Marriage and Divorce. Chairman, Rev. T. H. Greig, Bombay.

2 to 4.30 p.m. (Small Hall.)
Work among Lepers. Chairman, Rev. J. Husband, L.R.C.P., Ajmere.

FRIDAY, DECEMBER 30TH.

10 a.m. to 1 p.m. (Large Hall.)
The Native Church in India—its Organisation and Self-Support. Chairman, Rev. W. Beatty, B.A., Surat.

2 to 4.30 p.m. (Large Hall.)
The Religious Training of the Young. (a) General. (b) Y.M.C.A. and Y.W.C.A. (c) Sunday-schools. Chairman, Rev. J. Brown, Calcutta.

2 to 4.30 p.m. (Small Hall.)

The Jesuit Advance in India. Chairman, Rev. J. Small, Poona.

5.30 p.m. *Public Temperance Meeting.* Chairman, Rev. J. C. R. Ewing, D.D., Lahore.

SATURDAY, DECEMBER 31ST.

10 a.m. to 1 p.m. (Large Hall.)
Work among the Educated Classes of India. (a) Their numbers, influence, and diffusion. (b) Their religious attitude. (c) Methods of dealing with them. Chairman, Rev. W. Miller, LL.D., C.I.E., Madras.

2 to 4.30 p.m. (Large Hall.)
Work among Women. Chairman, Rev. C. Harding, Sholapur.

2 to 4.30 p.m. (Small Hall.)
The Native Church.—The Training and Position of its Ministry. Chairman, Rev. Dhanjibhai Nowroji, Bombay.

5.30 p.m. (Large Hall.) *Public Missionary Meeting.* Chairman, Rev. A. Clifford, M.A., Bishop Elect of Lucknow.

MONDAY, JANUARY 2ND.

10 a.m. to 1 p.m. (Large Hall.) *Education as a Missionary Agency.* Chairman, Rev. W. Hooper, D.D., Jabalpur.

2 to 4.30 p.m. (Large Hall.) (1) *Industrial Work.* Chairman, J. Morris, Esq., Bombay. (2) *Plan of Uniform Missionary Statistics.*

2 to 4.30 p.m. (Small Hall.) *The Observance of the Lord's Day in India.* Chairman, Rev. R. Stothert, Bombay.

5.30 p.m. (Large Hall.) Men's Meeting. *Public Morals in India.* Chairman, Dr. Condon, Mussoorie.

5.30 p.m. (Small Hall.) *Meeting of the Christian Women Workers' Union.*

8.30 p.m. Lecture on *The Hindu Doctrine of Transmigration*, by the Rev. W. Hooper, D.D., Jabalpur. Chairman, Rev. R. Scott, Bombay.

TUESDAY, JANUARY 3RD.

10 a.m. to 1 p.m. (Large Hall.) *The Social Condition of the Lower Classes.* (a) How far are Missions called upon to ameliorate it? (b) The opportunities it affords for Mission work. (c) Mass

movements towards Christianity more or less arising from it. (d) The dangers incidental to such movements, and the right line of action with regard to them. Chairman, Rev. J. Smith, Delhi.

2 to 4.30 p.m. (Large Hall.) *Missionary Comity.* Chairman, Rev. G. W. Oliver, visitor.

2 to 4.30 p.m. Small Hall. *Work among Anglo-Indians and Eurasians.* Chairman, Rev. T. J. Scott, D.D., Bareilly.

WEDNESDAY, JANUARY 4TH.

10 a.m. to 1 p.m. (Large Hall.) *Christian Literature.* (a) Vernacular. (b) English. (c) The Scriptures. (d) Colportage. Chairman, Eugene Stock, Esq., visitor.

2 to 4.30 p.m. (Large Hall.) *Business Arrangements and Closing Exercises.* Chairman, Bishop J. M. Thoburn, D.D., Calcutta.

The papers were printed beforehand by the writers, and having been distributed among the members they were taken as read. This practically gave the lead of the meeting to the selected speakers, but it also enabled a large number of members to express as much as they could of their views or experience in five-minute speeches. This, no doubt, tended to objectivity and point in the speaking, and few speakers escaped the obligation laid upon them of concentration. Certainly, too, the interest of the audience was well sustained to the close of almost every meeting.

The subject which engrossed most of the time and attention of the Conference was the movement towards Christianity of the low caste and aboriginal population, the former now coming forward under the new name, acknowledged by authority, of the "Depressed Classes." This change of name indicates a satisfactory change in the regard paid to these classes. They are, of course, no lower in their origin than the conquerors who subdued and still oppress them; and, so far, they are rightly classed together with the still independent aboriginal tribes. The work among these people occupied two whole sessions, being viewed in the first from a religious point of view, in the second, more socially. There was general agreement as to the unique opportunity afforded by the undoubted movement among these people, numbering some 50,000,000 in all parts of India, from the Punjab to Travancore. The chief religious question was as to the amount of preparation needed for baptism. Our Methodist friends generally were inclined to minimise this and insist that no amount of head-knowledge would make a Christian. Others, generally speaking, laid stress on the need of preliminary teaching, both to test the reality of the desire for the Gospel, and to prevent the scandal, not of illiterate Christians, but of such as have no definite knowledge whatever of fundamentals. A plea, too, was put in for the extended use of the catechumenate to meet the difficulty of encouraging inquirers without

using undue haste. It certainly must be a danger of the gravest kind to the Church of Christ if there are in it communicants who do not know that Christ died, and members baptized by a minister who had never seen them before and has never seen them since. It was a noteworthy fact that Dr. Uhl, a representative of the Lutheran Mission in Ongole (South India), who had been working among these classes for some fifty years, repeatedly urged "Caution, caution, caution!" On the social question it was striking to find how considerable seemed to be the difference between the condition of the depressed classes in various parts of India. The most miserable seemed to be those in South India, specially in Native States. Here, accordingly, the strongest views were expressed as to the duty of helping to raise these people socially, but the dangers of overmuch assistance were pressed.

The debate on Education called up, perhaps, the largest number of would-be speakers. There is no doubt a feeling among some that Higher Education, owing to the pressure of Government rules for grants-in-aid, is not as efficient an evangelizing agency as it should be, and it is well for this, as for every other department of our work, to be subjected to searching criticism. Accordingly the Rev. Maurice Phillips, of the L.W.S., Salem, South India, was given full opportunity to expound his view that missionary education should be carried on exclusively for the benefit of Christians. But among the writers and speakers generally, remarkable unanimity was shown in supporting the prosecution of Higher Education, provided that it be carried on in an unmistakably evangelistic spirit, and accompanied by methods of personal dealing with the students.

Akin to this was the session on Work among the Educated Classes. The meeting was clearly conscious that there might be a danger of neglecting these, in view of the great openings among the illiterate, and equally clear was the determination that this must by no means be. Among the means for reaching the educated much was said of social touch and the increasing opportunities afforded for such intercourse by relaxation of caste rules and religious prejudices; but it was felt that the need of men adapted for this work was very great. One could not but feel thankfulness for the admirable specimens of educated Christians who took part in the proceedings of the Conference. One of them (Mr. S. Sathianadan, LL.B., of Madras) prepared an able paper on this subject, while another (the Rev. Dhanjibhai Norowji of Bombay) occupied the chair in the session on the Native Ministry.

The papers and speeches on the Native Church brought out many interesting facts and suggestions on the subject of self-support. Generally speaking, it would seem that the less degraded among the aboriginal tribes, such as the Santhals and Kols, make the most rapid advances in this direction when Christianised. But the realisation of self-support seemed very rare in any extended tract of country. The paper of Mr. K. C. Banarji, B.L., of Calcutta, and other utterances of Indians, made it evident that there is well-nigh universal dissatisfaction among them as to the religious divisions of Christians. Mr.

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Ireland Jones acutely pointed out that those who started a new denomination (the Christo Somaj in Calcutta) had failed to find the way to unity equally with the supporters of undenominationalism at home. It should be the privilege of the Church of England, while sympathising deeply with such aspirations, to show the lines of Apostolic order and freedom, on which these nebulous aspirations may, God willing, in some degree be realised.

Of the sectional meetings the two on the Legal Rights of Christians and on Missionary Comity were practically useful, the one as helping to direct the missionary body to move for necessary reforms in the marriage laws, and the other as indicating how preponderatingly strong was the feeling in favour of realising comity by a demarcation of spheres, and it is to be hoped that a representative committee for the purpose may be appointed, as advocated by Bishop Clifford, who took part in this and other sessions of the Conference. The session on the Native Ministry suffered from the conditions of the Conference. It is eminently a subject for topical treatment at the hands of experts, and perhaps scarcely suited for a General Conference. The debate on the Training of the Young was, in effect, one on Sunday-schools. It was clear that the use of Sunday-schools in India is extending, with profit to the work; but the details of a work already so well known scarcely sufficed for a session. Industrial work is a subject which is at once the most difficult and the most needful. It was admirably treated in an able paper by Mr. Frohnmeyer, of the Basel Mission, Mangalore, and many suggestions were given and successful efforts in detail reported; but the great problem of attaching our rural Christians to the soil was hardly solved. The next Decennial Missionary Conference will have to grapple with a problem of larger dimensions in this direction.

Of the session on Women's Work I can only speak from report. It appears to have brought out the often long-deferred encouragements of the work, and its prime difficulty in the disturbance of the marriage relation involved by baptism, the solution of which will need time, wisdom, and prayer.

A novel and most profitable feature of this Conference was Dr. Hooper's lecture on Transmigration. It is much to be hoped that at future gatherings more use may be made of the opportunity for obtaining instruction in great subjects such as this from acknowledged authorities. The press of meetings and the scattering of the members had the effect of somewhat crowding out the devotional element; but the spirit of the meetings generally was that of prayerfulness.

The Conference concluded by issuing an appeal for an increase of labourers. May it find a ready response! Whatever other impressions the Conference may have left, this all must have carried away—that God is opening, as never before, a way for the advancement of His Kingdom in this land.

H. U. WEITBRECHT.

THE WORLD'S FAMINE, AND THE BREAD FROM HEAVEN.

A Sermon preached before the University in Great St. Mary's, Cambridge, on the 4th Sunday in Lent, March 8th, 1891.

BY THE VEN. ARTHUR E. MOULE, B.D.,
Missionary Archdeacon in Mid China.

"The famine was sore in the land."—*Genesis xlii. 1.*

"Come, for all things are now ready,"—*St. Luke xiv. 17.*



THESE two brief clauses from the Old Testament and from the New, the one occurring in the allegory which ever speaks through the ancient history of the Jews, the other forming part of the imagery in our Lord's parabolic teaching, may guide us in the consideration of this proposition, that the great world of human kind and the smaller, but none the less complete, heaven and earth of a single human soul, must be famine-stricken without Christ, and satisfied alone with that supreme possession.

The first clause occurs with almost startling force as the opening words of one of to-day's lessons, and my use and application of the words may be justified, if they require justification, from the fact that during four out of the six Sundays in Lent the history of Israel in Egypt passes before us. The famine and the plenteous provision made by Joseph; the oppression and the miraculous deliverance under Moses; the blood on the door-posts seen as the solemn glare of the destroying angel's flight revealed house after house on the awful paschal night; the exodus; the passage of the sea; the resurrection of Israel's hosts from the very midst of the sea; and their song on the further shore when the morning of that ancient Easterday appeared. Is this a mere moving panorama of stirring events in the history of an ancient nation; historical beyond doubt, eminently historical; but events without personal interest for the reader, save the interest of detached contemplation and criticism? Yet surely during this practical season of Lent, a season for definite closing with moral evil, and for strengthening the thews of spiritual might which may throw our threefold ghostly foe, so much time would hardly be spent by the Church over mere events of history in long gone time. Are not these things an allegory; a picture in type of our soul's famine, and of our soul's bondage; till with the bounty of the greater Joseph, and by the deliverance of the mightier Moses: by His most precious blood, by His most glorious Resurrection, we are pardoned, and freed, and satisfied; and led at last safely to the eternal shore?

One further brief word of exposition I add before proceeding to the discussion of the principle which I have laid down. The first word of the second clause of my text is one of supreme importance. On the one side we see famine in the land; on the other side abundant provision, and the gentle but earnest invitation, come, if obeyed and accepted, will bring that famine to an end. Come—a definite action and movement of the soul; very simple, very natural; but one on the speedy and honest performance of which everything depends. I remember some fourteen years ago during the famine which ravaged Northern China watching the steamers at Shanghai as they were loading with grain and money for the distressed districts. The lower decks were covered with layers of copper cash, and the hold and the upper decks as well were covered with rice-sacks. The plentiful provision was landed at Tientsin, and we heard afterwards that large quantities of the grain lay rotting on the wharves simply because of the utter inadequacy of communication between the coast and the famine-stricken regions. Driblets of supplies

might go on mule-back, and the almoners of England's charity worked nobly and indefatigably; but with no railways, and a mere pretence to roads, the "all things that were ready" could not come to "the land where the famine was so sore." But now for your souls and salvation, and for the whole human race and the Gospel, every valley is exalted and every mountain and hill brought low; the crooked is made straight and the rough places plain; the way of access is open; and it is most easy this afternoon through God's grace and the Holy Spirit's leading to come; come from want to plenty, from dissatisfaction and unrest to the peace of God which passeth all understanding.

Now it is this definite travelling of the soul to the soul's great Friend and Saviour which makes the difference in the true inner life between sadness and gladness, between emptiness and supreme satisfaction.

All may be fair and prosperous in the outer world, and yet famine may be sore in the soul. That state of temporal comfort, competence, and freedom from care at which modern moderate socialism aims, and with which materialism would seem to be satisfied, may be fully realised. And Christianity, as yesterday's lesson and to-day's gospel teach us, cannot be otherwise than actively and heartily sympathetic towards all that really concerns the temporal wellbeing of man. A hundred years hence, as dreamers dream, or perchance much sooner than that, the ideal of human physical and material satisfaction may be fully attained; and yet the famine remain sore in this earthly land of ours; for "man does not live by bread alone." "And what shall it profit a man if he shall gain the whole world and lose his own soul?" Material comfort and ease are not salvation. But salvation brings with it most surely, either early or late, everlasting consolation, unbroken repose.

All may be fair in the outer world. If I may speak here one word of personal experience; I can hardly express the delight with which I watch once more after several years' absence the progress of spring in England,—

"Working old laws of love to fresh results."

And yet but for one hope and assurance, the delight would turn soon to sadness; and, amidst the promise of leaf and flower and fruit, the famine would desolate the spring land. Indeed but for this one hope it is not surprising that the gloom of Lent should fall across the brightness of spring. There is something besides the delight which mere beauty gives in watching the bloom on the branch, and the tender green of the leaf. There is the pathos of the memory of vanished years. There is the knowledge that every spring passes on to maturity, to decay, to death. And beyond this knowledge lies also the refusal of the immortal spirit of man to rest satisfied in anything but perfection, and the re-attainment of its divine original. There is a sense of longing for something fairer and loftier than full-orbed flower or deep-blue sky. There is that emptiness which Browning's words describe:—

"Roses embowering with naught they embower,
Framework which waits for a picture to frame."

Till this one supreme blessing comes to me; the grace to welcome Jesus Christ into my heart; Jesus Christ, the Designer and the Framer of tenderest spring flowers at my feet, and of the seven stars and Orion flashing over my head. That great action of the soul, not merely of self-inspection and self-revision, which lifts man above the animal creation; not merely that noblest act of self-surrender to God which is our duty and our glory; but the yet higher act of giving to that Saviour all my heart's love, and the knowledge that He is mine and I am His.

Then at once, as by divine alchemy, all is changed. The roses embowering hide with their fragrance and bloom my Lord—no Pantheism this—but yet

the Lord is everywhere. Then the glorious framework of sky and sea and flowery land is not an empty frame any more, but within I see the glory and the beauty of the Son of God. Then the flowers and songs of spring are mine—and spring has the promise of the eternal spring, and change and decay and death itself can scarcely sadden, for the power and secret of eternal rejuvenescence are in His hands who is mine. Then the past is all aglow with memories of His patience, care, and loving providence; and the future is clear with the certainty that He is "too wise to err, too good to do me harm." Then that returns to me which advancing years seemed once to forbid,—

"The hour
Of splendour in the grass, of glory in the flower."

The famine of my soul is gone, I am satisfied. "He satisfieth the empty soul, and filleth the hungry soul with goodness."—Ps. cvii. 9.

I may illustrate this truth by a danger which I once approached, but, thank God, never actually encountered. During our first voyage to China, when becalmed in the tropical seas, the ship ran short of water, and we had no suitable apparatus on board for condensing the salt water. The scene often described and imagined was within measurable distance of realisation then. Thirst, with water on all sides; water everywhere, and not a drop to drink. Terrible was the aspect of the blue sea, more terrible than when lashed into fury by the dread cyclone. Its very stillness and placid beauty were appalling. Then thunder-showers gathered and fell, and with a supply of water secured, and a freshening breeze, the many twinkling ocean smiled once more, and all the glory of the sea returned with full delight. Precisely the same is true of the soul of man, which sooner or later must assert its origin, and be athirst for God, yea even for the living God. "Like as a hart desireth the water brooks, so longeth my soul after Thee, O God."—Psalm xlii. 1. And now all around you, especially in this great centre of intellectual activity; by the streams of ancient literature, and at one of the fountain-heads of scientific teaching and research; here with great memories of the past and great hopes for the future; here with the exhilaration of manly exercise and the joy of physical strength; can there be famine in this Cambridge land, or unquenchable thirst for any diligent thoughtful soul? Yes, a sore famine; a torturing thirst if you depend on these resources alone for satisfaction and happiness. "The water is naught, my lord, and the land barren." But now change your attitude. Rest your soul's salvation and centre your heart's happiness on Christ the Lord alone; give Him your best love and your best time; set your affection on these higher things, and at once these delights of literature, these engrossing pursuits of science, this exuberance of bodily health and of physical recreation are all clothed in fairer, fresher colours. Earth is sweet, for heaven is mine. God's gifts of mind and energy are delightful, for He alone is all my salvation and all my desire.

Now I can imagine a controversialist following me thus far with more or less assent. But should I propose, as I now do propose, to proceed one step further, and to extend this principle for the individual soul to the whole world, and to assert that in every nation and every tribe the famine must be sore, if they lack the things made ready by Jesus Christ, not a few even of Christian controversialists would dissent at once from my proposition. They would admit that for Christians in Christendom the Christian religion is without doubt beneficial, and that with such a persuasion it is far better and wiser to be sincere and whole-hearted in the faith than to be lukewarm and indifferent. But for non-Christian nations they would say the case is otherwise. The forms of belief are many; the underlying principles the same. The form matters little: be it Islam, or the Brahman or Buddhist faiths; or

the moralities and philosophies of Confucius and of the Taoists; and it is presumptuous and perhaps dangerous to enforce our Western creed on the professors of other faiths, and thus needlessly to unsettle the foundations of their morals.

The subject is too wide for even a long course of sermons, and to-day I invite your attention for a few minutes to one branch only of the great world-wide problem; and yet if I can prove my point, this will be found one of the most typical branches of all. I assert then that the words of the text are true for China, with which country I am chiefly acquainted; though one's knowledge of such a country and of such a people must be at best but partial. The famine, the spiritual famine is sore in that great land. And I call this a typical case, because perhaps more than in most of the other non-Christian lands, the Chinese are rich in intellectual and religious apparatus and appliances. Their literature was ancient when Confucius lived and toiled and sought for truth twenty-five centuries ago. Their system of competitive examinations in which these ancient classics form still the chief field for test and quotation and illustration, is 1200 years old. Their writings are not confined within the narrow but not ignoble limits of history, of odes, of divination, of rites, and of philosophy. Their authors have touched down these thirty centuries on almost every branch of literature. And they boast of three religious systems—Confucianism, Buddhism, Taoism: systems which trace their origin to nearly the same era, the time of Pythagoras and Solon. Their moral code, though with some grave blots, is of a high order; and treats with minuteness and dignity on the duty between man and man. So that if it be true that such a nation is famine-stricken, the persuasion is forced upon us that in other non-Christian nations also the famine is at least as grievous.

Now it has been well said that the evidences of Christianity may be examined with advantage from a side different from that generally adopted. The genuineness and authenticity of the books of the sacred Bible—and surely on this point affirmative evidence does but accumulate in strength year by year; the argument from design—an evidence most certainly not antiquated and not to be forgotten; the proofs of our Lord's resurrection—a truth which like its great subject ever rises in glory from the imagined tomb of contradiction: all these lines of evidence may be for the moment laid by, and we may look specially at the necessities of man's spiritual nature, and observing that Christianity alone satisfies this hunger, the argument is strong that it must be divine and true. It will not do to press the consideration too closely, because it is not always what men, with their blunted perceptions and perverted instincts, wish for, but what they really need that God supplies; but the argument is within sober limits suggestive and impressive.

Well now what does the mind of an ordinary thoughtful Chinese long for? First of all, "the sacred passion of the second life" possesses his soul—the longing for some tidings from the other world—the straining eye eager to know what is after death. Secondly, the instinct of worship. The soul, in deep darkness, it may be in utter ignorance, yet hears the far-off voices of its home calling it to worship God—somehow, somewhere; and with this comes the desire of access, and yet the despair of direct approach to the Supreme. Thirdly, the consciousness of moral imperfection, of the offence against conscience which is regarded as the heavenly witness for the principle of right and wrong; all this with black care behind, and the dread of the sure approach of retribution pursuing the man so ill at ease through the swift ride of life. Can the religions and philosophies of China satisfy this three-fold hunger as Christianity can? The reply is, I think, not difficult to summarise; though the

investigation ranges from ancient germs of thought through later developments and additions. But briefly, Confucius admitted that he knew so little of this life, that he could not be expected to know about death and after death. Agnostic he was, humbly and pathetically and avowedly ignorant; not esteeming that ignorance a mark of special enlightenment, which is the delusion of some minds, but declining to reveal subjects which he felt to be beyond his reach. And so with the system of ancestor-worship before him for criticism or approval, scarcely consistent perhaps but not without practical shrewdness, he endorsed the observances, but refused to discuss the truth which must underlie the reality of such observances; namely, the separate existence of the soul after death, and its conscious apprehension of what goes on in the world it has left. "There is no urgency" in this question, he said, waiving the great subject, "one day you will know for yourself." No urgency! no hunger in the soul when looking forward to its own passage, or when watching those most dear pass into the unseen world! Most assuredly this great teacher and leader of men abdicates here his functions, for it is precisely at this point that for man, with the irrepressible instinct of immortality, there is urgency.

But if Confucianism fails, Buddhism, which may be almost called the religion of life, must have some power one would suppose to satisfy this hunger, this passion of the second life. With well-nigh audacious boldness Buddhism overleaps death, and imagines the soul as surely living on. Existence is not brought to an abrupt close by death, any more than the lotus plant, losing green leaf and fragrant flower when summer is over, dies, when it dies down. It is but a sleep from which it wakes with the breath of spring, and lives again in sun and breeze, and fills the air with fragrance, and fades and droops and sleeps once more; and so through a long vista of change and metempsychosis and metamorphosis, to sleep and wake, and wake and sleep; but not for ever. This change of births and deaths, of growth and decay, is Buddha's prophecy, if I may say so, not his promise. His promise in Nirvāna. Northern Buddhism, with which I am specially acquainted, the Buddhism of China, Thibet, and Japan, is apocryphal and not orthodox. Amidábha Buddha, the chief object of reverence of this form of Buddhism, and substituted in a sense for Maitreya, the promised Messiah of the faith; Amidábha, whose name is on the lips of Buddhist priest and devotee in China a thousand times each day, is positively unknown to the orthodox Buddhists of Ceylon, of Burmah, and of Siam. Yet this creed alone attempts to assuage the thirst for immortality, and to satisfy the hunger for another life, which torments the souls of the 400 millions in these three north-eastern lands. With stolen water and secret bread Amidábha promises his followers a western heaven where purest, sweetest, freshest water flows pellucid over golden sand, surrounded by pavements and pavilions of precious stones and jewels, with lotus flowers as large as a carriage-wheel floating on the surface, exhaling enchanting fragrance, with music of birds and harmonious voices of the winds; and all this realm securely fenced in by sevenfold rows of trees, and sevenfold nets of silk. And when the practical mind of the Chinese devotee doubts the reality of this all too sensuous picture of food for the immortal spirit (which seems to have been borrowed from Persian and Manichæan sources 800 years after Buddha's departure),* then northern Buddhism invents still further provision for hope and fancy; but when the offer is bread, the reality is a stone. The life to come, say these unorthodox Buddhists, shall be as this life, but much more abundant, with more money for the devout believer; more pleasure; higher honour; then evening once again and decay and death; or perchance

* Cf. Eitel's *Lectures on Buddhism*, p. 124.

you may rise to the person of genii or lohan ; or perchance you may sink lower to the body of beast or bird or reptile. And most surely with this restless change of transmigration, the sacred passion is unsatisfied, the hunger gnaws on, the thirst burns on.

" For men have hopes which race the restless blood,
That after many changes shall succeed
Life which is life indeed."

And when from these imaginative wanderings of modern Buddhism you ask at the fountain head what rays of light this Light of Asia casts on the darkness of futurity, and what life which shall be life indeed he offers to immortal man, you are met by these astonishing utterances from the great teacher's own lips: "The desire of life is an ignorant blunder." And shrinking back by what we may imagine as a last irrepressible protest of immortality in his soul, starting back from annihilation as the antithesis to life, he teaches that life which is life indeed is to enter the great deathless state of Nirvâna, which is tranquil, and free from birth, decay, sickness, grief. Ah! that were well; that might partly satisfy the hunger of the soul—but hearken! joy too has fled that abode of eternal slumber, it is free from the sensation of joy. "The flame is blown out," as the word Nirvâna means, the three-tongued fire of lust, ill-will, and delusion, has vanished. All evil passions have ceased—a glimpse of heaven once more!—but all good desires are gone as well. Above all, the desire for separate and individual conscious existence is extinct. And but one step further remains for complete blessedness. *Pari Nirvâna*, where the elements and needs of bodily existence have vanished for evermore; and therefore existence is over, for Buddha refused to recognise the existence of soul apart from body. And "we who have the first fruits of the Spirit groan within ourselves waiting for the adoption, to wit the redemption of the body" (Rom. viii. 23). Surely the sacred passion of the second life is insulted, outraged, scouted by such a creed as orthodox Buddhism—that life is death indeed. It is but faint praise which a recent writer has given to the Light of the world that He

"Brings high Nirvâna nearer hope
Easier and plainer."

Life and immortality; fulness of joy there where sorrow and sin cannot enter in; such a hope brought to light, brought out of the twilight of imagination into the sunshine of certainty by the Gospel, deserves some higher, nobler name than Nirvâna. And amidst the high soarings and the deep probings of this great system; amidst the fascination of Buddha's reforms and great renunciation; amidst the glamour of asceticism and placidity;—it is not hard, I think, to formulate this grave charge. And yet I would direct the charge more against the modern sophists who recommend these religions for the comfort and satisfaction of mankind than against those ancient seekers after truth, Confucius, Buddha, Laotsu, credited with many sayings which they never uttered, and unable to rise from the grave and explain their guesses at truth. The charge nevertheless remains, and it is this: the human race is dying from hunger; the famine is sore in the land. Man longs for tidings beyond the grave, and desires to find the way into that silent land. Buddhism replies by assuring the hungry that the gnawing pain will last, with many variations of intensity, and with many mocking semblances of satiety, till life for which he longs is merged and lost in that which, if it is not death, most surely is not life. Are not Carlyle's words about agnostic doctrines true of this Buddhistic faith which has caused so great a craze in the new world as well as the old, "The teaching appears to be fine flour, from which you might expect the most excellent bread, but when you come to feed upon it you find it is powdered glass"?

And Taoism, the religion of the Way, which might be expected to satisfy the yearning for immortality and for true life to come, promises in orthodox teaching absorption into nature as life which shall be life indeed; or in popular teaching, adapted as modern teachers hope to the wants of men and largely imitating the rival creed of Buddhism, Taoism makes the unseen world hideous by the fancied terrors of necromantic and geomantic science. The repose of the dead depends on the minute care of the living over tomb, and sacrifice, and aspect, and astral sign. The freedom of the living from sickness, accident, and disaster, depends on the temper of the dead; and fear alone holds a lurid torch to light the dark underworld. I feel sure, therefore, that as to this first symptom of hunger in the soul of man, the desire for some knowledge of what is after death, and the search for some safe pathway to a better land, the famine is untouched by Confucianism, Buddhism, and Taoism. And the words preceding my text are true of all these religions, "they bring down the Chinese nation with sorrow to the grave."

Then secondly and more briefly with reference to the upward turning Godwards of the mind of man: the hunger and thirst for worship of the Supreme. Observe that Confucius, though in no sense an Atheist, was also scarcely a Deist. He preferred to speak about Heaven, an impersonal term, though possibly with a persuasion that a person reigned there.

"O vast and distant Heaven, who may be called our Father," is the language of a Chinese ode, ancient in the time of Confucius, and handed down with reverence by him. But the use of the term Heaven for God by Confucius seems to have led his great commentator Choo-he, writing 1500 years later, to speak almost exclusively of the impersonal Heaven and not of the personal God.

And neither the impersonal Heaven, nor the higher and nobler term for God, Shangti, which Confucius used only once himself, but which fills the sacred books which he loved; nor yet the third term for God, Shên, could satisfy the hunger of the soul. Too high or too low. Shangti or Heaven, so lofty that the common people could not venture near, and the Emperor as the Son of Heaven must worship for his people. Shên, though sometimes soaring high, and clothed with noble attributes, yet identified so often with the smallest and most insignificant objects of worship. And Confucius the meanwhile, when pressed for clearer teaching, avowedly and designedly omitted spiritual beings from the subject of his teaching, as beyond his knowledge and outside his reach.

Buddhism, perhaps, least of all satisfies the hunger and thirst of the soul after God. Pursued by the irony of his fate, as Sir Monier Williams describes it, Buddha is worshipped in 10,000 shrines daily as God. But that is not Buddhism. Not atheistic, indeed, for he incorporated some of the Brahman deities into his system; not atheistic, though the gods with whom he was chiefly acquainted might have made him such;—Buddha was yet a practical atheist, and starved thus the famine-stricken world. Buddha leaves the gods far below and far behind in his ideal upward soaring for the human spirit. With a glimpse, and sometimes a glorious glimpse, of man's high original and high destiny, he yet degrades and defiles and deludes the soul of man by promising strength to rise on stepping stones not Godwards but selfwards; not "Nearer my God to Thee," where alone any hungry soul can be satisfied; but nearer to self-salvation; nearer to self-independence; athirst not for God, the living God, but for self, the decaying vanishing self; nearer the Buddhist soars to the elimination of self from the trammels of earth, and sensation, and matter, and of the touch and influence of God or men; and then as the topmost summit of bliss he offers not the deification of that exalted self, but its disappearance in eternal formless sleep. The true

Buddhist prayer as enunciated once by a Buddhist priest in Ceylon is "prayer for nothing to nobody." I know that this is not popular Buddhism. I know how the temples which crowd the plains and hills of the China with which I am acquainted are full of images to which they offer divine worship. I know also that in the popular story of Buddha's life, who yet died B.C. 273 at the latest, almost every event in our Lord's life except the Crucifixion is ascribed to Buddha. But I know further that that is an abject imitation, and in no sense an origination of Christianity, and that 700 years at least elapsed after Buddha's death before these events were written into his legendary life, learned probably by Tibetan monks from Nestorian teachers; and the additions, and the glosses, and the adulterations in the creed prove surely the insufficiency of orthodox Buddhism to appease the famine so sore in the land.

Taoism has its pantheon. It adopts the ancient word Shangti for all the gods of its many chambered heavens; but it cannot satisfy man's craving for the supreme, and the longing desire to venture near to God, to give the Chinese devotee a separate deity for war, for agriculture, for wealth, for the doorstep, and for the kitchen. It may be true indeed, that man, fearing to approach God abruptly, and hungering with a true instinct for some "daysman between man and God," invested these inferior deities with such an idea and with such an office; but worship stops with them now in perpetuity, and soars no higher, though the longing may soar far higher; and this does but intensify the hunger and aggravate the famine; till with Jesus Christ the one Mediator between God and man, the Mediator is one in nature, glory and majesty with the Supreme; worship cannot wander there; He suffered for us once, the Righteous for the unrighteous, "to bring us unto God."

Then once more, and in but a word, what can Confucianism, Buddhism, and Taoism do for the souls of men distressed with the sense of sin, and longing as with hunger and thirst for pardon and salvation? Can they bring on that miracle of the Gospel,

"The memory like a cloudless air,
The conscience as a sea at rest"?

Confucius assures us that he had never met with a perfect man, never with one who loved virtue so well as he loves sensual pleasure. And then he adds the despairing opinion that the man who sins against Heaven has no place wherein to pray; no posture, no position, no aspect by which he can draw near and crave the pardon of offended heaven. Is this then the Chinese master's meaning? And the Chinese, conscious of sin against High Heaven, turn away unfed from their greatest teacher.

Buddhism with no supreme God, and no conscious future for the soul, finds it hard to deal with the great mystery and solemn reality of sin. Can morality be divorced from religion? Can the moral instinct in man owe any other source but the moral Maker and Governor and Judge of all? Yes! says Buddha, with a high-toned morality; and a hell heated yet eightfold in intensity, as if to make up for the absence of God. But for pardon, and peace, and renewal, and the power to do good, Buddha makes no sign, and the famine remains sore in the land.

Sin to the Taoist, though a reality, is distorted and confused by the speculations as distinguished from the moral code of the ancient founder of the creed. Solemn and profound thinker as he was, Laotsu was too profound for the deliberate past, too slow for the restless, rushing present. Human nature, he taught, was originally good; and men wrought good without law. Let men do so once more. Virtue and vice were originally unknown terms; good was the mere result of existence. And the introduction of definitions and injunctions such as humanity, equity, filial piety, and integrity, marked the downward grade in human nature. Law is not evil; but the best and

most rational way for man is to retrace his steps, to penetrate once more behind law, and to do good as a matter of course; "to conduct affairs without feeling the trouble of them;" to cultivate a mental state where with emptiness and freedom from preoccupation the soul may be in a receptive frame. And the Chinese who have destroyed themselves by sin, and are burdened by sin, many of them with deep consciousness of guilt—the Chinese living in a busy, bustling struggle for existence, with no time to be untroubled, no time for philosophic thought and callous investigation, and with the day of account drawing ever nearer—turn away unfed from this ancient teacher.

It is a great delight to discover, almost like the flowers of home on a foreign soil, coincidences between the moral sayings of the Chinese canonical books, and the didactic utterances of the Bible, and to notice adumbrations even of some of the great truths of revelation there. But coincidence of diction, and even similarity of moral definition, do not in any sense imply equal claims, or parallel sanctions in non-Christian religious systems. Similarity of pattern, if I may use so homely a simile, between two plates, the one empty, the other full, does not fill the empty plate. And I have ever regarded the science of comparative religion, by which Christianity is admitted into the lists merely on equal terms as one of the possible purveyors to man's spiritual hunger and thirst, as an impossible science for a Christian. For unless there be a distinct and explicit reservation of the paramount and unique claims of Christianity, the study implies the possibility at any rate of discovering some other name under heaven given amongst men whereby we must be saved. It implies that Gethsemane and the Cross were not, perhaps, the necessity of Divine love and justice in mysterious and glorious union, but a mere experiment of contemporary philanthropy. It implies the possibility of an affirmative answer to the question put to me once by a Chinese scholar, Could not God have devised some other means for the world's salvation than the death of His Son? Yes, indeed, if Islam or Buddhism will do as well. It implies that there need be no famine where the living bread, the true bread of heaven, the Word of God written and incarnate are unknown. And therefore the study unless thus safeguarded, seems to me increasingly illegitimate and misleading for a Christian. The famine is sore in the land, and from Jesus Christ our Lord alone can all things ready for the soul's salvation be provided.

Then instantly the startling thought occurs to the mind, if this religion be the one remedy for the woes of the world, why is it not universal? If, for instance, this provision is designed for and is sufficient for the four hundred millions starving in those great Eastern lands, China and Japan, why has it not reached them long ago, why is it not distributed to them? The question has a double tone of doubt and reproach. Doubt whether a religion so partial in its operation and effects can be from God at all. Reproach that a Church so remiss in duty can hardly be Christian at all. The doubt I lay aside with a word. The reproach with sorrow and shame and practical penitence let us take home to ourselves.

The Gospel, remember, and surely the reminder is not unnecessary nor untimely—the Gospel is no one's right. The famine in the world is moral, not material. Sin is not an accident, or a misfortune, but a crime meriting penalty. "We for our evil deeds do worthily deserve to be punished." If that penalty falls, justice and not oppression is on the throne judging right. Justice without salvation, the solemn gloom of judgment without the inbreaking sunshine of pardon, would be justice still, unabashed, undimmed before the court of the universe. So that nations unevangelized are not wronged by God—whose gifts are of grace, not of debt. But above the thunder of these eternal truths sounds like heavenly music the truth as eternal and as strong

that God is not only kind but that He is love, and that He willeth not the death of a sinner. And so far oftener than we imagine perhaps a table of heavenly food has been spread in those Eastern lands. Probably in apostolic or in early post-apostolic times; certainly in the first half of the seventh century and thenceforward till the seventeenth century, by the Nestorians with the twenty-seven sacred books; again in the first year of the thirteenth century by the Franciscan Bishop John de Monte Corvino, translating the New Testament and the Psalms; again at the dawn of the seventeenth century under Ricci with more science than Scripture, but still with the clear doctrine of the one true God; and last, not least, by Morrison arriving alone in the early days of the present century as the pioneer of the Churches of the Reformation; much has been done in the past to stay the famine of the Word of God in China and to enlighten the people. But most culpably have the Churches of Christendom, though now all too late, awakened to this great duty (and our own great historic Church must bear her full share of the blame), most culpably have they left blank the intervals between the special missions, the famine all the while desolating the land.

Clouds and darkness shroud the mysteries of God's great will and choice and plan; though without doubt, righteousness and judgment are the habitation of His seat. But meanwhile, the outlines and proportions of human responsibility stand out clear and sharply marked. And how early this world of ours might have been evangelized, how soon this great famine might have been stayed, had Christians in the past realised this simple, this magnificent power of personal influence on others for good; that great power which, or its reverse, personal influence for evil, you all exercise in this University. Transfer that individual power of guiding others to Christ, to the corporate power of the Church, and would not God's Kingdom have come long ago had that power been exercised in its majestic strength? Would closed doors and high-walled barriers have been so much pleaded as an excuse, had the Church believed that behind those walls the famine was sore in the land? And now that the doors of the world are open wide, and access to the famine-stricken regions is secured, the duty may light on any Christian heart at any time, the call to go in person and invite the heathen and Mohammedan world to Christ with the words, "Come, for all things are now ready."

And most surely when the time for that eternal festival has arrived, of which our Lord's own lips have told us; the day when we from the Western Churches shall sit down and eat bread in the Kingdom of God with Abraham, Isaac, and Jacob; when we hear

"From care released

The shout of them that triumph, the song of them that feast;"

when in the early hours of that day which has no ending, we find time for eyes resting upon the Life indeed, to watch the guests; and near us we see those we best love, and for whom we have prayed, with us for ever through God's grace; and then looking further, behold, they have come from the furthest East as well; and we welcome to that blessed feast where they hunger no more, neither thirst any more, for the Lamb of God feeds them, some whom by personal service in the forefront of Christ's army, or by intercessory prayer at home we have in the Holy Spirit's hands helped heavenwards; when we welcome them perhaps in their own strange speech which we had learned with toil and pains; so for a while till we all know the true celestial tongue—Ah! brethren, will not the blessedness of heaven be the more blessed for that sight, and the satisfaction the more supreme?

LORD ROSEBERY'S INSTRUCTIONS TO SIR GERALD PORTAL.



THE interest of the country in the questions relating to Uganda has suffered no diminution through the lapse of time. This was strikingly exhibited at the opening of the new Parliament. The general sense of satisfaction at the action of the Government in sending a Commissioner to view the country and to report was qualified by a certain degree of uncertainty and consequent anxiety as to whether any powers had been conferred upon him to maintain the British protection after the departure of the agents of the Imperial British East Africa Company, which is to be effected on March 31st, and until the Government and Parliament will determine the policy of Great Britain in the light of the Commissioner's report. This interval must in any event be one of several months. Even if Sir Gerald Portal's journey up-country prove unprecedentedly rapid; if, moreover, he should be able to determine upon the terms of his report by March 31st, there must still intervene the period necessary for his report to reach this country, and the further period for the inevitable discussions in Parliament. And, whatever the final decision may be, it can only be communicated in Uganda by the tardy instrumentality of pedestrians, Native runners, whose average rate of progress does not exceed sixteen miles a day. It is therefore self-evident that unless adequate provision had been made for the maintenance of order in the instructions given by Lord Rosebery to Sir Gerald Portal, the worst evils which have been apprehended as the almost certain consequences of evacuation might be expected to occur during such an interval, and the wishes of all parties in this country, with a few individual exceptions, would be as effectually disappointed and thwarted as if no Commissioner had been sent up to visit Uganda.

The ground of such anxiety as existed on the above point was not, it must be acknowledged, by any means of a firm or substantial nature. The expressions, few though they were, and the actions alike of the Foreign Office relating to Uganda, had been calculated to inspire hope that the Government would take all due care that the great interests at stake should not be prejudiced pending the solution of the undoubted difficulties of the problem. But there was anxiety, nevertheless, chiefly, no doubt, because no explicit word had been uttered by any Minister of State giving assurance to the public mind on so simple and yet so vital a matter. Naturally, therefore, an early opportunity was sought after the opening of Parliament to ascertain how the case stood. The words of the Queen's Speech referring to Uganda were:—"In connexion with the approaching evacuation of Uganda by the British East Africa Company, I have deemed it expedient to authorise a Commissioner of experience and ability to examine on the spot, with adequate provisions for his safety, into the best means of dealing with the country, and to report to my Government upon the subject;" and the Leader of the Opposition in the House of Commons, Mr. A. J. Balfour, asked the Chancellor of the Exchequer the day on which the House met the following question: "What is to happen

in the interregnum between the time of evacuation and the time when any report can be received and the Government can act upon it?" The answer of Sir William Harcourt to this question, and that given a few days later, on February 3rd, by the Prime Minister to a similar question by Mr. Chamberlain, certainly did not convey the full measure of assurance which was hoped for and probably expected. But a further question on the latter date from Mr. Goschen elicited a somewhat more satisfactory reply. Mr. Goschen asked: "If Sir Gerald Portal perceives that there is danger to the communities and to the missionaries, would he be entitled to leave his force there while he returns home to make his report, and will he make temporary arrangements with the authority of the Government for the safety of these people?" The Chancellor of the Exchequer replied: "No doubt he will." On Monday, however, February 6th, the Government in both Houses of Parliament gave a full and definite reply to questions addressed to them with the same end in view as those just quoted. In the House of Lords, as reported in the *Times*,—

"**LORD BRASSEY** said he desired to ask the noble lord the Foreign Secretary a question of which he had given him private notice. It related to Uganda, a subject upon which there had been a good deal of discussion on several points. He was sure the House and the country would be glad to have a statement from the Minister most directly concerned. As an act of simple justice to the East Africa Company he wished to say that their object in all they had undertaken was primarily to suppress the slave-trade and to promote civilisation within the territory assigned to British influence in Africa. He asked the noble lord what steps her Majesty's Ministers proposed to take to secure the peace of the country within the sphere of the British East Africa Company.

"**THE EARL OF ROSEBERY**: I have no difficulty whatever in answering the very simple question put by my noble friend. Sir Gerald Portal has proceeded to Uganda to make a report, in his capacity as Commissioner for the district within the sphere of British influence in East Africa, on the best method of dealing with the country. He has, under the Commission, which will be found in the African Paper No. IV. of last year, ample authority to do all that may be required under the condition of things which the question of my noble friend has indicated. Perhaps it may make the matter clearer if I read a passage from the actual instructions to which I have referred. The paragraph begins by speaking of what will be the duty of Sir G. Portal within the territories which are under the administration of the Company; and it proceeds—

"'Outside those territories your position will be independent; in that portion of your district you should endeavour, as far as your opportunities go, to make British influence felt by the Natives, to maintain peace and order, to develop legitimate trade, to secure the safe circulation of traders and travellers, and, generally, without undue interference with tribal government and native habits and customs, to pave the way for conferring on the Natives the benefits of civilisation, which, on the suppression of the evils of the slave-trade, should accompany the revival of prosperity.'

"Furthermore I may add that under Paragraph 8 of the instructions for his present mission, which I trust will be in your lordships' hands this evening, he has a free hand to act as he thinks proper. It will be seen, therefore, that in his capacity as Commissioner he has ample authority, and he has also an ample staff to support that authority.

"**THE MARQUIS OF SALISBURY** asked what was the number of this staff.

"**THE EARL OF ROSEBERY**: There are about 230 Zanzibari troops, which are under his instructions; but he has full power to take over any forces belonging to the Company, and therefore he has a perfectly free hand in that matter. I may perhaps say that in sending this Commission we were well aware that we were sending a Commissioner into the heart of Africa without any specific means of

communication with him except of a precarious kind by messengers who may take three months to reach him. We therefore felt it our duty, and I am sure your lordships will agree that we were right, to give him as free a hand as possible, to do what he thought fit under his commission as British Commissioner, pending the composition and preparation of his report."

And the same answer, in effect, was given in the House of Commons by the Prime Minister to Mr. Chamberlain. Sir E. Grey, the Under-Secretary of State for Foreign Affairs, also made the following statement, which, when taken with the above, left nothing to be desired in respect of definiteness and clearness regarding the Government's position. Sir E. Grey said:—

"The policy of Her Majesty's Government was not, however, one of annexation, but of inquiry, so that the House might ultimately be enabled to make up its mind as to whether Uganda should be placed under a British protectorate or not. In that policy was included the fact that the interval must not be spent in such a way as to prejudge the report when it should come. If during the interval that must elapse before the report were made, outbreaks of civil war were to occur, if the British name were to lose all that it now possessed in the eyes of the Natives and were to be regarded by them with hatred and contempt, the question would have been prejudged; they could not, then, have taken over Uganda without sending a large expedition into the country. It was now in the power of the House to decide whether the present state of things was to be continued in Uganda or not, and the policy of the Government was that, when Sir Gerald Portal's report should be brought before the House, Parliament should be free to consider what their future policy should be, with the additional advantage of having reliable information before it. The Government had taken steps that the *status quo* should be maintained during the interval. It never occurred to him until he heard a question asked for the first time by the hon. member for Birmingham that Sir Gerald Portal could construe his instructions as implying that he was bound to hurry away to the coast as soon as he had completed his report, and he would guarantee, in the name of the Government, that Sir Gerald Portal would not view his instructions in that light. It would be for him to decide, when he had made his report, whether he would bring it home or would send it, while he himself remained in charge. If he decided upon the former course, Section 10 of Lord Rosebery's instructions was, surely, wide enough to cover that:—'It will be your duty to sign a commission appointing one of the (above) officials to act on your behalf in case of your being incapacitated. You will use your own discretion as to which it shall be.' Then, again, ample latitude was afforded to Sir Gerald Portal by Section 8 of the same instructions:—'A mission to Central Africa cannot, of course, be conducted according to ordinary precedent; the infrequency and difficulty of communication may require a latitude beyond what is usual, and in intrusting to you these important duties Her Majesty's Government reckon with full confidence on your meeting with firmness and caution every occasion that may arise.' Then, has Sir Gerald Portal force enough at his disposal? Clause 3 of Lord Rosebery's instructions is as follows:—'The Company have offered to make over to Her Majesty's Government their establishments and stores in Uganda. It will be for you to judge how far it may be necessary or expedient to avail yourself of this proposal.' He will, therefore, have at his disposal all the resources of the Company. He can use the whole or a part of them, as he sees fit. Besides that, the condition of the country is far different to that which Captain Lugard found it. When the latter went there, the country was on the eve of civil war; Kamarrega was ready to swoop down upon the country, and Captain Lugard had to keep him back and break his influence. He did this, and he left the country with the government and the chiefs now upon his side, and Kamarrega completely cowed. Sir Gerald Portal had all those advantages, in addition to the force which he was taking with him. The Government had been accused of a drifting policy. For a moment, he thought the hon. member for Peterborough and the Opposition were in accord, but it seemed that, whereas the hon. member was apprehensive that this country was drifting into Uganda,

the Conservatives appeared to think that they were drifting out of it. The Government intended to make the interval secure. The Government found the question of Uganda quite open when they came into office, and they were unfettered by any pledges as to the measures which were to be taken in regard to it. The Company were going to evacuate certainly and absolutely at the end of last year. The course adopted by the Government would prove the truth or falsehood of the statements that had been advanced, with reference to the possibilities of the country as a field for trade and fresh commercial enterprise. Moreover, if the Government had not sent up Sir Gerald Portal, could any one say with certainty that a massacre would not have occurred in one direction or another? The hon. member for Northampton said that this was no business of ours, and that this country would not be responsible. He did not wish to press the question of responsibility more than that, but if the Government allowed the Company to evacuate without taking precautions he doubted whether all that was said by the member for Northampton would be sufficient to exculpate them."

In the above quotations reference is made to the terms of Sir Gerald Portal's instructions. These were in the hands of members of both Houses of Parliament in the course of the same day, February 6th, and they are not too long to admit of our printing them in full, which their great importance renders it desirable to do. They are dated Foreign Office, December 10th, 1892, and are as follows:—

"**SIR**,—The Imperial British East Africa Company has decided to complete the evacuation of Uganda by the 31st March. With that evacuation Her Majesty's Government have determined not further to interfere.

"2. They have, however, resolved to dispatch you, in your capacity as Commissioner for the British sphere of influence in East Africa, to Uganda, there, after investigation on the spot, to frame a Report, as expeditiously as may be, on the best means of dealing with the country, whether through Zanzibar or otherwise.

"3. The Company have offered to make over to Her Majesty's Government their establishments and stores in Uganda. It will be for you to judge how far it may be necessary or expedient to avail yourself of this proposal.

"4. It will, of course, be your first duty to establish friendly relations with King Mwanga. It may be necessary for this purpose to give him presents, and even, for the moment, to subsidise him, but you will make no definite or permanent arrangement for subsidy without reference to me.

"5. You will impress upon the king that in following the advice which you may give him he will best be proving the sincerity of the assurances given by him and his chiefs in their letter to the Queen of the 17th June, and that your mission cannot fail to satisfy him of the interest which is taken by the British Government in the country.

"6. The other points on which you should dwell in your communications with the king and chiefs are the prevention of broils stirred up under the name of religion, the promotion of peace, the encouragement of commerce, the security of missionary enterprise, and the suppression of the slave-trade.

"7. One considerable difficulty is inherent in the situation. The Company has of late concluded a great number of treaties with Native chiefs, including one of perpetual friendship with Mwanga, which last, however, has not been ratified by the Secretary of State. There are many others (eighty-three in all) which have been so approved. Whether an approval of this kind can be held in any way, directly or indirectly, to bind Her Majesty's Government is a moot point. There is no doubt of the liability of the Company, and of the fact that the Company, having concluded these treaties, finds itself compelled to evacuate the country without making any endeavour to implement them. It is to be feared that this proceeding may have a prejudicial effect on the British good name in these regions, and I shall be anxious to have your Report on this point with as little delay as possible, as well as on the course to adopt with reference to these engagements.

"8. A mission to Central Africa cannot, of course, be conducted according to ordinary precedent; the infrequency and difficulty of communication may require

a latitude beyond what is usual, and in entrusting to you these important duties Her Majesty's Government reckon with full confidence on your meeting with firmness and caution every occasion that may arise.

"9. Her Majesty's Government desire that your expedition shall be fully officered and equipped. There will therefore be attached to you Mr. Ernest James Lennox Berkeley, Colonel Rhodes, Major Owen, Captain Portal, and Lieutenant Arthur. You will also take the interpreters and guides that you may deem necessary, and an adequate force of armed Natives.

"10. It will be your duty to sign a commission appointing one of the above officials to act on your behalf in case of your being incapacitated. You will use your own discretion as to which it shall be.

"11. During your absence on this mission it will be necessary to supply your place as Consul-General at Zanzibar. Her Majesty's Government will lose no time in sending there a suitable official to act in this capacity. Should, however, any interval elapse between your departure and his arrival, you will instruct Mr. C. S. Smith to represent the Agency.

"I am, &c.,
(Signed) "ROSEBERY."

An Amendment to the Address, moved by the senior member for Northampton, Mr. Labouchere, afforded the opportunity for some of the speeches of members and statements of Ministers to which reference has been made. The Amendment was as follows:—"And humbly ventures to express the hope that the Commissioner who has been sent by your Majesty to Uganda will effect the evacuation of that country by the British East Africa Company without any increase in your Majesty's Imperial responsibilities." The Amendment was not pressed to a division, but it was supported by a speech of considerable length, in the course of which Mr. Labouchere made allusion more than once to the Church Missionary Society. In some of these allusions he was labouring under a totally false impression, as we have shown in another place,* and the Prime Minister, misled by his mistake, was betrayed into an observation regarding "some statements of the Church Missionary Society which I have read with great regret," which was wholly without foundation, the statements referred to having never been made either by the Committee, or in any of the Society's publications, or by any of its officers. This error, however, had a compensating advantage, as it enabled Sir John Kennaway, who is ever prompt to defend the Society's good name by whomsoever attacked, to convey to the House of Commons an accurate account of the course which the Committee have adopted in regard to this national question. We need not apologize for a somewhat full quotation from the President's speech, although it contains little which will be news to our readers. They will follow with deep interest the narrative of familiar events, recollecting when and to whom it was addressed, and will be thankful that when Uganda's fate was under discussion a voice was raised to remind our legislators again of the marvellous providences and spiritual triumphs of the past fifteen years. Sir John Kennaway said:—

"He now came to the question with which he was more especially connected, and which had been raised in this Debate both by the mover of this Amendment and by the right hon. gentleman, in regard to the line taken by the Church Missionary Society, which he had the honour to represent. Exception was taken to the action of the Church Missionary Society in bringing the Uganda question as it did before the Foreign Minister and before the country in October last,

* See Editorial Notes (page 229).

and it was said that the Society sought to explain to the Liberal Party their duty; and the right hon. gentleman said the Society made unsuitable and unwise observations in regard to the external policy of this country. This question as to missionaries had been of late so much concerned with the foreign policy of this country that he would ask the indulgence of the House for a few moments in regard to it. It was not his place there, nor would it be suitable, to indicate the importance of missionary work. There had been a great change in the feeling of the country in regard to this matter. The missionaries were regarded as very dangerous individuals at one time, and were kept out of our Indian dominions for a time. But there had been a great change in recent years, and this century had been called the century of Missions. What was their condition when they went abroad in regard to the Government? It was clear that when they were pursuing their operations in India or the Colonies they had the same right to protection as all other British subjects. But when they went outside the Queen's dominions they did so clearly at their own hazard; they could not then expect troops to guard them or expeditions to extricate them; and whenever the Church Missionary Society had approached the Government before now, it had been on the ground that certain Treaty rights had been infringed, whereby the rights or liberty of missionaries or their converts had been interfered with, and, therefore, there was a clear right to call for the interposition of the Government. But in the present case there were circumstances which made the case a very special one, and which, therefore, had justified some departure from the usual practice. He would like to point out what the history of the question was. Fifteen years ago their missionaries entered Uganda, carrying their lives in their hands, neither looking for nor expecting any protection. They lived there for thirteen years tolerated under the government of the country, such as it was. They carried on their work; they made converts; many of them laid down their lives either by pestilence or sword; and many of their converts suffered cruel tortures and death rather than abandon the religion they had embraced. But two years ago the situation was entirely changed, first by the Anglo-German Agreement, and then by the advent of British protection. The country was divided into various factions—French, English, and Mohammedans—each fighting for their own hand, and the result was that the British Resident had to interfere, and the old system was swept away, as it was no longer possible for the missionaries to maintain the attitude they had held before. They naturally supported the British Resident, and by doing so incurred the hatred of the other parties in the State. Within a very short time it was announced that the British East Africa Company were no longer able to maintain their occupation of the country, and it was seen at once that the withdrawal of the controlling power would mean anarchy and bloodshed, and a recrudescence of slavery. It was represented that for a sum of 40,000*l.* the Company would maintain their occupation for another year, giving time possibly for some other arrangement to be made. Of that 40,000*l.* the sum of 16,000*l.* was contributed in a very short time by the friends of the Church Missionary Society, the remainder being subscribed privately by friends of the Company, thus ensuring another year's continued occupation. That brought them to the autumn of 1892. For two or three months, which constituted a critical period in the history of Uganda, they had been engaged in a contested election; and after that was over politicians were more or less exhausted, and the matter was allowed to slide on. The question of evacuation became more pressing, and in September last the Church Missionary Society, having exceptional knowledge of the state of things in Uganda, and a strong feeling of the responsibility incurred by the Government, ventured to approach Lord Rosebery, and warned him that anarchy would follow the withdrawal. A Memorial was drawn up, and presented in these terms:—

“The responsibility of withdrawing British power from Uganda at the present moment appears to us to be most serious, and we would further point out to your Lordship that the perils to Uganda itself will not by any means be the only evils resulting from such an act. We do not refer to political consequences. These considerations will naturally occur to your Lordship. But we would point out that such a withdrawal will almost certainly prove a disaster extending over the whole sphere of British influence in East Africa, and gravely affecting the efforts now being made for the evangelization and civilisation of the

various tribes within that influence; and that it would give a substantial encouragement to the slave-trade, which Great Britain from her old traditions, her past efforts, and especially as the Convener of the Brussels Conference, is bound to do everything in her power to arrest.'

"The Foreign Minister received the deputation most courteously. He did not take any exception to their action as reflecting on the Liberal Party, or as telling them what they ought to do, or as laying down the external policy of the country. In fact, his question was why the deputation had been so long in coming to him. The Committee felt it their duty to lay down their views on the position of the Society in regard to this matter, and he would just read to the House a Minute of the Society's General Committee on October 11th, 1892:—

"At the present grave crisis in the history of Uganda the Committee of the Church Missionary Society feel that a special responsibility devolves upon them to communicate to the British public their sense of the grave wrong which will be inflicted upon the people of Uganda if this determination to withdraw the protection in which they had been led to trust be carried into effect. How that protection should be secured is a political question, and one of the fundamental principles of the Society is that the Committee and missionaries must keep clear of politics. They therefore make no suggestion on this point; but are firmly convinced that where the claims of duty are paramount some method of meeting those claims can be devised. Nor do they attempt to indicate whether the moral responsibility rests on the Company, which under Royal Charter has assumed Imperial responsibilities, or on the Government, under whose Charter that Company acts. But they cannot forget that in the exercise of the powers thus granted the Imperial British East Africa Company has persuaded the people of Uganda to place themselves under British protection. They therefore insist that a grave responsibility lies on the nation itself; and they urge that a duty rests upon every citizen to secure, as much as in him lies, that by some means or other the national responsibilities shall be fulfilled.'

"Having laid their case before the Foreign Minister, they placed the fact that theirs was a strictly non-political Society on the records of this Minute, and abstained from anything like political agitation, which they felt was entirely outside their province, leaving the matter to be taken up by the people of this country. Soon after that the Anti-Slavery Society approached Lord Rosebery, and urged upon him the same considerations, but rather from their own point of view. In answer to their representations, Lord Rosebery made a statement which he was sure had re-echoed throughout the length and breadth of the country in regard to their (the Government's) past relations to the slave-trade, and their present determination to carry on their old policy. The Foreign Minister said:—

"This country will stand when all else has passed away, not by her fleets or armies or her commerce—other nations have these—but by the heroic self-denying exertions she has put forward to crush the iniquities of the slave-trade. My belief is that, having put our hands to the plough, we shall not be able, if we were willing, to look back.'

"The result of these deputations and the Cabinet Councils that followed were, first, the letter to the Company instructing them to remain on for three months, and then, towards the latter part of November, the instruction to Sir Gerald Portal to go on this Mission of Inquiry with an armed force to support him. The object of the Society had been attained; judgment had been arrested pending the decision of the Government of the country in regard to this matter, and they were content so to leave it."

The *Times* leader of the following day had the following reference to the subject:—"Sir John Kennaway was entirely within his rights in protesting against Mr. Gladstone's animadversions upon the Church Missionary Society. The whole conditions of missionary work have been altered by the appearance of the Chartered Company upon the scene, and the Church Missionary Society consequently does not meddle with politics, but confines itself strictly to its own business when it protests against the withdrawal of a protection which it never sought."

G. F. S.

NOTES ON UGANDA.

BY THE REV. R. H. WALKER.



UGANDA is about the size of Norfolk, Suffolk, and Essex taken together, but is not nearly so extensively cultivated as these counties, and does not contain, I think, more than 150,000 people, possibly only 100,000. It is a very green country, full of rounded hills of nearly equal height. The valleys between the hills are filled with papyrus and tall reeds, and the margins are fringed with trees and jungle. The plantain-gardens are on the lower slopes of the hills, the potatoes on the more recent clearings. The Katonga is the only river in Uganda that falls into the Lake; all the others run north into Bunyoro. The ground is, generally speaking, red clay. The rocks are of granite or, near the Lake shore, a sort of lava-like stuff, that seems to be made by the action of water on iron. Down by the Lake shores, and in the deeper valleys, there are large trees to be found, but in all the valleys the wild date-palms grow in great quantities. These date-palms are never eaten by the white ants, and, if used for telegraph-poles, would overcome one of the difficulties suggested in constructing a line of telegraph. The rainfall is heaviest in April and December, but, as a rule, there is some rain every month in Uganda. Potatoes (sweet potatoes, called "dumonde") are raised in three months, maize requires six months, and plantains eighteen months. Plantains go on bearing all the year round, and, therefore, it is only for the first eighteen months that there is a delay in getting the crops. In certain districts vast herds of cattle were formerly raised, so that Mutesa could have fifty head of cattle killed every day in the capital. These cattle districts were down by Budu, I understand, where no cultivation was carried on, the whole country being given up to the king's herds. Plague amongst the cattle often carries off great numbers; and now, owing to the disturbed state of the country, many of the cattle have been killed and eaten. They are the first spoil that is taken. The frequent raiding and wars have prevented the country from becoming rich; the people have had no inducement to work and introduce improvements.

Luganda is spoken throughout the country of Uganda, and it is also well understood on all the Sesse Islands. It is more understood in Busoga than in Bunyoro; but in all the neighbouring states—Busoga, Bunyoro, Busagala, Koki, Buziba—there are many people who understand Luganda. The common people of these countries would not understand it at all, but each chief would have men about him who know Luganda well. The people of Buganda have been great traders, and have mixed in this way with the surrounding peoples very much. It is not difficult to find a man in Buganda who knows the languages of the surrounding tribes.

"Mengo" is strictly only the name of the king's hill, but it is used by the missionaries generally as the name of the capital of Uganda, in which about 5000 people live. This capital is situated principally on three hills—Mengo, Rubaga, and Namirembe. Of these Namirembe is the highest, being about 400 feet above the marshy ground which is shown in the plan. On this hill stands the new church, built in 1892. On the lower slopes of this same hill is the old church, built in 1889, on a piece of ground given by the king (Mwanga) to the missionaries. The hill Rubaga is a long-shaped hill, rising highest at the south end. It was on this highest part that King Mutesa at first built his capital; and it was here that the Roman Catholics built their church and houses, which were destroyed in January, 1892. When the Christians, in 1889, defeated the Arabs and their king, Kalema, they found him living in his capital built on the northern end of this long hill. The

third hill, Mengo—the lowest of the three—is where Mwanga's enclosure is now situated. It contained at one time 100 round houses in fenced-off courts. One of these beehive-shaped houses was 95 feet in diameter, and about 60 feet high. Other of the king's houses were more of the European shape, like large barns. These houses were all built, as is the universal custom in Uganda, of a framework of bamboo-reeds supported on poles and then thatched to the ground. The fences round each court, and round the whole enclosure, are made of the bamboo-reeds neatly sewn together. Most of the fences are 10 feet high, and are built to ensure privacy rather than for defence. Near Kampala, the I.B.E.A. Co.'s fort, there is quite a large village of perhaps 1000 people who are of all tribes, Nubians, Zanzibaris, Wasukuma, and others dependent on the I.B.E.A. Co. for their support.

The dots on the plan represent the native huts or houses, and the names on the plan as a rule indicate the enclosures of the different chiefs. At mid-day the thatched roofs of these houses are very conspicuous amongst the plantain-groves, reflecting the sunlight; but at other times they are hardly noticeable. All the principal chiefs have houses at the capital. Their houses and their gardens are enclosed in high fences of reeds, so that often you may walk along a road with high reed fences on each side of you which prevent your seeing anything of the owners' gardens or houses. The views to be obtained are not very extensive, as most of the hills are much the same height and exceedingly flat on the top; but from the top of the hill Namirembe, a fine view of the Lake, twelve miles off, can be gained, and also of the country some seven miles round in other directions.

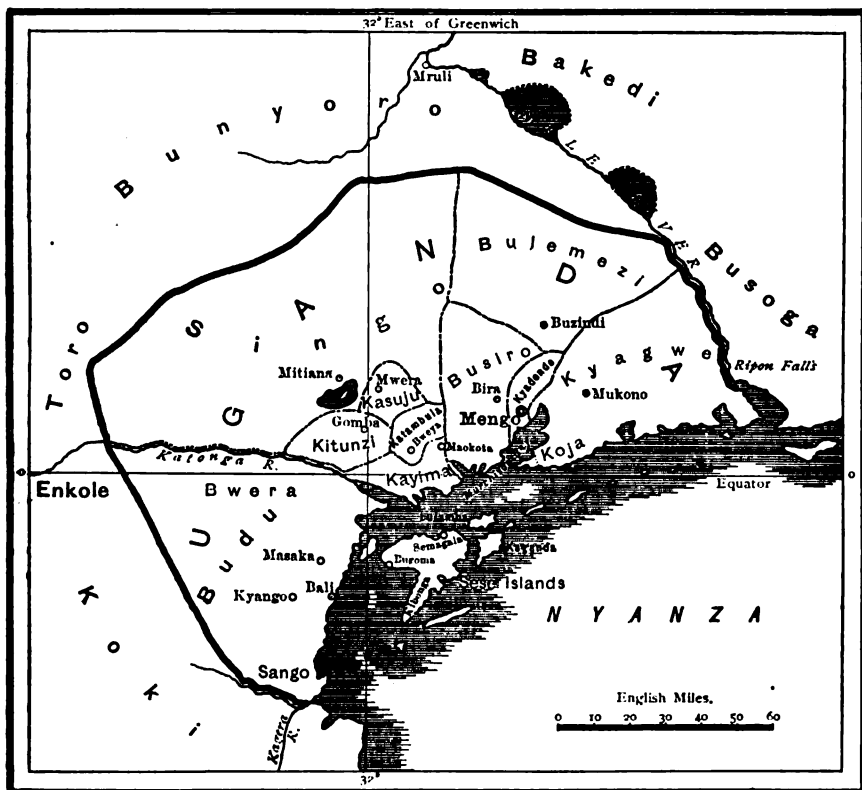
In the morning, especially on Monday mornings, when the king holds his assemblies, the roads leading to the king's enclosure are full of people walking about in their white clothes. The chiefs are distinguishable by the crowd of men who follow them and by the better quality of their clothes. Over the long white shirt many of the chiefs wear a cloth coat of European make. About mid-day very few people are about in the streets, but towards evening one often meets long lines of men coming in from the gardens in the country, bringing loads of sweet potatoes and plantains on their heads. There are two native markets held for six days in the week at the capital. These markets are the resort of numbers of people, and in them can be bought meat, tobacco, plantains, salt, and the usual produce of the land.

The country within a radius of about two miles of Mengo has been under cultivation, and therefore there is no jungle, nor are there more than a very few trees. The gardens are fenced in, and are most carefully cultivated; the neatness of them is extreme. The plantain-groves are generally on the lower slopes of the hills, but the sweet-potato gardens are either on the borders of the marshes or higher up on the hills. In these gardens, often amongst the plantains, the women raise peas, beans, pumpkins, maize, millet, semsem, and various other plants whose roots and leaves are used for food. There is nothing within three miles of Mengo that could be described as a swamp, such as where the papyrus grows, but in the hollows between the hills there is marshy ground, which is often boggy in the rainy season. The bamboo-reeds grow most luxuriantly, and any piece of ground which passes out of cultivation at once becomes smothered in this long reed-grass, which becomes the haunt of leopards and snakes. The bye-paths through the gardens are often fenced with growing bushes, such as euphorbia, strychnia, and other quick-growing shrubs. The general colour of the ground is red, and this causes the roads to stand out conspicuously. The roads are hoed to keep them free from grass, and are about 30 or 40 feet wide. Perhaps the most enduring things in Uganda are the hills made by the white ants;

these even stand in some of the principal roads at Mengo, and are closely watched about sunset after a shower of rain, for then the winged ants swarm out, and are eagerly devoured by the people and the birds.

Uganda is cut up into ten pieces, or counties, and over each of these there is a chief appointed by the king. Some few chieftainships are hereditary, but the usual plan is for the king to pick out a man whom he likes, and to give him the office. Latterly, owing to the decay of the king's power, the chiefs have nominated a man for the vacant place, and the king has been obliged to appoint him.

Some of the chiefs have no district under their rule, but have rights and



SKETCH MAP, SHOWING THE DIVISIONS OF UGANDA.

privileges, and numerous gardens in all parts of the land. The *Katikiro*, the principal chief in the land, is one of these; he takes half with the king of all plunder or tribute brought into the land. At this time the *Katikiro* is Apollo Kagwa. He is a brave man in war, but of a passionate and, at times, rather childish disposition, very warm-hearted and active in his support of the missionary cause. He is a man of very considerable intellectual ability, and when he was about thirty years of age he set to and learnt to write very well in a short time.

The *Kimbugwe* is the name of another chief who has no territory directly under him but has rights and lands all about the country. At this time the *Kimbugwe* is Simei Lwakalenzi; he was once a chief under Kamswaga, in the

kingdom of Koki, of which country he is a native. Through some dispute with Kamswaga, King of Koki, he was compelled to leave his country, and became known in Uganda as a very brave and successful elephant-hunter. He is baptized, and can read well, but has not been so carefully taught as many others.

From two miles east of Mengo, and reaching to the Nile, lies the county of *Kyagwe*. This is bounded on the south by the Victoria Nyanza, and on the north by Bulemezi. The Sekibobo is the chief of this county, and the present incumbent of this office is Nikodemo Sebwato, about fifty years of age, one of the oldest men among the chiefs. Years ago, in the early part of Mwanga's reign, he was a petty chief, and a man much respected by the old heathen Katikiro, Mukassa. He can read and write, and is much respected by all the Christians. He is one of the most active in any scheme for the extension of religion in the country. There is perhaps no man in the country who has taken more trouble to look after the personal comfort of the missionaries. At times he preaches in the church, though he is not one of those who received the Bishop's licence to do so.

The next county is *Kyadondo*, a small district, but the one in which Mengo, the capital, stands. The chief of this district is called the Kago. At this time this office is held by Paulo Bakunga, a very earnest Christian man, who holds his office simply from a desire to establish Christianity in the country. He is not so much a man of great ability as a man who has a sincere wish to live acceptably in the sight of his Master.

To the north of Mengo, and reaching to Bunyoro, is the province of *Bulemezi*; over this district is the Kangao. At this time this office is held by Zakaria Kizito. He is a man of very considerable ability, one of the most earnest and consistent of the Native Christians. At Kyango (in Budu), where he once lived, he built a house for the missionary, and was prepared to support him entirely himself. He is the man who for nine months lived with Captain Lugard, and went with him to Kavali. He is a man of very sound common-sense, as well as of godly piety.

The next county is *Busiro*; this comes down past Mengo to the Lake. Over this district is the Mugema; his name is Yoswa Kati. He is an extremely skilful tailor, and in former years was much respected by the king, Mwanga, on account of this skill. He is a very quiet man, who has very considerable influence with all the Christians. He is not a man who has made so much progress as some, but is very diligent in teaching his people under him the simple facts of the Gospel. Mika Sematimba, who is visiting England with me, is under the Mugema by virtue of his office as the Makamba. Mika comes within the first thirty men in Uganda and has a voice in all state councils. He is about twenty-eight years of age, and was born in Singo. When he was about eight years of age his uncle gave him away to the queen-mother (called Namasole), who was the mother of the well-known King Mutesa. Mika lived at the court of the queen-mother until he was about thirteen, when his mistress gave him as a present to the king. He received a position under Koluji, the storekeeper. When Mika was thirteen he began to read the Koran. After a time he saw how far superior the Europeans were to the Arabs, and so went to the Roman Catholic priests for instruction, and first heard from them by word of mouth the facts of the Gospel. While still a lad he was sent by Mutesa to carry a present of ivory to Said Bargash, the Sultan of Zanzibar. At Zanzibar he fell in with Henry Wright Duta, who told him that the "English" Europeans taught their people to read, so Mika determined when he went back to Uganda to go and see the "English" missionaries and learn to read. In this way, on his return to Uganda, he

became acquainted with Mackay at the Mission station, Natete. He was a constant visitor at Mackay's, and was baptized in about 1884. In about two years he became one of the twelve men chosen as "church-elders" to carry on the work of preaching the Word should the Europeans be compelled to leave the country. When Bishop Tucker came to Uganda, Mika Sematimba was one of the six men chosen to receive letters authorising them to do the work of evangelists.

The next three divisions of the land are *Busuju*, *Butambala*, and *Butunzi*; over which are the Kasuju, the Katambala, and the Kitunzi. At the present time these chieftainships are held by the Mohammedan party in Uganda.

South of these, and running along the Lake shore as far as the Katonga river, is the county of *Singo lya Kayima*; over this is the Kayima. At the present time the Kayima is Tomasi Mukasa, who alone of the chiefs (except the Kimbugwe) is a convert of more recent times. He is an exceedingly agreeable man.

The whole of the north-west of Uganda is called *Singo*; this is a very large county, and reaches up to Bunyoro, and westwards to Toro. Over this district is the Mukwenda. At this time the Mukwenda is Yona Waswa, who alone of all the big chiefs in Uganda has been to Zanzibar. This chief was one of the very earliest converts, but has not made much progress, and by his constant habit of living away at his capital in the country has enjoyed very few Christian privileges. He is the least known to me of any of the chiefs in Uganda.

To the south of the Katonga river, and reaching to the German boundary, is the province of *Budu*, the most closely cultivated of all the counties in Uganda. Over this is the Pokino. When I left Uganda in June, 1892, this was the district assigned to the Roman Catholic party, and the chief they chose as Pokino was — Seboa,* a very quiet, kind-hearted man, who was respected by the Protestants as an honest man who wished for the peace and prosperity of the whole land. I do not know if he is still in office, because, when I was at the German station, Bukoba, and met there one of the Roman Catholic priests, he told me that they were thinking of replacing this man by another of more "cleverness," as he called it.

These are the twelve leading chiefs in the land. Others of a lower rank often, by their individual force of character, gain great power and importance; and some of the chiefs who hold leading positions may sink into comparative insignificance, through want of ability to support their position.

Formerly, all the chieftainships and all the lands were in the hands of the king, and he gave them to whomsoever he liked, and turned men out of office or estates at his pleasure. There were three chieftainships, the Kasuju, the Katambala, and the Gabunga, that were hereditary in a sense—that is, that the king chose one out of the same family to succeed. The sub-chiefs were also all appointed by the king; often a big chief would nominate a man to serve under him, but the king appointed him, and only through the king could he be turned out. No man could cultivate or occupy a piece of land without the leave of the sub-chief directly over that land. "Squatters" were always driven off when their crops were ripe. Now, however, the king has no power apart from his chiefs. The chiefs of the present day are members of cliques, or factions; they have chosen each other, and the king has agreed to their choice. The ten chieftainships that carry with them districts of country, and all the sub-chiefs under each, are thus divided between the three factions. The Protestants have six of these landed chieftainships in their

* He is baptized, but I do not know his Christian name.

gift, the Mohammedans have three, and the Roman Catholics have one. The king could not drive out any one of these chiefs or their sub-chiefs; the party to which they belong alone could do so.

Mwanga is about thirty years of age, 5 ft. 10 in. high, and rather fat. When he was born, Mutesa, his father, was King of Uganda, and was living on the hill Rubaga, close to Mengo, the present capital. He was handed over to a woman's care to be educated—the mother of Mutesa (called Namasole) called together her chiefs, and chose a woman from amongst her relations to take charge of the young prince and to bring him up. As Mwanga was not the eldest son, he was sent to the woman already chosen in this way to take care of his brothers. Mwanga had some ten or more brothers. These would all be brought up by the same woman, called Nabikandi, till they could talk. Then they were given over by the king, their father, to a man chosen by him to take care of them. During this time they were always carried on men's shoulders when they went about. No one had any communication with them excepting through this chief; when the princes wanted to go out they had first to ask leave from this chief. They were never allowed to handle a spear, nor had they any power to take revenge. Presents were made to them of gardens and women, and people would enter their service, but, strictly speaking, they had no slaves.

Mwanga was always a favourite with his father, and when the latter was very ill, some time before he died, he chose Mwanga to succeed him. In Uganda the custom was for the king, on coming to his throne, to put to death all his brothers; this was done by starvation. Mutesa killed all his brothers this way. Mwanga did not; his chiefs advised him not to. Owing to the influence of the Arabs and the Christians, the people had begun to dislike these savage acts, and so Mwanga spared all his brothers. All the princes (sons of Mutesa), except Kiwewa (the eldest), Mwanga, and two others, were kept in prison all their lives. The eldest son can never succeed his father by Uganda law, and therefore he was allowed his liberty. Mwanga showed himself an obedient son, and was allowed a good deal of liberty. He is of a much less cruel nature than his father or grandfather. He takes no pleasure in witnessing scenes of cruelty or pain, as far as I know; but he gives way in private to animal passions. As far as I can gather from Mika, he has not sacrificed many people; he has despised the old heathen religion from his childhood. Mika can only tell me of two men given as sacrifices, but tells me of a hasty order given which caused twenty people to be put to death. On the whole, I should suppose that he may yet turn out a better king than any of his ancestors have been. Mika assures me that Mwanga's bad acts have been due more to the bad advice he has received than to the badness of the king's nature.

As the country is divided between three parties the old customs are very much altered, and, very naturally, the members of these parties go to the heads of the party to decide disputes, rather than to the king and Katikiro, as was formerly the rule. For instance, a man is engaged in a lawsuit down in Budu.* I presume he would not come to Mengo to settle it, but would go to the heads of the Roman Catholic party in Budu. So the Mohammedans would go to their chief man for justice, instead of to the king, who at present is identifying himself with the Protestant party. Formerly the king, in council, decided all national questions, and heard appeals from the judgment of the rulers of the provinces. At these councils only the chiefs could speak, of whom there were some forty about who would be listened to. Only chiefs

* The Roman Catholic section of the country.

were supposed to enter these councils, and the men who had causes to plead ; but, as a fact, in spite of many a stroke with a heavy cane by the doorkeeper, others did get in, and, by force of strength in catching hold of the pillars of the house, could not be ejected. There never was any written code of laws, but there was a very considerable respect for the old customs of the land. The laws were enforced by the king's messengers. The common people would be beaten, or taken as slaves, if they refused to obey. Others would be fined, or deposed from office. The chiefs had absolute power in their own provinces over their *own* people ; the king's people under them would have the right of appeal to the king. The chiefs all held courts at their own houses or capitals, and tried cases every day, and thus administered the law. They collected the tribute for the king for their district, and if absent at the capital a representative would do their work in the country.

Markets were held at many places near the capital, and at several different places away in the country. At the Ripon Falls a market was held for the sale of fish, which was bought with earthenware pots made by the Bavuma. Also, they sold sheep, goats, cattle, bark clothes, and suchlike, to the Busoga. So at Baja, in Budu, there was a regular fish-market held. On the borderland of Bunyoro there were many markets held, where salt, bark clothes, spades, ivory, goats, slaves, and cowrie-shells were exchanged. In Uganda cowrie-shells are the accepted currency, but barter is carried on as well. The cowrie-shells have been brought from Zanzibar, and had a much higher value years ago in relation to European goods than they have now. No one could bring cowrie-shells now to Uganda and get a profit on them.

Every chief works for the king, and every sub-chief works for his lord. Work given might be regarded as part of the rent paid. The king had power to take anything he wanted in the whole country. The chiefs never had this power over their districts, because many of the people under them were appointed by the king. In the king's name they could do anything, but in their own they could only do as they liked over their own people. The Pokino (Chief of Budu) had some 100 gardens of his own under him, and with these he could do exactly as he liked, but with the whole country he could only do as the king would authorise him. Under the Pokino there were some fifteen sub-chiefs, appointed by the king ; these all would be able to appeal to the king's judgment if not satisfied with the Pokino's. These sub-chiefs would pay taxes to the Pokino, consisting of labour and the produce of the land.

The religion of the people is very much affected by the example of the chief. All the men under a chief—those who are on his gardens or are appointed by him—nominally profess the same faith. As the chiefs are chosen by the parties to which they belong on account of their religion, they are necessarily men who really believe in their "faith," and are active in teaching others. The Protestant chiefs have received office on the understanding that they will be active in teaching the people under them to read the Word of God. If a man failed in this it might prevent his promotion, other considerations being equal.

Of the character of the bulk of the Roman Catholic Christians I can say nothing ; I have not mixed with them, and I do not see anything of them. The chiefs have always been civil and obliging to me, and on several occasions when, in travelling, I have called at their houses, I have received great kindness and hospitality from them.

The bulk of the Protestant Christians are men and women who long for intellectual advancement. They begin with a desire to learn to read and to raise themselves from the low level on which they find themselves. Learning is

much admired in Buganda, and a man who cannot read is looked down upon. As they gradually learn to read, and read the Word of God, a new life is opened to them, and some have been made partakers of the spiritual life in Christ. The old religion, with its cruelties, is cast on one side; the general tendency is to be much kinder and more gentle than formerly. This shows itself in the desire to have the blessings of the Christian family life, and a relaxation of the cruel punishments that used to be inflicted. A public opinion is being created that is founded on righteousness, and is causing right to triumph over might. Bribery and corruption are now looked down upon, as well as adultery, stealing, murder, selling of slaves, drunkenness, &c. A chief who was found guilty of these sins might even lose his chieftainship, owing to public opinion being strongly against him.

The Church Council was originally organised by Mackay. In the first instance, I believe, Mackay thought that Europeans might be compelled to leave Buganda, and that the Natives would have to carry on their work of evangelizing and organising by themselves. Twelve men were chosen by ballot from the number of baptized Christians. Every baptized man and woman had a bead and a bullet, these to exclude or to admit, as they thought right, the names proposed.

Of these original twelve the following are their names. Some are still alive; those with the cross have fallen asleep:—1. Nikodemo Sebwato. 2. Shem.* 3. Sembera Mackay.* 4. Mika Sematimba. 5. Zakaria Kizito. 6. Henry Wright Duta. 7. Samwili Mukasa. 8. Nua Walukaga.* 9. Paulo Bakunga. 10. Tomasi Semfuma. 11. Kisa.* 12. Munyaga bya njo.* Since then others have been elected in the same way to make up the original number of twelve. As it was found necessary to have more, owing to the absence of many of these at their country houses, they called a meeting of the elders and chose twelve more to help them in their work; and now, quite recently, six women have been chosen to look after the things which more naturally can be discussed and arranged by women. The names of the women are:—1. Rudia. 2. Kawa. (The above two are Mwanga's cousins, and Bambeja princesses.) 3. Ada Dumonde. 4. Loi. 5. Sara, wife of Duta. 6. Sara Bweinda.

The meetings of the Church elders are opened with prayer by each of them in turn. Then matters are discussed, a record of them is kept, and the meeting closes again with prayer. The meetings are held at the houses of the members in turn. All matters concerning the work are brought up at these meetings. The women hold their meetings separately. Their work was to help in teaching the girls and women, and to look into the private life of the women who came for baptism. They also informed the Church elders if women came to the Lord's Supper without the approval of the body of Christians.

The new church, on Namirembe, is built of bamboo-reeds, sewn together. The roof is thatched with grass. The walls and inside of the roof are formed of the white bamboo-reeds. Thick ribs of reeds covered with a fibre from the leaves of the wild date-palm bind the roof together. These lie at right angles to the building, and are supported on rows of poles; these rows of poles are about 6 ft. apart, and each pole in the rows 6 ft. from the next. Inside the church there are some 300 poles supporting the roof. Some of these poles have been brought twenty miles, and would require fifteen to twenty men to bring them. The building is about 70 ft. by 140 ft., and perhaps 30 or 40 ft. high. It will hold about 3000 people. On the day of opening, I understand, 3270 were present at the service.

THE CHURCH'S DUTY TO EVANGELIZE THE WORLD.

An Address delivered at a Meeting of Metropolitan Clergymen held on Jan. 23rd, at Sion College, to inaugurate the February Simultaneous Meetings held in London from Jan. 30th to Feb. 10th, 1893.

BY THE LORD BISHOP OF LONDON.

[The Rev. F. E. Wigram having referred briefly to the movement known as the February Simultaneous Meetings, and explained how the C.M.S., a voluntary Society, had been led to take so prominent a place in endeavouring to bring the great Missionary duty before the whole body of the clergy and laity of the Church of England in the Metropolis, his Lordship the Bishop of London said:—]



ROTHERS in the Lord, I do not think that there was any need that the Church Missionary Society should in any form whatever apologise for the step that they are taking. It is, of course, true that the Church Missionary Society is a voluntary Society, and it is not the only Society that undertakes work of this kind. But nevertheless, the Church Missionary Society is a Society that has earned the gratitude of the Church of Christ in this country by long and persistent service, and by a devotion which certainly cannot be surpassed though it may be equalled. The Church Missionary Society has in past time awoken our Church to the great duty which is incumbent upon her, and has done so in the only effectual mode, i.e. by actually doing the work which had to be done. And there is every reason why the Church Missionary Society should step forward and ask the ministers of the Church, at any rate, to stir up the zeal of their people for the Missionary cause. There will always be differences of opinion about the best methods to ensure the spread of the knowledge of the Gospel of Christ, for it has pleased God to make men vary in many particulars, and especially to vary in the opinions which they form about the way in which work has to be done. But although men may vary as to the *mode* of working, there can be no variance about the *duty* of working: that will be acknowledged by all alike, simply because it is laid down for us by an authority which no one can possibly question, the authority of our Lord Himself. And therefore when the Church Missionary Society goes forward as it has done, I feel, as a Bishop of the Church myself, that I am in my place in encouraging the Society by every means in my power.

The difficulty of dealing with this question, my brothers, is not that there is any lack of arguments, or of the most forcible arguments, but the difficulty is to press upon people's attention how important the task is, how essential to the vitality of the Church is the doing of the work. It is easy to show this from the words of our Lord and His Apostles. The difficulty always is to stimulate people to act upon truths which they know full well, and to which it seems, therefore, superfluous to call their attention.

We know (is there any one who does not know?) that the Lord has commanded the Church to go forth and teach all nations. Let us consider what it is that makes men somewhat dull to see the meaning of this command. Now, one thing certainly which hinders Christians as a body from feeling their responsibility in this matter is that they are too apt to say: "This command was given to the Apostles; this command is given to the ministers of the Gospel; this command is given to those whom the Lord selects out of the great body of His people in order that they may go forth to such work as this; but I have no such special obligations pressed upon me, I—although I am a believer and do trust in the Lord, and do hope to be saved by the Cross and by nothing else—I am certainly not called to go forth to preach the

Gospel; I have enough to do with what the Lord's providence has marked out for me; I have enough to do at home, enough to do to square all my conduct with the commands of the Master; it is not to me that such words as these are addressed."

And so it is that so very many never think of applying this command to themselves individually. They never think either that they have anything to do with it if they are already engaged in the various occupations of life, or that possibly the call may be made to them individually and personally to go forth into the mission-field. They have not yet heeded the command, and it is your duty every now and then to take opportunities to stir up men's minds upon the whole matter. We must stir up men's minds to see that the duty of preaching the Gospel is a duty incumbent upon the whole Church of Christ; that it is not the minister only that is called upon to preach the Gospel, but it is the whole body of Christian believers. Some personally are required to go forth to preach the Gospel with their own lips; but those who are not subject to that command must not think that all they have to do is to support the ministers who are seeking to carry it out. Everybody, in his own measure, not only by his money, but by his prayers, by his frequent advocacy, by the general tenor of his life, is bound to show that he is not only a member of Christ's Church, but that he recognises why Christ's Church has been created, and recognises also his own share in the aim for which that Church exists.

Why is it that the Church exists? Is there any reason why it should exist which must rank higher than the preaching of the Gospel of Christ? Is there anything else that you can put above this? Granted that those who are already Christians are bound by an imperative command to do all they can to help all others who are already Christians to live better Christian lives each day that they live; granted that one purpose for which the Church exists is the perpetual inter-communion of spirit with spirit, the wonderful power by which God makes every man who is living a true Christian life a blessing to all around him, the power by which the true believer, without himself knowing it, makes it easier for others to believe, and easier for others to live according to their belief; granted that the Church of Christ exists for those who are already members of the Church, and that every one of us has his share to take in that community: nevertheless, that is not, emphatically not, the purpose for which the Church was created. It is not for itself, and for itself alone, that it has been set the task before it by the Master Himself. It is because the Church was intended as, and has ever been, the instrument by which He makes known His holy will and marvellous love to all the people on the face of the world.

To me it has always been a very solemn thought to see how, when we look back over the history of the Church, if there is one thing taught in that history more than another, it is that the Lord intends the Church to preach the Gospel and to bring the whole of mankind to Christ. He has provided the Church for this work, and it is plain that He will not provide any other means by which it can be done. And we have perpetually to remember that if we do not preach the Gospel to mankind the Gospel will not be preached. How fearful it is to think that the Church of Christ has gone on for so many centuries and yet so large a proportion of mankind still know nothing of its message! How fearful a thing it is to think that though the Lord died upon the Cross—the only Sacrifice which has any reality, and the very centre of all human history—yet still there are far more who know nothing of that death, and far more who do not apply that death and the lessons of it to their own souls, and far more who have not yet come to the feet of Christ to save them-

selves from the burden of sin, than there are who can be reckoned as true believers. How fearful it is to think that though the Lord has given us this work to do, it is not yet anything like accomplished!

And look again at all the indications which God has given that the call is still imperative upon our consciences. Look at all the indications that He has marked out of the task before us, and by which He means us to understand that we are to do that work. Just consider how, in the centuries that are past, little by little the circumstances of the whole world have changed.

You see at the beginning the small band of apostles and evangelists that had known the Lord Himself—those five hundred brethren whom He saw after He had risen from the dead—five hundred men, with the twelve Apostles at their head, going forth to preach the Gospel, going forth with no superior powers, either physical or intellectual, to face all the majesty of the Roman Empire. Think that against them were arrayed all the powers of the world, not only the physical forces of the rulers of nations, but all the cultivation of mind, all art and all science, all civilisation of whatever kind, all law and all administration of law, and everything which marks the advancing human race as being under the guidance of God's Providence. And all this was to be dealt with by this small body of men. But they went forth to conquer, and they conquered.

And soon afterward the time came when it pleased God as it were to renew the task. The Roman Empire fell. All the various hordes, from the north of Europe and the north of Asia and other distant regions, poured in upon all this civilisation and swept it away. And the Church had to confront them. But by that time the Church had already on the side of its own work the higher civilisation, the knowledge, the culture, all that had been stored up, whatever it was, of art or of science. The men who had then to be converted were the rude barbarians who possessed the physical force indeed, but the intellectual force was arrayed upon the Gospel side.

And now, once more, we are called upon to go forth into the world, and once again the circumstances are changed. It is the Christian nations that not only have all the civilisation, but have likewise all the physical force; and Europe, which calls itself Christian—and if any part of the world is to be called Christian unquestionably Europe is at the head of all Christian people—not only possesses everything that marks intellectual superiority, but is stronger than all the rest of the world put together, and could, if it pleased, conquer the rest of the world by physical force. The Christian nations are now the strongest in every sense. And what follows? The Lord is sending them forth once more to their work. Once more there is this great task to be done, and the Lord in His Providence has seen fit gradually to shape the character and the position of the whole world in such a way that we can now see plainly that He has given us larger means than ever before to accomplish His holy will.

At this moment the commerce of this country is penetrating into every land, shielded as it goes by the might of England, and sent forth in God's Providence as it were to prepare the way. And just as we contemplate with a sort of admiration the way in which the world was governed at the time when our Heavenly Father sent His Son to die for men, and when the Roman had spread his influence and power over all the world that was then known, and there was nothing of the disturbance and agitation of the two or three centuries previous to stop the progress of the Gospel's spread; so, too, now the same thing has come again in a different way, and the powers of the world are making it all the easier for the missionaries of Christ to go everywhere and to take with them the news of Christ's message. Is not this in itself a call?

And yet there is one thing more which it is impossible for us to lose sight of. For what is the meaning of that knowledge of the surface of the globe which it has pleased God to give us? When the Apostles went forth they went, as it were, into unknown regions. The extent of area occupied by mankind they knew not. They knew nothing of the distance of the most distant places. They knew nothing of the limits within which the human race was confined. They went forth with this vague, indeterminate task, to go and teach all nations, and yet no revelation was made to them as to what were the nations that they were to teach. But now it has pleased God to mark out our task definitely and clearly. We know exactly how large the world is. We are rapidly learning every separate tribe that lives in it, learning every separate language that is spoken in it. We are learning what are the religions that men profess, and what are their philosophies if they have any philosophies at all, and what their laws are, and their customs. We are learning all about our fellow-men as we have never learned before. And so the Lord is, as it were, marking out upon the map for us to read, the exact limits of the work He would have us do. We are no longer under an indefinite command to go and teach all nations. We know what all the nations are. This is the thing we have to do, and this is the limit of the task set before us. Here we see exactly what is the meaning of the Lord's call. Is not this a plain indication that He is, as it were, winding up the affairs of the world in preparation for the time when He shall come again, and so calling upon us to get ready to present before Him all those whom we are sent to teach?

The consideration of all this history seems to me to leave no doubt upon the mind of any thoughtful man that the Lord is speaking to us in these latter days with a very clear voice, that He is reminding us of the original command, that He is bidding us to be up and doing for Him.

What have we to say to our people upon the matter? The first thing we have to say is this: That no Christian can possibly stand by himself; that no Christian can ever dream that he is obeying the commands of Christ if he is indifferent whether other men are Christians or not; that no Christian who thinks only of his own life, who thinks only of fitting himself to be a servant of the Lord, who is practising in his own person, as far as he knows, what the Lord commanded, and is endeavouring to live in accordance with the highest standard of life which the New Testament sets before him—no Christian for all that is really complete in the service of the Redeemer who passes by the imperative duty of seeing to it that in going to the Redeemer Himself he endeavours to take others with him. We must press upon our people that isolation is impossible for the Christian. We must press upon them that the man who has known the Lord Jesus Christ, and who has felt the power of the Cross in his own heart, is bound by that wonderful blessing that the Lord has given to him never to rest as long as there remains any one else who has to be brought to the Cross of Christ.

And as it is so with regard to all those with whom we are brought into personal contact, so must we tell them that it is so for all those who are now dwelling on this world of ours—that all of them are men and women for whom Christ died, whom the Lord loves, whom He loves although they are sinners, and in one sense we may almost say because they are sinners, and for whom the compassion of the Lord can never be exhausted. Let all this be the claim upon the Christian heart, and the man who is deaf to such a claim as that is forgetting what he owes himself to the Cross. How can a man believe the Lord died for him, and died also for the heathen and the Moham-medan in India or in China, and yet that it makes no difference to him at all

whether the heathen and the Mohammedan receives that message which has been given to him? How can I really love the Lord if I have no love for those for whom the Lord shed His precious blood? How can I say that I care for the Lord and His service when I am indifferent to the very thing which brought Him to this earth? He came to die for men. If I do not care for the work of His death, can it be said that I have any real touch of the true nature of that work?

We have to press this upon our people. We have to urge them to let their souls be full of the missionary spirit. The Lord Himself will tell them then how they can do the work that has to be done. Their own consciences will stir them up to prayer and to exertions of various kinds to give their time and their substance freely for Him who gave His life freely for them. Their own hearts' affections will be drawn if only we can make them feel after and love the Lord. This is the work on which the Lord has set His heart. If you love the Lord, can you be indifferent to the work which He began and which He is calling on you to take up? If you love the Lord because He gave His very life for the world, can you be careless whether or not He gave it in vain? can you be indifferent as to whether that life was wasted simply because the love which shed His precious blood is unknown to those for whom He shed it? We have to press upon our people to cultivate within themselves the missionary spirit. Their own hearts and consciences will then tell them what it is they have to do. And some there are who, I have no doubt, if stirred up by the thought that the Lord is calling upon His Church for greater missionary effort, will find the call answered by an echo from themselves, and will be ready to say in answer to the question which the Lord is putting, "Whom shall I send?" "Here am I, send me." There will be men whose hearts will drive them by the strong compulsion of the Holy Spirit Himself to offer themselves for such work as this, if only we do our part in pressing upon all whom we can reach that this is the Lord's own work, that this is the work which the Lord loves.

THE METROPOLITAN F.S.M. OF 1893.



HO can exaggerate the possible results of moving London with respect to the claims of Christ on behalf of the Heathen and Mohammedan World? London—the most populous, wealthy, and influential city of the civilised world: the very heart of Christendom, every throb of which causes itself to be felt in well-nigh every region of the earth; London—with its teeming population of upwards of five million souls, occupying an area of no less than 688 square miles, with a rateable value of 36,830,000*l.*; if only its inhabitants, or even the true-hearted communicants of our own Church, grasped the spirit of the F.S.M., what mighty results would follow to the glory of our God! Such was the task which the Society endeavoured to effect in the recent effort, extending as it did from Monday, January 30th, to Friday, February 10th. Many of our friends perhaps hardly realise the urgent need which existed for such action. Suffice it to say that out of the 1081 parishes in the Metropolitan District, 330 churches, as far as we can learn, support neither of the two chief Church of England Foreign Missionary Societies, and that the various London Associations contributed in 1891-92 the utterly inadequate sum of 8622*l.* to the S.P.G., and of 30,402*l.* to the C.M.S. In other words, these Associations, after making due allowance for the smaller Societies, give to Foreign mis-

sionary work less than is contributed by our churches and chapels on a single Sunday in the year to the Metropolitan Hospital Fund.

It was undoubtedly a daring undertaking to endeavour to move London, remembering to what an extent the mass of its population is absorbed in the pursuit of mere wealth, power, and pleasure ; but inasmuch as the glory of God in the salvation of souls was the one object in view, in the spirit of prayerful dependence upon the Holy Ghost, the attempt was made.

As we look back upon the fortnight's campaign, while humbly claiming the Divine forgiveness for all that has been merely human, we cannot but invite our readers to join with us in uttering a very fervent and heartfelt *Laus Deo* for what the F.S.M. has directly effected, and for its indirect but most blessed results on the spiritual life of various parishes. We must acknowledge with much thankfulness :—

(a) The careful organisation, the holy enthusiasm, the unsparing devotion which has been evinced, and that through many weeks, and even months, by not a few of the friends of the foreign missionary enterprise throughout the Metropolis. Without this an effort so gigantic must inevitably have been greatly limited in its usefulness.

(b) The spirit of unity. While principle has been in no way compromised, clergy who, as a rule, are not identified with the Church Missionary Society have found no difficulty, and, it must be added, occasioned no difficulty, in occupying the common platform of the F.S.M. Thus we have rejoiced to find all the incumbents in a deanery uniting in signing a circular letter commending the scheme to their parishioners. In one district no less than forty-one parishes united in the effort.

(c) The variety of sections of the community which have been reached. Well-nigh every class has at least been touched by the effort, as will appear in the course of this article. Indeed, we have good reason to believe that additional interest in this missionary subject has been aroused by the F.S.M. far beyond our recognised organisation.

(d) The cordial sympathy and co-operation of the Bishops. The active and, in many cases, repeated advocacy of the Bishops of London, Rochester, St. Albans, Ripon, Worcester, Bedford, Marlborough, and by Bishop Selwyn, are assuredly matters for much thankfulness.

(e) And, most of all, the high spiritual tone which, as far as we have been able to judge, has universally marked the movement on the present occasion. The "hope" expressed by the Committee has been fully realised, viz., "that the great and holy Cause, not this or that *instrument* for advancing it, will be prominent in all the speeches and proceedings." Men of varying schools of thought, and identified with widely different modes of work in the foreign field, have vied with one another in pressing home upon the consciences of their audiences the urgent and primary duty and privilege of every Christian man and woman to have a share in the evangelization of the world.

We now proceed to review very briefly some of the salient features of the movement :—

(1) *The Introductory Meetings.*—A crowded meeting of metropolitan clergy was held in Sion College on Monday, January 23rd, to inaugurate the movement, and a most stirring address was delivered by the Bishop of London. This address was immediately put into type, and a copy was posted to every clergyman in the Metropolis, and doubtless the Bishop's words of weighty counsel had a most material influence in effecting the harmony and unity to which we have referred. One week later the Committee Room in the Church Missionary House was occupied by a large body of clergy, speakers, and workers to listen to the loving counsel of their venerable and venerated friend,

Canon Hoare, to be encouraged in their work by no less sympathetic a message from the Society's late Lay Secretary, General George Hutchinson, and together to unite in fervent prayer for God's Holy Spirit to deign largely to use the effort to the extension of the Master's Kingdom.

(2) *Special Meetings at the Church Missionary House.*—Brief meetings for prayer were held each day at noon during the F.S.M. For some reason these meetings were not attended by so many friends as it had been hoped would be able to be present, but the few who did attend found therein a means of spiritual refreshment and encouragement. Then, on successive evenings, meetings were held for various sections of the community, e.g. special gatherings were held for Young Men's and Young Women's Associations, for nurses, elementary teachers, Scripture-readers and Bible-women, and for medical students. Several of these gatherings were very encouraging, and all were thoroughly appreciated by those present.

(3) *Drawing-Room Meetings.*—A considerable number of these were, through the kindness of friends, held all over the Metropolis, the Bishop of London and Mrs. Temple setting the example by having a meeting at Fulham Palace, at which Mrs. Temple presided. In Belgravia and Kensington some of these drawing-room meetings were specially successful in reaching a section of society which is, it must be allowed with regret, but little identified at present with the foreign missionary enterprise. How can enthusiasm exist when information is lacking?

(4) *Parochial and Central Meetings.*—As on the previous occasion, in 1887, friends in each district were left to make their own arrangements, guided by local knowledge, with respect to details. The programmes of many of these districts lie before us as we write, and it is cheering to note that in very many instances the meetings were held through a period of at least four days, while in some areas it was extended over the entire fortnight. In addition to a large number of aggregate meetings for whole deaneries or combined parishes, gatherings were arranged at houses of business, for men only, for women only, for medical men, nurses, elementary school teachers, and for young people. Under the auspices of the C.M.S. Lay Workers' Union, more than eighty addresses were delivered to the teachers and scholars of Sunday-schools in London on January 29th.

(5) *The City Churches.*—Through the courtesy of the incumbents, the Committee were able to arrange for midday services to be held in three churches, for the special convenience of men of business. The Rev. R. H. Walker, at St. Michael's, Cornhill, related the history of Uganda. His subjects on five successive days were the following:—"The dark places of the earth are full of the habitations of cruelty;" "Out of weakness were made strong;" "Thy words were found and I did eat them;" "From you sounded out the Word of the Lord;" "Ethiopia stretching out her hands." The Rev. H. M. M. Hackett, preaching during the second week in the same church, dealt with the following "Objections turned into Reasons:"—"Am I my brother's keeper?" "We have Home-Heathen;" "Their religions are not so bad;" "The converted are few;" "The converts are bad." The Rev. T. Walker, at St. Martin's-in-the-Fields, illustrated the Church's Dearth, Danger, Revival, Baptism, and Triumph from the Book of Joel, citing facts from his Indian experience. The Rev. J. B. Brandram spoke, at St. Dunstan's, Fleet Street, on the Church's Responsibility, shown by "The Divine command and promise;" "The world's need;" "The present opportunity;" "The Church's privilege;" "First fruits—a call to greater effort." The missionary subject was also dealt with, amongst others, by the Bishop of Bedford, the Rev. E. A. Stuart, and the Rev. J. F. Osborne, at the usual Monday services at which they were preachers.

(6) *The Exeter Hall Meetings.*—On Thursday, February 9th, the Hall was well filled with Sunday-school teachers and lay helpers; the Chair was taken by the Bishop of Worcester. After an earnest speech from his Lordship, the meeting was addressed by the Bishop of Ripon, who, after attending that day the Northern Convocation, had most kindly travelled up from York in order, at very short notice, to take the place of the Master of Trinity, Dr. Butler, who was prevented from fulfilling his engagement by the effects of an attack of influenza. The Rev. A. J. Robinson, the Rev. T. Walker (Tinnevely), and the Rev. E. A. Stuart were the succeeding speakers. The tone of this gathering was all that could be desired. On the following evening, February 10th, the Hall presented a most encouraging sight as the Chairman, the Bishop of Rochester, took his seat—some few seats in and under the gallery were vacant, but, on the other hand, many stood throughout the proceedings. The Rev. J. E. C. Welldon, Headmaster of Harrow, powerfully advocated the principle of the F.S.M., and expressed his intention of endeavouring to interest Harrow boys more than ever in the missionary subject; the Rev. R. H. Walker told with thrilling effect of the needs of the heathen; Mr. Monro (late Chief Commissioner of Metropolitan Police, now hon. missionary in North India) pleaded for personal consecration; and then the Rev. H. W. Webb-Peploe fitly closed the last gathering connected with the F.S.M. of 1893 with an earnest appeal to the hearts and consciences of the audience.

And now with all its shortcomings and imperfections, but with its causes for unfeigned gratitude to God, we commend this effort to the fervent, persevering, and believing prayers of the best friends of the missionary enterprise. Upon this, humanly speaking, its results depend. Let them plead with God that the half-million copies of literature, specially prepared for this movement, and so widely diffused in the Metropolis, may be mightily used by the Spirit of God. Let them pray that definite and abiding results may follow upon this holy campaign; that interest in the evangelization of the world, real and practical, may be aroused where it did not previously exist, and that where it did it may be deepened; that the communicants of the Church of England may more adequately grasp their responsibility and their privilege in this matter; that consecration of means, a spirit of earnest supplication, a readiness of parents to yield up their children, and of the young men and women to give themselves to the foreign field, may be engendered; that so the glory of God may be advanced, and the Advent of the Saviour hastened.

How can we better close this mere sketch of the Metropolitan F.S.M. of 1893 than by once more placing upon the pages of the *Intelligencer* the burning words of the present Bishop of Winchester, who, at the Thanksgiving service in St. Paul's Cathedral, with which the effort of 1887 concluded, thus spoke :—

“My friends, you may be sure of this—with us, or without us, Christ will triumph. His Father has promised Him the inheritance of a redeemed Humanity; but in His unspeakable goodness He asks and claims and permits that that priceless kingdom should be won by devotion of ours. Shall it be so? It is in your own power. If these gatherings of ours are to be something more than sounding brass or tinkling cymbals, they will mean doubled contributions, deepened sympathy, burning, pleading and passionate prayers. Nothing tests our personal love for Christ like an interest in Missions. If we love Him,—as we love Him, shall we long to give Him the souls for which He died. We are all in His presence to-night. He knows what we really mean—what is the secret wish of our hearts. He comes to each of us and looks at us, and gently asks us, “Do you really love Me?—then give Me the heathen for My inheritance and the utmost parts of the earth for My possession.”

B. B-G.

THE MISSION-FIELD.

WEST AFRICA.

AT the date of the last despatches from Lagos, January 25th, special mission services had been conducted in Christ Church, Lagos, by Canon Taylor Smith from January 11th to 23rd. Canon Smith reached Lagos on November 25th, and accompanied the Rev. H. Tugwell on a hurried trip to Abeokuta and Ibadan. After their return to Lagos on December 21st he had an attack of fever; he sufficiently recovered, however, to feel justified in undertaking the mission at Christ Church on a reduced scale. There appears to have been a fever epidemic at Lagos in December, and we regret to learn that in the case of the Rev. M. Sunter, H.M.'s Inspector of Schools, formerly a missionary of the C.M.S., and four other Europeans, the fever had fatal consequences.

The Governor of Lagos with a large number of carriers and some Hausa soldiers left Lagos to visit Abeokuta, Ibadan, Oyo, and other towns in the interior Yoruba Country, on January 3rd. We hear that the results of the negotiations at Abeokuta proved satisfactory. A treaty has been signed containing the following provisions: That human sacrifices in the one township in Abeokuta in which they are still offered shall cease; that protection shall be given to all Christian missionaries; that roads shall not again be closed, but differences settled by arbitration; that no territories are to be given to other powers without the consent of England.

EASTERN EQUATORIAL AFRICA.

The Rev. J. C. Price, of Mpwapwa, baptized eight people on the Sunday that Dr. Wright and Mr. Smith were with him. He was not well during their visit, on their way down to the coast, and was still suffering much from indigestion when he wrote in December last; he reports Mr. Briggs to be well.

PALESTINE.

Miss Nevill, Miss Bedells, Miss Tindall, and Miss Kaufmann reached Jaffa on January 8th; Miss Nevill proceeded to Haifa, Miss Bedells to Gaza, and the two other ladies to Jerusalem. All these ladies had the misfortune to lose their luggage at Port Said through the upsetting of a boat which was conveying it to the Jaffa steamer. Miss Alice Wardlaw Ramsay, lately transferred to this Mission from the Eastern Equatorial Africa Mission, accompanied by one of her sisters, reached Jerusalem on January 12th.

Miss Edith E. Newton writes from Jaffa:—

I visit the Moslem women once a week with our Bible-woman, and everywhere meet with a warm reception and desire to listen, sometimes getting from eight to ten together in one house, and this three times in one morning. My sister and I ride out as often as possible to Ramleh and Lydd—our out-stations—each a distance of twelve miles, and therefore about two and a half hours each way. Our schools in both places are doing well, and in Lydd we have a good weekly meeting of women, *some* Moslems amongst them. Last week we

took our magic-lantern to Ramleh to show the children; there were sixty girls and forty boys, who behaved beautifully. Occasionally we invite all our teachers and their wives to our house for the evening, and have English and Arabic hymn-singing, which they much enjoy. Our congregation on Sunday and also week-nights seems greatly improved. Last night there were over forty men, not counting women and the girls from the girls' school; this for a week-night service is remarkably good.

BENGAL.

On Sunday, December 18th, the Bishop of Calcutta admitted the Revs. C. H.

Bradburn, F. B. Gwinn, and H. J. Jackson to priests' orders, and Babu Horish Chunder Dey, brother of the Rev. Koilash Chunder Dey, the Native pastor of Bollohhpur, in the Nuddea District, to deacon's orders.

On January 17th a social gathering was held at the Old Church Mission-room, Calcutta, to bid farewell to the Bishop of Lucknow, and the opportunity was taken to present him with a writing table, study chair, and other articles.

The offertories at the Old Church, Calcutta, which amounted in 1888 to Rs. 5180, were Rs. 6719 in 1892, and the pew rents rose during the same period from Rs. 2969 to Rs. 4190. The communicants, owing partly to more frequent administrations, increased from 1902 in 1888 to 3112 in 1892.

The Rev. H. D. Williamson, of the Gond Mission, has been appointed Acting-Secretary of the Calcutta Corresponding Committee during the furlough of the Rev. Philip Ireland Jones, who is coming home this spring.

PUNJAB AND SINDH.

Lieut.-Colonel J. B. Hutchinson (brother of General Geo. Hutchinson, late Lay Secretary of the Society) replied recently in the *Lahore Civil and Military Gazette* to an anonymous letter, which had appeared in a previous issue, of a kind which is often met with in certain papers in this country. It is well that home friends should see how such aspersions on missionaries and their work are regarded by independent European Christians in India. Lieut.-Colonel Hutchinson wrote:—

As a member of the Corresponding Committee of the Church Missionary Society, and a reader of one of the papers at the late Synod on the subject of how to make missionary work interesting to European congregations in India, I cannot allow the letter by "Layman," which appeared in your issue of the 6th instant, to remain unnoticed. If "Layman" wished to throw dirt at the grand body of English gentlemen and ladies who have given up home and comfort to preach Christ to the Natives, and to cast the stigma of cowardice on them, it would have been better had he set them the example of courage by signing his own name at the bottom of his letter instead of concealing his identity under a *nom de plume*. Surely that at least might have been expected from one who, by his own statement, "has been in this province for a quarter of a century as an officer on purely military duty," and who could write as he did in par. 5 of his letter. If he would take a week's leave from his arduous military duties and spend the time at some centre of missionary work, say, at Amritsar, he would soon discover how mistaken he is in his imputations. Let him accompany some of the gentlemen or lady missionaries in their itinerating journeys in the villages, and he will see

with what power and courage the work is carried on. In his remarks about education "Layman" shows how ignorant he is of what is really taught in the Mission schools, and how they are managed. He talks of a man getting his son educated at the missionary's expense, but his son has to pay his fees at a Mission school just as he has to pay them at the Government school. The question of education forming part of a missionary's work has been well thought out, and the system sanctioned by the Parent Committee is most certainly not that described by "Layman." The point, it is true, was raised by the Rev. E. Nicholls at the Synod, but the objection was answered so completely that the gentleman who backed him up afterwards confessed himself wrong, and gave a subscription to the Delhi College as proof of his conviction. Possibly there are instances of "humbugs" among Native Christians, as well as among English Christians. If there were fewer English religious humbugs there would be fewer Native religious humbugs. In conclusion I would just note with reference to "Layman's" remark about salaries, that the oldest missionary in the Punjab draws less salary than a lieutenant in the army.

After twenty-four years of sowing, the first convert was baptized at Tank on

January 14th. The convert, Allah Dad, was compounder to the Rev. John Williams, the Native ordained medical missionary at Tank. The Rev. F. Papprell baptized him, and Dr. and Mrs. Pennell were also present from Dera Ismail Khan.

WESTERN INDIA.

The North India *Gleaner* gives the following short report of the Conference of C.M.S. India Missionaries, which was held in Bombay Jan. 5th to 9th, after the conclusion of the larger Conference of Missionaries of different Protestant Societies :—

The C.M.S. Conference was the first of its kind, including representatives from all the chief districts of the Society's work in India. The addresses after the morning prayers on each day of the Conference and at the Holy Communion on the *Epiphany* were given by the Revs. Dr. Hooper, Jabalpur; Dr. H. U. Weitbrecht, Punjab; R. W. Stewart of Foochow, South China; and Henry D. Goldsmith, C.M.S. Divinity School, Madras. The Editorial Secretary of the C.M.S., Mr. Eugene Stock, lately arrived from Australia with Mr. Stewart, was in the chair throughout the meetings, and his practical wisdom and direction effectually aided the progress of business through a full *agenda* paper.

We append here for record, and the information of brethren not present, the list of subjects which were considered, more or less fully. A further number of subjects connected more directly with personal questions, received such time as the Conference could afford from the larger and more important matters of our missionary methods and policy. The Rev. E. Sell, Madras, on behalf of the Parent Committee, and Dr. Weitbrecht, acted as Secretaries, and a report of the resolutions will in due course be forwarded to London, and ultimately, we presume, to missionary friends.

On the last evening, on the eve of departure of many to the various stations, Mr. Stock gave a brief closing address on the words applied to Gideon's three hundred—"*Faint yet pursuing*," and pointed out how St. Paul in 2 Cor. iv. told of a more excellent way. *We faint not*, for we have received a ministry (ver. 1). *We faint not*, for though the outward man is perishing,

yet the inward man is being renewed day by day (ver. 16). A work to do, and the strength and grace of God to do it, therefore *We faint not*.

Subjects for Discussion.

(i.) The work of the Holy Spirit of God in connexion with missionary operations.

(ii.) Native Christians and Native Churches. Steps to be taken for (a) deepening the spiritual life, and (b) increasing the evangelistic zeal of Native Christians; and (c) leading on Native Churches in the directions of self-support and self-extension.

(iii.) The Society's educational work, (a) for Christians, (b) for non-Christians—what the Society's attitude ought to be towards educational work in India generally, under all the present circumstances of India.

(iv.) European missionaries,—relations of European missionaries to each other in a station or district.

(v.) Europeans in India. How to stir up more interest in missionary work amongst them, and to draw out voluntary workers.

(vi.) Methods of evangelistic work (a) amongst the rich and educated, (b) amongst the rural masses and the poorer classes.

(vii.) The financial questions which relate to pay and pension of agents and others.

The usefulness of the Conference was so apparent in the opportunity given of learning the work and methods, the hopes and fears of our C.M.S. brethren in different parts of the Indian field, that it was resolved to ask the London Committee to sanction such quinquennial gatherings at suitable times and places.

SOUTH INDIA.

Two students of the Madras Theological Class under the Rev. H. D. Goldsmith, namely, Mr. D. S. David and Mr. W. D. Clarke, B.A., passed the Oxford and Cambridge Preliminary Examination of Candidates for Holy Orders in October last, both in the second class.

SOUTH CHINA.

Bishop Burdon visited the Fuh-Kien Mission at the close of 1892, and confirmed 325 candidates in the Hok-Chiang District.

Miss Hamper, of Hong Kong, has come home invalided. Misses J. C. and J. E. Clarke reached Fuh-Chow on November 30th.

MID CHINA.

Miss Thompson, Miss Casswell, Miss Kelly, and Miss A. A. Snell, the reinforcement for Sz-Chuen, reached Shanghai on December 10th.

The Rev. J. C. Hoare wrote in December that he had just returned from a most encouraging visit to T'ai-Chow, where, with the Native pastor, he had baptized 55, making a total of about 100 in the year. He says, "The work is going on well there, and we have every cause to be thankful."

NORTH-WEST AMERICA.

The Rev. J. Lofthouse, of Churchill, wrote in August:—

I have just returned from a trip to the far north, where I have spent four weeks amongst the Eskimos, many of whom had never before heard the Gospel, at least from the lips of a white man, though I found many proofs that the message had been carried to Marble Island, and even beyond that, by those Eskimos who from time to time visit us at Churchill. Never have I felt more cheered in my work, and never did missionary meet with a heartier reception, or was listened to with more eagerness. My only regret is that I could not stay with them for a year—there would, I am sure, be a large ingathering for our dear Lord and Master. But God's work is not of a day or a month; in His own time the Eskimos of the North and West shall be gathered in, if only we are found faithful, instant in season and out of season. Pray for us that we may be steadfast, for friends in England little know what Mission work in such a place as Churchill means.

I have brought back with me a youth of some sixteen years, who will (D.V.) stay with us for the winter, and then, I trust, carry the Message far and wide amongst his people. Pray for him, that he may be truly converted to Christ, and then he will be a blessing to many.

There are, I know, many in England who take a deep interest in the poor Eskimos, and for their sakes I send you a short account of my trip. May it stir up many to work and pray for them!

During the summer we had about a hundred Eskimos staying six miles away, and on July 19th they were leaving here for the North in one of

the Hudson's Bay Company's boats; Mr. Spencer, the officer in charge here, kindly gave me a passage. The boats are fairly large, but are open and exposed to the severe weather to be met with any time on the bay, therefore comfort of any kind is not for a moment to be expected—one has really and truly to "rough it." The day we started the wind was light, and we only floated down the river, where we passed a night tormented by mosquitoes. They were fearful. Next morning we started early, and went down to the Old Fort, where we expected to find the Eskimo boat; they had, however, left. I intended going in their boat, so as to have them at hand to teach, but this was prevented. I had to stay in the other boat, where we had a clerk, two Chipewyans, and two Cree Indians, two of the Fort men, and myself. We went out into the bay and ran along about forty miles, where we anchored, and went on shore, but the flies were so bad that we were glad to get back. Before retiring to sleep—on a hard board—we had a nice little service. Next day being fine, with a fair wind, we got on well, but during the night, a strong wind blowing from sea, the boat dragged her anchor some distance. The day after (Saturday) we met a boat with twelve Eskimos going to Churchill; we stayed about two hours with them, and I had thus the opportunity of teaching them a little; one of the men, "Powow," I had hoped and intended to baptize this year with his family, but they were not able to come in during the spring. He is a true Christian, and is doing a good work for God with the other Eskimos, teaching them con-

stantly. Five of the Eskimos turned back with us, so I had a good chance of teaching them. Shortly after leaving this boat a severe gale came on, and for three days we were anchored in a dangerous place, exposed to the full sweep of the bay. Unlike East Main Coast, on the western side there are no islands and no harbours; the coast is so low that often our boat would ground five or six miles from the land. Thank God, He kept us in safety, though we suffered greatly.

The following Wednesday we came to the first Eskimo encampment, about 150 miles north of Churchill. There were only four tents, and we did not go ashore, but some of the men came off in their kyaks, and I got a few minutes with them. About ten miles farther on we came to ten more tents, and here all the Eskimos were to land from the other boat. I went on shore at once, and the people were simply delighted to see me: all these have from time to time been at the Fort, and have some knowledge of God. Soon I had a crowd round me, and spent a most happy two hours with them; but the mosquitoes were dreadful. I went on board the boat, but oh! it was fearful. For a week 100 people had been crowded in this small boat, besides about twenty dogs and lots of tents, &c. How they lived I do not know, and I was really glad I had missed their boat.

Next morning I was up at 2.30, and at 4 a.m. went on shore, where I spent three happy hours teaching the women and children; most of the men were busy trading. We left them about 8 a.m., and made a fair day's run. The day after we met ice, and, a strong wind blowing, we ran under the lee of an island and anchored. Two days after we came to another lot of tents, but we only stayed about an hour. Some of the men came off to us, and as soon as they learned who I was, wished to hear the Word of God. These people had never seen a minister, yet many of them knew something of the truth.

The same day we got our first view of Marble Island; it is just like a large iceberg, when seen from a distance, being quite white. Next day we saw lots of ice, and a thick fog coming in from sea, we were in great danger for a time, and anchored for the night close

in shore. At daylight next morning we were shut in by heavy ice, when a severe gale came on from the north. We managed to get clear of the ice, and ran down "Jones Inlet," where we were kept two days. During all this time rain fell in torrents; for twenty-four hours we could not get a fire, had no food, and everything was drenched with water. We had been within a mile of the Eskimo tents, but could not get in. After the gale abated we tried again, and at last got to them. There were only nine tents, but the same day we got there a party of Eskimos came from Chesterfield Inlet, and altogether there were fifteen tents, in nearly all of which there were two families, while in some there were four. Here we stayed two days, and every moment was fully occupied in teaching. One night in a large tent I had nearly 100 people gathered together; they listened eagerly to the story of God's love, and prayed me to come again and teach them. I do trust some truth sank into many hearts.

On our return journey we saw three or four other encampments, where I was again able to proclaim the truth as it is in Jesus. After meeting with much head-winds, and one or two gales, we reached home safely on August 16th, a week later than expected, deeply thankful for God's protecting mercy, and for the privilege of proclaiming the Gospel where before it had never been heard.

On the trip I saw fifty-three tents, and reckoning eight persons in every tent (a moderate computation, as in many tents there are three or four families), this gives us a total of 425 persons, besides 100 staying with us this summer. To all these the Gospel has been preached "in hope," but there are yet many not yet reached. Nearly every year a party of fifteen or twenty men come down from Repulse Bay to Marble Island to meet the boats, but this year they did not come.

"Powow," who in winter travels hundreds of miles inland, tells me there are more Eskimos inland than on the coast, so that, although we cannot number our people by millions, as in China, Africa, or India, there are yet many souls worth seeking for the Lord and Master.

THE C.M.S. DEPUTATION TO THE COLONIES.

LETTER FROM MR. EUGENE STOOK.

Ss. "Victoria," Southern Ocean, Nov. 26th, 1892.



WE have now said a final good-bye to Australasia, and I must give some account of our last three weeks in Tasmania and Victoria. Let me begin, however, by noticing a curious mistake in my letter in the October *Intelligencer*. In that letter I say (p. 779) that we both of us went to Bathurst, and that Mr. Stewart while there was quartered at Kelso. Will it be believed that Mr. Stewart did not go to Bathurst at all! I could scarcely credit my eyesight when I read the words in the printed page. The fact is that he was to have gone, but was not well, and I had another companion instead, and that this companion was quartered at Kelso. How, in a letter which I did not write without care, I could have made such a blunder, passes my comprehension. Perhaps some disputed points in history and biography might be explained in the same way!

To resume my narrative—I left off at our arrival at Hobart, the capital of Tasmania, on October 31st. The Bishop of Tasmania, Dr. H. H. Montgomery, was absent, having gone to Melanesia on an episcopal visitation for Bishop John Selwyn, whose enforced resignation, through ill-health, has been a matter of general regret. Bishop Montgomery is a son of the late Sir Robert Montgomery, the famous Lieutenant-Governor of the Punjab, and ardent friend of the Church Missionary Society. On his (Sir Robert's) return from India he became an active member of the C.M.S. Committee; and it was at his instance that, about twenty years ago, the curriculum of Islington College was widened and its standard raised—a measure which necessitated the opening of the Preparatory Institution to prepare men for the new matriculation examination at the College, and which has been amply justified by the high position the Islington men have now for many years taken in the Oxford and Cambridge Preliminary Theological Examinations, and in the Bishop of London's Examinations for Deacon's Orders. Bishop Montgomery was curate to Archdeacon Farrar, and afterwards Vicar of St. Mark's, Kennington, in which parish he was singularly successful in working the missionary-box system, both for C.M.S. and for S.P.G. He is another of the many Colonial Bishops who were formerly active members of the Church of England Sunday-school Institute.

The Bishop had written to me before sailing for Melanesia, cordially inviting us to his diocese; and while reminding me that the Australian Church Missions and Melanesia must be the first care of the Church in Tasmania, he expressed the wish that we would tell his people about the Missions in other Heathen lands. He hoped to be back in time to receive us; but this proved not to be possible. We were, however, most kindly entertained by Mrs. Montgomery, who is a daughter of Archdeacon Farrar. I must not say in print what we think of her, and of the way in which God is using her influence; but it is a bright spot in our recollections of these Colonies. But indeed Hobart is a bright spot in them altogether. The Dean, Dr. Dundas, and most of the clergy would, I suppose, be counted, and count themselves, as High Churchmen; but nowhere have we met with greater kindness. The Dean himself arranged a full programme for us, and he and the clergy in a body attended the more important of our meetings. There was a general Missionary Meeting, a Lecture on Central Africa, a Meeting of Sunday-school teachers, two Missionary Bible-readings, and other smaller gatherings, besides Sunday services. I spoke in the Cathedral to children in the afternoon, and to the congregation after the evening service.

There is much more that I could say about Hobart: about the young lives that have been transformed, as in other places, by the Spirit of God using the influence of Mr. Grubb's Mission (which was held there at the invitation of the Bishop, but not welcomed by most of the clergy); about the wise way in which at least one clergyman, who did not receive Mr. Grubb, has nevertheless fostered the new spiritual life of his young people who were influenced, sanctioning their open prayer-meetings, &c.; about the efforts of the Exclusive Brethren to entice away the new converts, and the way in which we, though strangers, were permitted to use our influence against these unchristian attempts to divide the flock. But I should touch personal matters which it is never safe to allude to in print. I need only further refer to one individual, to whose prayers and efforts for some years past not a little is due of the missionary spirit which we found already existing in Hobart. I mean Mrs. George Fagg, the Miss Foster who was formerly a missionary of the Female Education Society at Fuh-Chow, who was the means, in God's hands, of the conversion of Mrs. A Hok, and who, by her appeals in behalf of the Chinese ladies, was (with Mrs. R. W. Stewart) chiefly instrumental in inducing the Church of England Zenana Society to extend its work beyond India, and so in getting out into Fuh-Kien the noble band of Irish ladies who have done such a wonderful work in that province. Since her marriage Mrs. Fagg has lived at Hobart, and by influence, voice, and pen, she has never ceased to plead the cause of Missions, and particularly of China. Two of the present C.E.Z. ladies in Fuh-Kien were sent thither by her from Tasmania, and are maintained by funds collected by her. She had also started branches of the Gleaners' Union and the Sowers' Band; and she regarded our coming as an answer to many prayers. We met in Hobart, as elsewhere, those who desire to dedicate themselves to God's service in foreign lands; and one of these, the son of one old C.M.S. missionary and the cousin of another, has just been accepted for training by the Victoria Committee.

Short visits were also paid to three other Tasmanian towns, Launceston, Campbelltown, and Ross, and we hope some good work was done there too. But visits of one evening are not satisfactory, nor conducive to permanent results; though I am bound to say that many of Mr. Stewart's single-night meetings have proved anything but barren.

From Tasmania we crossed Bass's Strait to Melbourne, where we spent eight days of varied interest in both public and personal farewells. We gave between us twenty-two addresses in that time, including four sermons, a Bible-reading, a lecture on Japan, an address to the young ladies belonging to "Time and Talents," and speeches at four or five local gatherings, besides two regular farewell meetings, one of them a social gathering of over 300 Gleaners, which I shall describe more particularly in the pages of the *Gleaner*, and which alone was worth coming to Australia for. The regular Farewell Meeting was also very encouraging, though the Bishop's absence on a confirmation tour, the Dean's illness, and Archdeacon Langley's detention at a distant town, deprived us of the presence of our three most influential friends. In their absence the Rev. S. C. Kent, a highly-respected clergyman whom I have mentioned before, presided.

On the next day, Saturday, November 19th, Mr. Stewart embarked in the P. & O. steamer *Victoria*. I, however, went by rail to Ballarat for the Sunday, and paid an enjoyable last visit to our dear friends, Bishop and Mrs. Thornton, using the Sunday to preach two more sermons and give three more short addresses. On the Monday evening I went on by the night train to Adelaide, the capital of the Colony of South Australia, to join the *Victoria* there. The Bishop of Adelaide, Dr. Kennion, formerly of Bradford, had

invited me to address the Sunday-school teachers there on my way through ; and although he was unavoidably absent in the country, I was kindly entertained by Mrs. Kennion, and taken charge of by Dean Marryat, who presided over a good meeting on the Tuesday evening. Next day, Wednesday, November 23rd, we finally left the shores of Australia. We rejoice to have sailing with us another recruit for the Church of England Zenana Society's forces in India in the person of Miss Clara Ward,—a highly educated lady, sister of that distinguished Cambridge lecturer in Moral Science, Mr. Ward of Trinity,—who is appointed to the Telugu Mission ; also Miss Collisson, sister of another C.E.Z. missionary at Calcutta, and of Mrs. H. D. Williamson, of the C.M.S. Gond Mission, who is going on her own account to join the latter at Mandla.

And now what am I to say of the results achieved by the C.M.S. Deputation to Australia ? It is a hard thing to report upon one's own work ; yet something is due to the members of the Society generally, who have taken so much interest in our tour, and have, we know, constantly supported us by their prayers. We do feel, unaffectedly, that God has not withheld His blessing. We came out deeply conscious of our entire dependence upon Him, and it would be most unthankful to let our sense of personal shortcoming blind us to the real work which, indisputably, He has done. Assuredly it is more than we asked or thought. So far as human agency is concerned, our success, such as it is, is largely due to many of the true and devoted friends of the missionary cause who have been mentioned in these letters—though some have not been mentioned by name. But we see the hand of the Lord especially in opening doors that we supposed to be closed, and in giving us acceptance where we least expected it. We feel that a special acknowledgment ought to be made of the generous reception we experienced in many places at the hands of Bishops, Deans, and clergy not identified, not professing identification, with the distinctive principles of C.M.S. Numerous instances of this have been recorded in these letters. Almost everywhere our meetings have been attended by clergymen of all schools and parties in the Church. The one conspicuous exception to this is Melbourne. Somehow we never had an opportunity of stating our case in the presence of the leading High Church or *via media* men there ; and I doubt if they even now understand the spirit and purpose of our errand. To judge by the two letters I have seen in the *Guardian* from its correspondent at Sydney, our work has been misunderstood there also ; but I seriously doubt whether the writer of those letters is really unaware of the circumstances which, writing to that paper as a party representative, he found it necessary to ignore. I doubt whether any one in Sydney really supposes that the Australian Board of Missions has been interfered with, or its work injured, by the development of the C.M.S. Association—an Association, let it not be forgotten, which existed long before the Board or any of its Missions, or the Melanesian Mission either. Certainly we often met at Sydney, at our meetings and elsewhere, and were many times most kindly treated by, those who do not belong to the Association. At Melbourne, on the other hand, we only saw the men of the same class at the Sunday-school Institute meetings which I addressed, where we were on common ground. Not even the "moderate" men attended our missionary meetings ; and I think this cannot be said of any other city or town that we visited. I am not saying it by way of complaint at all ; and beforehand I should never have expected anything else. Church divisions do exist, and have to be recognised ; and for myself, I consider that for each section to work separately in its own way is better than an amalgamation which is rarely successful. But in acknowledging most gratefully the

cordiality of men of other schools in the Colonies generally, I am obliged, in truthfulness, to mention the exception, lest I should seem to be boasting beyond what the facts warrant.

I do not suppose it is needful to assure friends at home that we have not purchased the kindness of our reception by men of all schools by any concealment of our Evangelical principles. We have not shrunk from enunciating and vindicating C.M.S. principles and methods where it has been necessary. Never were we more profoundly convinced that they are true and Scriptural, and that God blesses them. We had no occasion to insist on them with our friends in the Colonies who have formed the C.M.S. Associations; for these friends were as staunch in their determination to maintain them as the staunchest of our Committee-men in Salisbury Square. But we have repeatedly affirmed and defended the right of Evangelical Churchmen (or indeed any other Churchmen) to combine together for the promotion of work in which they desire to engage, and to take measures for the carrying on of such work upon the principles that are dear to them. They have no right to expect those who do not agree with them to join them, nor to complain if others do similar work in a different way. But liberty for themselves they may rightly claim; and that liberty we have vindicated whenever opportunity offered.

But our general message was a message which all who profess to obey Christ could accept. That He gave His Church a commission to evangelize the world; that the Church is bound to execute that commission; that the Gospel to be preached is a Gospel of free salvation for lost sinners; that wherever this Gospel is faithfully preached, the Holy Ghost (and He alone) does convert souls; that a blessing comes upon the Church or congregation or family or individual that carries or sends that Gospel to the Heathen; that it is the highest honour and privilege to carry or send it; that concentration of interest on one mission-field is not a fulfilment of the Lord's command, but that our sympathies must be world-wide; that the particular agency, the society or mission, through which this is done, is a secondary thing, and that the essential thing is to do it in some way;—these are not principles to provoke ecclesiastical controversy, though it is true that some of them are not welcome everywhere, and that some come almost as a revelation even to true Christian souls. Moreover, the fact that we asked for no money to send or take home to C.M.S.; that we did not even receive any; that contributions formerly sent home will, as a result of our visit, go home no longer; but that Colonial Churchmen were asked to send out their own missionaries and support them;—this disarmed objections which otherwise might have proved formidable. I believe now, indeed, that if we had appealed for funds to take home, we should have got them. Such appeals from England are not uncommon. The success of Dr. Barnardo's agent I have mentioned before. Bishop Blyth, of Jerusalem, has lately sent out a clergyman to give lectures on Palestine and collect for his diocesan funds. But I am sure that our policy has been the right one as well as the generous one. Some, indeed, have hinted that although we took no money, C.M.S. will indirectly gain by the contributions to the Colonial C.M.S. Associations. But this is a mistake, if financial gain is meant. C.M.S. Missions will gain by the recruits that join them; but our Home Society will not on that account send out one missionary the less from England, and therefore the calls upon its funds will not be diminished in the least. On the contrary, if God blesses the Australian missionaries, as I am sure He will, their work will tend to the general development and extension of the Missions they join, and thus cause larger demands upon the home treasury. What we want, indeed, is not the saving

of C.M.S. funds, but the preaching of the Gospel to every creature. And therefore it is that we unfeignedly rejoice at any quickening of the missionary spirit in the Colonies which may result in enlarged help to other societies and missions, even to those that have manifested some jealousy of us. Let me here observe parenthetically that although we took no money, we produced money for the support of the Colonial Churches themselves. The ordinary offertories, which are everywhere made at every service, and which in almost every case of our preaching went as usual to the local Church funds, were, over and over again, on the Sundays we preached, much above the average. Indeed I found repeatedly, by looking over the church book I had to sign in the vestry, that in the amount given that day the record had been beaten—except possibly at some great Festival service with the Bishop as preacher.

These remarks, however, are general. Let me come to definite results. I will throw them into tabular form :—

1. The old N.S. Wales Association developed in the way it desired, by being authorised to select, train, and send out its own missionaries, and to expend its funds upon their maintenance.

2. A similar Association formed for Victoria.

3. Plans laid for a similar one in New Zealand.

4. Eight candidates accepted by the N.S. Wales Association. One of them already in the field (Ceylon). Two (a clergyman and his wife) sailing in December for North India.

5. Four candidates accepted by the Victoria Association.

6. Several other promising candidates under consideration by both Associations.

7. Promising candidates also in New Zealand, only waiting for an organisation that can receive them.

8. A Training Home for women candidates provided at Sydney by the spontaneous offer of an excellent Christian lady to devote herself and her house to this object.

9. About forty branches of the Gleaners' Union started, with twelve to fifteen hundred members; thus securing bands of Christian men and women to read and to pray, and the advantage of a roll of names that can be used for the circulation of papers, &c.

10. Over a thousand missionary-boxes, labelled with the name of one or other of the Associations, given out, to applicants only; and at each place a person chosen who undertook to keep the register and call them in periodically.

11. Thousands of Cycles of Prayer distributed, to applicants only—never broadcast.

12. Four large cases full of C.M.S. books and papers sold or (the smaller papers) distributed; besides some thousands printed on the spot.

13. Thankful acknowledgments from very many, clergymen, laymen, and women, for the new light in their own minds regarding the claims of the Heathen World, and of the Saviour who died to redeem it.

For such results of less than seven months' work we can only unfeignedly praise the Lord. In the seven months we have given between us more than five hundred addresses of various kinds; and as we only took part together in about eighty-five meetings, the total number of meetings and services must have exceeded four hundred. In enumerating results, I have only mentioned those directly connected with our missionary appeal; but our work has really been much larger. Other causes have had our willing occasional help, such as the local Missions, the Bible Society, the C.E.Z.M.S., and especially the Sunday-school teachers; and, as intimated more than

once in these letters, there has been a good deal of private counsel and instruction, on spiritual and theological as well as missionary subjects, to those who sought it at our hands. If ever we believed in the reality of intercessory prayer, we believe in it now. It is to the prayers that have gone up for us all round the world, and to God's gracious response to them, that we attribute all the blessing that has been vouchsafed to ourselves and our mission. Not unto us, O Lord, not unto us, but unto Thy Name give the praise, for Thy mercy and for Thy truth's sake. EUGENE STOCK.

NOTES ON OTHER MISSIONS.



THE *Mission Field* (S.P.G.) contains an account of the aborigines in Chota Nagpur. The district of Singbhum, of which Chaibasa (spelt Chibassa on the C.M. Report map) is the chief town, has an area of 4500 square miles, and a population of about 600,000. Of these the great mass are low-caste Hindus. The Brahmins only number a few hundreds, and the higher castes not more than 10,000. There are fifty-one low castes, and twenty-four castes of half-Hinduised aborigines. But 250,000 are pure aborigines, of whom there are fourteen distinct tribes. The largest is the Ho tribe, which numbers about 150,000. They are principally agriculturists, manly, industrious, honest, truthful and endowed with considerable latent intelligence. They fought bravely against the British troops before they were subdued. As a rule they own the land they cultivate; but their religion consists in propitiating evil spirits, and hence in times of trouble it is not unusual for a Ho to part with everything and to sacrifice all his buffaloes, oxen, and goats. They have a language of their own, but can often speak Hindi. The S.P.G. Mission has been at work amongst them for twenty-two years, and there are now some 800 converts, principally the fruit of Mr. Krüger's labours. There is a German Evangelical Lutheran Mission, and another belonging to the Romanists, in Chaibasa.

The great college at Trichinopoly, which contains 1460 boys and young men, mostly Brahmins, 250 of them being undergraduates of the Madras University, has lately been visited by Bishop Barry, who delivered two lectures, on Christian Theism and Sin, to large audiences of Native gentlemen. The college has to compete with a Jesuit college, in which, says Bishop Barry, "I fear very little substantial religious teaching is given." There is also a great Jesuit church, a copy of the cathedral at Lourdes. The island of Srirangam, we may remind our readers, is the Benares of South India. Its great Vishnu temple contains 20,000 Brahmin inhabitants within its walls.

THE UNIVERSITIES' MISSION has met with a sad disaster. The greater part of Likoma, their island station on Lake Nyassa, has been burnt down by two successive fires, on October 23rd and November 5th. Only three houses were left untouched. The first fire was caused by a carrion crow, which, in some way not explained, carried some tiny pieces of live charcoal to the grass-roofed buildings and so set them alight. The most serious loss is that the whole library of the station, some 1400 volumes, perished in the flames. Archdeacon Maples writes in a cheerful vein, making as light of the matter as possible, and attaching much more importance to a sad case of backsliding which occurred about the same time. The ladies of the Mission were entertained by the Church of Scotland Mission at Mandala and the Free Church station at Bandawe.

THE CHRISTIAN LITERATURE SOCIETY, the old C.V.E.S., has set on foot a new magazine. In its prefatory note it explains that the old quarterly, *Light for India*, was supposed by some to be intended for Indian readers, and hence was not read at home. The new publication is called *The Dawn in India*, and is to be issued in February and June only. As the Report is sent out in October, the Society will thus be brought before the public three times a year. The Rev. James Johnston is the editor. "A comprehensive view will be taken of Christian work," we

learn, "showing how evangelistic enterprise in all its forms is promoting the material, moral, social, and spiritual welfare of India," and accounts will be published of the work of the different missionary societies. We wish our new contemporary all success.

Another new periodical is the *Student Volunteer*, the organ of the Student Volunteer Missionary movement in Great Britain. The membership of this body is now given as 396.

It will probably be news to many of our readers that there are aboriginal races in China. Yet such is the case. Mr. J. A. Anderson, of the China Inland Mission, Yun-nan, mentions in *China's Millions* no less than five of these, the Mo-soh, the Li-soh, the Ming-kia, the Miao-tsi, and the Lo-lo. They are described as being industrious, intelligent, and steady, and as numbering in all "many tens of thousands." They retain their own languages, though apparently they are acquainted with Chinese. Mr. Anderson met with a Mo-soh musk-dealer who could speak Chinese, Mo-soh, Li-soh, Miao-tsi, and Thibetan. At present no Protestant missionary is working among these tribes.

The income of Dr. Guinness' missionary efforts, the East London Institute, and the Congo-Balolo Mission, amounted to a little over 20,000*l.* for 1892, which is about the same as in the previous year. Of this sum, the General Fund received 8191*l.* in donations, and the Congo Mission 5514*l.*, and legacies amounted to 2026*l.*

Testimony in favour of Christian Missions sometimes comes from unexpected sources. Mr. R. L. Stevenson, writing to Mr. G. A. Sala, refutes some charges against the South Sea Missions—chiefly L.M.S. and W.M.S., we suppose—which Mr. Sala had quoted in his *Journal*, with an appeal to Mr. Stevenson to state the facts. The latter responds with a complete vindication of the Missions, from which we can only quote two passages: "Take our Bible here in Samoa; it is not only a monument of excellent literature, but a desirable piece of typography." . . . "Missions in the South Seas generally are by far the most pleasing result of the presence of white men; and those in Samoa are the best I have ever seen."

The Rev. Isaac Shimmin, the W.M.S. missionary in Mashonaland, continues his picturesque communications to the Wesleyan missionary magazines. He was not allowed to post his evangelists in Lo Magondi's territory until the latter had consulted the Salokazana, a prophetess who is invested with almost divine authority by the Natives, a kind of "She-who-must-be-obeyed." While waiting near Lo Magondi's kraal, he was thrilled by hearing a voice singing the Old Hundredth. He went in search of the singer, and found it was a Kaffir woman who had been, many years ago, a scholar in the Mission-school at Bulawayo, the capital of Matabeleland. The king, Lo Bengula, heard of her progress, and, not wishing to put her to death, banished her. She travelled northwards for hundreds of miles, endeavouring still to keep her faith, and had not met with any Christian all these years until Mr. Shimmin heard her singing.

In reference to our note in last month's *Intelligencer* (see page 147), our attention has been drawn to an entry in Bishop Knight-Bruce's journal under date September 18th, 1891, in which he refers to a church at Fort Salisbury which Canon Balfour had built, and which was at that time "the only one in the country." The Rev. I. Shimmin's claim to have erected "the first church in Salisbury" (we quote his own words) should therefore be amended by the insertion of the adjective "Methodist," which he probably implied.

The Rev. Owen Watkins, the W.M.S. missionary in the Transvaal, who organised the Mashonaland Mission, writes that his great ambition is "to cross the Zambezi, and connect our Mission by a chain with the other Missionary Societies at the south side of the great Lakes."

THE AMERICAN METHODIST EPISCOPAL CHURCH has 46 male and 80 female missionaries in China. The Mission has 71 ordained Chinese, 334 unordained helpers, 4942 members, and 4005 scholars in its schools.

J. D. M.

EDITORIAL NOTES.



AFTER the London F.S.M. of 1887 the correspondence columns of the *Record* were largely occupied with expressions of opinion from leading Evangelical Churchmen regarding the movement. Some of these suggested that the F.S.M. should not be repeated for ten years. The *Intelligencer*, in its official leading article for March of that year, expressed a doubt whether either London or the Provinces would wait so long before the movement was renewed, and that doubt has been justified. Within six years of that time three successive F.S.M.'s have been held, and we should be surprised if the opinion now is widely entertained that it will be desirable or possible to wait nearly ten years before renewed efforts on an extensive scale—by whatever name they may be called—be undertaken to stir up Churchmen to realise the urgent duty of missionary work and the glorious opportunities for discharging it which the world presents at the present time.

Mr. Baring-Gould has summarised in a brief report in this number the salient features of the effort just concluded. In one very important respect this F.S.M. has had a great advantage over the one of 1887. Then the Bishop of London was prevented by other claims from taking an active part in the movement. This year, happily, it has been otherwise, and our readers will judge what an inestimable help his advocacy has been from the one example which we present on a previous page. The Bishops of Rochester and St. Albans, and the Suffragan Bishops of Bedford and Marlborough were also prominent, and spoke with much heartiness at some of the meetings. While the Bishops of Worcester and Ripon came from their more distant dioceses to lend their aid, the latter travelling up to town from York for the special purpose of taking the place, at very brief notice, of Dr. Butler, the Master of Trinity, whom health prevented from keeping his engagements, to speak at one of the large Exeter Hall gatherings, Bishop Selwyn also made a most able and moving speech at one of the meetings. Two features of the movement which especially attracted attention regarding the list of speakers were the strong representation of the laity and the number of lady speakers. Besides the President and Treasurer of the Society, Sir John Kennaway and Sir T. Fowell Buxton, the Army was represented, among others, by Generals Brownlow, Lewis, Hatt-Noble, and Hutchinson; the Indian Civil Service by Sir Charles Aitchison (whose paper on the Brahmo Somaj in this number will be read with interest), Mr. James Monro, C.B., and Mr. Henry Morris; the Law by Mr. Sydney Gedge and Mr. P. V. Smith; and Science by Sir Douglas Fox. The lady speakers were also numerous, and those who opened their houses to Drawing-room Meetings included Lady Victoria Buxton, Lady Mary Carr-Glynn, Mrs. Temple (Fulham Palace), and Mrs. Abel Smith.

The notices of the secular press, though not very numerous, have been generally appreciative. We observe with pleasure in the *Lancet*, for example, a good report of a meeting of some eighty medical students at the C.M. House on February 3rd, presided over by Dr. Thorne Thorne, C.B., F.R.S., and addressed by Dr. Downes, Dr. Herbert H. Lankester, and Dr. J. H. Loch; while the services in the City churches, with addresses by the Revs. R. H. Walker, J. B. Brandram, H. M. M. Hackett, and T. Walker, attracted considerable attention.

DURING the F.S.M. the claims of Societies, and the advocacy of practical methods for making these claims known, have been suspended in favour of the deeper and wider and paramount claims of the Redeemer upon His saved ones, and of the world upon the Church. But after the speaking and listening

and praying must follow the doing, and we shall hope to hear of new Parochial Associations, and of old ones more systematically and vigorously worked; of new bands of young men engaging to study the history of Missions; of more organised efforts to enlist the help and sympathy of all classes in the great crusade. Our parishes and district centres have received a real stimulus, we trust, from the appeals of whole-hearted friends from without. Now the sustaining of the interest excited must devolve on the parish workers themselves, and especially upon the clergy, so far at least as initiating the needed agencies is concerned. If nothing is done, and the *status quo ante* is reverted to, if the missionary subject is relegated to an annual appeal from the pulpit by a stranger, the Vicar possibly being absent, in those parishes the F.S.M., whatever appeared at the time, will fail of abiding fruit; and where will the responsibility rest?

THE practice of taking a holiday on the Missionary Sunday is one which, the Committee have recently been informed, is far too common in the experience of some Societies; and they, the Committee, have been urged to adopt a stringent Resolution on the subject. But inquiries from the Association Secretaries during their gathering in London in January last, elicited a unanimous testimony that the occasions are very rare when this is done by the supporters of the C.M.S. The Association Secretaries rightly do their utmost to discourage the practice, and in so doing they may rely on the support of the Committee. Exceptions there are, doubtless, but they must be very rare ones, when the incumbent's absence on these occasions does not argue a very slender interest in the missionary cause, and thus counteracts the very object of the Deputation's visit, while it renders impossible any conference between the Deputation and himself, which should be a most helpful and mutual privilege.

A LIST of immediate and urgent needs was put forth during the F.S.M. Some of these are of long standing, and have been stated so often that it is with some shame we repeat them again. Let the lonely and over-burdened state of the missionary workers at some of these posts, and the cry of the unevangelized heathen at others, be pondered as we betake ourselves afresh to the Throne of Mercy to plead with Him who has promised to supply all our needs. They are :—

AFRICA.—Vice-Principal for Fourah Bay College (*very urgent*). Evangelist for Sherbro'. Reinforcements, especially for the Soudan Mission.

MOHAMMEDAN LANDS.—A Clerical Secretary and Superintendent for Cairo. A clergyman for Nazareth. A medical missionary for Julfa. An ordained missionary for Bagdad. A lady (nurse or doctor).

INDIA.—A fourth member (a layman) of Calcutta Band of Associated Evangelists. A trained schoolmaster for Chupra Boys' Boarding-school (Nuddea District). An experienced clergyman for Alighur, N.W.P. (Mohammedan work). Three missionaries for evangelistic work, and men to form Bands of Associated Evangelists for the Punjab. A clerical missionary to assist in Poona Divinity School. A missionary for proposed Anglo-Vernacular school in Nasik. A missionary for Mohammedan work in Bombay. A Vice-Principal for Cottayam College. A Band of Associated Evangelists for the Koi Mission.

CHINA.—A clergyman for North-West Fuh-Kien, and another for Hing Hwa. Lay evangelists for Kwantung and Foo-Chow. A medical man for Hangchow. An experienced clergyman or layman to join the Rev. J. H. Horsburgh's party.

ON February 1st, the Bishop of Ripon was present by appointment at the General Committee, and gave information regarding a proposal to invite the Archbishops of Canterbury and York to make arrangements for an Annual Valedictory Service for outgoing missionaries of the Church of England. In answer

to the questions and remarks of various members of Committee who apprehended certain obvious dangers, the Bishop explained that it was not in the least contemplated or desired that the usual valedictory arrangements of the different Societies should be affected by the proposal, and he added further that it was not considered expedient to have an administration of the Holy Communion as part of the general service. A short and simple service of prayer with a devotional address was all that the promoters were disposed to recommend, and his object was to ascertain in what light the Committee regarded the proposal, and what suggestions they might wish to make. All were delighted with the Bishop of Ripon's candid and cordial explanations, not least those who had expressed their disinclination to the Society's encouraging the proposal. The Committee passed two Resolutions, which will be found under Selections from Proceedings of Committee; the former was passed by a large majority, the latter unanimously.

THE Society has lost a warm friend and an able advocate by the death of Canon McNeile, Vicar of St. Paul's, Princes Park, Liverpool, who died on January 8th. We are informed that his death, at the premature age of fifty-two, is thought to have been accelerated by his going, when far from well, to keep an appointment to speak at a C.M.S. meeting in Cheshire on January 3rd. A friend writes that in his admirably organised parish the C.M.S. was worked with care and diligence; the boxes were all called in quarterly, when a prayer-meeting with address was held. At the Liverpool Anniversary Meetings his words were always amongst the most weighty, and full of point. His loss to those who came under the influence of his saintly life and faithful teaching seems irretrievable.

ANOTHER friend, the Rev. William Mason, D.D., Vicar of Long Horsley, whose name was familiar twenty years ago as a faithful and successful missionary labourer, has been removed. Between 1854 and 1870 he worked among the Cree Indians, and with the assistance of his wife translated the whole Bible into the Cree language. Mrs. Fuller, the wife of the Rev. H. Fuller, the Society's much-respected Association Secretary for Lincolnshire, has been taken to be with her Saviour, after many years of weakness and suffering. Major-General Burn, Honorary Life Governor, and Treasurer of the Paddington Deanery C.M. Association, and Colonel W. H. Horsley, R.E., father of our Ceylon missionary, the Rev. H. Horsley, and one of the Secretaries for many years of the East Kent C.M. Association, have also been called home.

AND we learn, as we go to press, of the death of Miss E. J. Whately, on February 19th, whose interest in the Whately Schools at Cairo, founded by her late sister, was naturally very great, and indeed she was corresponding with the Secretaries of the C.M.S. regarding further arrangements for these schools before and during her last illness.

SOME important Ministerial statements relating to Uganda, which were elicited in the course of the debates and questions at the beginning of the Session, are quoted in an article in this number. Their general purport affords matter for devout thanksgiving. The instructions which Sir Gerald Portal received when starting on his present mission gave him a somewhat wide discretion. But over and above the powers thus conferred, it has been pointed out by Lord Rosebery in the House of Lords, and by Mr. Gladstone in the House of Commons, that Sir Gerald Portal, as Administrator of

British East Africa, has the duty imposed upon him of endeavouring to preserve order in those parts of the British sphere of influence which have not yet been brought under recognised British protection. It must be gratefully acknowledged, therefore, that excellent provision has been made, humanly speaking, for preserving peace in Uganda until the Nation shall have determined what its future relation thereto shall be. Sir Gerald Portal is reported to have reached Machako's, two-thirds of the journey to the Lake, on January 28th. And a welcome telegram, received by the Imperial British East Africa Company, was published on February 14th:—"Kampala, December 9th. Major Eric Smith arrived 6th. All well: outlook promising." The post-runners conveying this despatch made the journey from Kikuyu to the coast, a distance of 346 miles, in thirteen days, an unprecedentedly short time we believe, and indicating, as the *Times* remarks, that the country through which they passed was unusually quiet and safe.

In the course of an article in the *Nineteenth Century*, by the Rev. J. Guinness Rogers, on "Shall Uganda be retained?" the writer has fallen into a singular and, indeed, a very inexcusable error. He has imputed to the Church Missionary Society expressions and language which it has never used, and which the most ordinary measure of discernment and care on his part would have shown him that it had not used. He says, for example:—

"The Church Missionary Society in its statement of the case of Uganda, a statement which I venture to think touches on various points with which a missionary society has no business to concern itself, very properly disclaims any responsibility for the interference of this country in the civil affairs of Uganda. It says very truly,—

"It is not the missionaries who so interfered. They never appealed to the country or advanced the *civis Romanus* theory; not when their brethren, not when their Bishop was murdered; not when they were robbed and driven from their homes; not when their converts were martyred. It is the Chartered Company, a company enjoying, in a sense, the commission of the nation, by the action of which the honour of England is pledged. There is no escape from this; for the Natives of Uganda cannot be expected to discriminate between Imperial agents and the agents of a company."

"These last remarks are true, and if they prove anything show the peril of giving to companies a position which must ultimately involve the responsibility of the nation itself. But why a missionary society should think it thus necessary to instruct the country as to its political duties, and, above all, why it should throw its ægis over a policy it did not initiate, is a point I cannot understand."

Whence was the quotation made by Mr. Rogers derived? Not from any of the C.M.S. publications, but from the excellent Uganda Supplement which the *Record* published in October last! Again, Mr. Rogers says:—

"We are told that one of the fundamental principles of the Society is that the Committee and its missionaries must keep clear of politics. But what is their Minute except one long protest against 'the narrow, silly, and parochial view of national duty and responsibility,' which is taken by those who hold that any attempt to set up British influence in Uganda would be false in principle and disastrous in its results? The epithets indeed do not appear in the Minute itself, but in the introduction to the Appeal, and they are in harmony with the whole tone of the document. They show only the weakness of the case in whose behalf they are employed. They are the kind of weapons which are freely used in the less worthy kinds of political warfare. Yet here they are hurled by men who profess an absolute superiority to politics against an honest view of national duty, put forth by those who are as conscientious in their opinions and as zealous for Christian Missions as they are themselves."

"It is worth while considering what the policy is to which these contemptuous adjectives are applied. They are natural enough in a purely Jingo document, but

surely unadulterated Jingoism is out of place in an authorised document of the Church Missionary Society. If any view of our national policy can properly be described as 'silly,' it is that which begins with the assumption that a regard for the interests of the Empire in its present vastness is 'parochial.'

Whence, again we ask, has the writer derived the "contemptuous adjectives" on which he comments so invidiously against the C.M.S., and which he chooses to regard as part of one of its "authorised documents"? It is from the same source, the *Record* Supplement, for which, as we need scarcely inform our readers, the Church Missionary Society has not the faintest measure of responsibility. That Supplement contained C.M.S. papers, as part of the history of the question, but these were clearly distinguished from the editorial comments, as clearly as were the opinions of Captain Lugard or Mr. Stanley; and it would be just as reasonable to attribute responsibility for what the editor said to Captain Lugard or Mr. Stanley as to do so to the C.M.S. It is true that the Secretaries considered the *Record* Supplement so opportune and valuable for the information it supplied that a certain number of copies were sent out at the Society's expense; but this fact, even if it were known to Mr. Rogers, could furnish no defence for his reckless conclusion that the whole was a C.M.S. document.

UNHAPPILY, Mr. Guinness Rogers' mistake obtained a still wider publicity and currency than the pages of the *Nineteenth Century* would alone have conferred. The article was referred to with approbation by Mr. Labouchere in his speech on the Uganda Amendment which he proposed on the Address, and the member for Northampton is reported by the *Times* to have used the words: "It was very unwise of the Church Missionary Society to explain to the Liberal Party their political duties, to talk about withdrawal being a disgrace to England, and to say that those in favour of evacuation had petty parochial minds." It is plain whence this illustration was derived; indeed, the whole speech bears traces of a careful study of Mr. Rogers' article. And further, the above remarks of Mr. Labouchere led Mr. Gladstone to observe:—

"I must say I cannot help sympathising in some degree with the reference my hon. friend has made to some statements of the Church Missionary Society, which I have read with great regret. For I very much indeed doubt whether observations of that kind upon the external policy of this country are observations which can wisely proceed from a strictly religious body which has its own exclusive functions in the interest of the propagation of the Gospel."

Sir John Kennaway rose to correct the mistake, but he was not allowed the opportunity to do so at the time, and thus the Prime Minister of England repeated and endorsed a groundless statement which had been started by the negligence of a writer who did not pause to verify his facts. Mr. Rogers in his article lectures some one—apparently Mr. Labouchere—on the impolicy of attacking the missionaries. We entirely believe that he is himself actuated by a higher motive than expediency in taking a different course, and that he will concur with us in lamenting the imprudent misstatements, which have tended far more than the "adoption of a hostile and even cynical attitude" would have done to injure the missionary cause. The following paragraph from his article is conclusive upon this point, that Mr. Rogers can have had no desire to do an ill-turn to the C.M.S.:—

"The Church Missionary Society holds a high and honourable position among our missionary societies, and its Uganda Mission is regarded by itself with special affection. It would be simple impertinence for an outsider to indite eulogies which are absolutely needless of the spirit and work of this great Society. It bears on its record the names of men who are amongst the true saints and heroes of the Church, and it can point to successes which might well form new chapters in the Acts of the Apostles. Gratefully would all lovers of Christian Missions

acknowledge the extraordinary impetus it has given to missionary zeal and effort by its example in recent years."

Upon the general question of the Society's action or inaction in reference to the public agitation about Uganda we see no advantage in attempting to answer Mr. Rogers' remarks. His article so entirely ignores the main facts of the situation that his observations appear to us to be irrelevant to the present issue. Sir John Kennaway's speech in the House of Commons in reply to some of the aspersions made in that House against the Society's so-called political action will be found in the article on an earlier page of this number, which has been already referred to, and nothing needs to be added to what he so well said.

We give on another page a report of the Decennial Missionary Conference, kindly sent us by the Rev. Dr. Weitbrecht. It is unfortunate that the attention of the press in this country has been almost exclusively directed to one or two regrettable incidents of the Conference. The really important Appeal which the Conference addressed to the Christian Church has not received the notice which it deserves. We are happy to quote it in full, and we commend it to the prayerful sympathy of our readers:—

"The Third Decennial Missionary Conference of India assembled in Bombay December, 1892, overwhelmed by the vastness of the work, contrasted with the utterly inadequate supply of workers, earnestly appeal to the Church of Christ in Europe, America, Australasia, and Asia.

"We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's Word for the perishing multitude, 'Give ye them to eat.'

"An opportunity and a responsibility never known before confront us.

"The work among the educated and English-speaking classes has reached a crisis. The faithful labours of godly men in the class-room need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

"Medical missionaries of both sexes are urgently required. ! We hold up before medical students and young doctors the splendid opportunity of reaching the souls of men through their bodies.

"The women of India must be evangelized by women. Ten times the present number of workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

"India has fifty million Mohammedans, a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

"Scores of missionaries should be set apart to promote the production of Christian literature in the language of the people.

"Sunday-schools into which hundreds of thousands of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers.

"Industrial schools are urgently needed to help in developing a robust character in Christian youth, and to open new avenues to honest work for them. These call for capable Christian workers of special qualifications.

"The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass-movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand, and not only baptize them but also lead them into all Christian living. Most of these people belong to the depressed classes; but they are none the less heirs to our common salvation, and whatever admixtures of less spiritual motives may exist, God Himself is stirring their hearts and turning their thoughts toward the things that belong to His Kingdom.

"In the name of Christ and of the unevangelized masses for whom He died, we appeal to you to send more labourers at once.

"May every Church hear the voice of the Holy Spirit saying, 'Separate Me Barnabas and Saul for the work whereunto I have called them.' In every Church may there be a Barnabas and Saul ready to obey the Spirit's promptings!

"Face to face with 284,000,000 in this land, for whom in this generation you as well as we are responsible, we ask, Will you not speedily double the number of labourers?

"Will you not also send your choicest pastors to labour for a term of years among the millions who may be reached through the English tongue?

"Is this too great a demand to make upon the resources of those saved by Omnipotent Love? At the beginning of another century of Missions let us expect great things from God and attempt great things for God."

"For the reflex blessing to yourselves, 'hear what the Spirit saith unto the Churches.' The manifestation of Christ is greatest to those who keep His commandment, 'Go ye into all the world and preach the Gospel to every creature.'"

"A. MANWARING, } Secretaries of
"J. L. PHILLIPS, } Decennial Conference."

NOTHING could be more fervent and heart-stirring than the above Appeal. Yet we cannot help inferring, from letters of some of our missionaries, that a certain measure of disappointment was experienced regarding the tone and proceedings of the Conference. Mr. Eugene Stock also writes, "I feel bound to say that the general spiritual tone was not as high as I expected, although there were very many brethren and sisters present of the very highest character for devotion in the work of saving souls." After attending the meetings of both the General Conference and of the four days' C.M.S. Conference, Mr. Stock writes:—

"The Conference discussions, and many conversations, could not fail to give one fresh insight into Indian missionary problems, and especially into the great and varied difficulties that beset the work of all our brethren; and it much deepened one's sense of the utter helplessness of all human plans, and of the absolute necessity of the power of the Holy Ghost if the real work is to be done, i.e. not the winning of adherents to Christianity or the Christian Church, but the winning of souls to Christ. I do not know how to express my deep feeling of the need there is for continual and fervent intercession on behalf of all our brethren and all their work. I do not think friends at home have any idea of what their need is. Those who believe and know that definite prayer is definitely answered will respond to my earnest appeal in this respect. We want more men and women; we want more money; but we want, above and before all things, the outpouring of the Spirit; and *that* is promised in answer to prayer."

MR. STOCK's plans have been somewhat altered, and he now proposes to sail from Bombay on March 4th. He hopes to visit Cairo *en route*, and unless he is delayed there, he should reach England about Easter. Many of our readers will have noticed with satisfaction that Mr. Stock, notwithstanding his absence from home, was elected in January to the honour, much coveted by Churchmen, of sitting in the House of Laymen of the Province of Canterbury. Mr. Chancellor Dibdin, Mr. P. V. Smith, and Mr. F. W. Bevan were the other Evangelical candidates elected, the first named being at the head of the poll.

AN article contributed to the *Times* of February 10th, one of a valuable series entitled, "Notes from the Far East," dealt with "China in relation to the Powers." The writer gives a considerable amount of attention to the missionary movement as it affects the international relations between China and Great Britain. He admits that "in endeavouring to arrive at an opinion on so vexed a question the risks, even after a careful study upon two separate occasions, of involuntary ignorance or unconscious bias are great," and he has accordingly, he tells us, endeavoured to state the case *pro* and *con*, leaving the

reader to form his own conclusion. The points on the *pro* side, which he says will be universally conceded in favour of the Protestant missionaries (he confines his attention to these) are the devotion and self-sacrifice of many of their lives—and he particularly instances those who in native dress visit the interior; their examples of pious fortitude, &c. On the other hand, there are alleged drawbacks to the work of these missionaries, or at least to their *modus operandi*, and these he deals with under three heads—(1) Religious and doctrinal; (2) Political; (3) Practical.

Under the first head it is complained that missionaries are too uncompromising in their attitude towards the native religions and ethics, and particularly ancestral worship. That needless and unwise attacks are sometimes made by inexperienced missionaries upon the cherished convictions of their heathen audiences we conceive to be very probable. But we do not understand the writer to refer to such occasional indiscretions, but to something more fundamental. His seems to us to complain, in effect, that the missionaries' doctrine is the same as that of their Divine Master who sent them forth, and who said, "No man cometh unto the Father, but by Me."

Under the second head the writer expresses a severe indictment. He says, "Many of the missionaries, though they buckle on their armour as the soldiers of Christ, remember only in times of peril that they are citizens of this or that empire or republic, and clamour for a gunboat with which to secure respect for the Gospel." It is allowed that "there are many honourable exceptions," "men who carry their lives in their hands, and uncomplainingly submit to indignities which they have undertaken to endure in a higher cause than that of their nationality." We have certainly heard of a few individual cases where appeals for physical intervention have been made by missionaries (not C.M.S. missionaries) in China, and we deprecate the practice as strongly as the writer himself. But we feel confident that he commits a most serious exaggeration if he describes these examples of conduct as the rule and the others as the exception. He would scarcely, we think, include under the above caustic condemnation such cases as those relating to the serious riots last year at Kiong-Ning-fu and Kien-Yang in the Fuh-Kien Province, when Dr. Rigg and Mr. Phillips were treated with shameful brutality by mobs at the instigation of some of the local gentry. Application was, it is true, made for the punishment of the ringleaders, and one of the cases is still being investigated. Such unhappy incidents, when they occur—and they have happily been rare in the history of the C.M.S. Missions—are doubtless very troublesome to the Consuls at the treaty ports. But to ask for such a measure of diplomatic protection from the lawless violence of a few Native literati is surely very far short of clamouring for a gunboat.

Under the third head, allegations are mentioned regarding "the lack of personal aptitudes," "the well-appointed houses, the comfortable manner of living, the domestic engrossments and large families," &c. Of all these the writer only says that "they are not without *apparent* justification." He passes them on with a qualified assent, though he is careful not to commit himself to their definite endorsement. The explanation probably is, that at the treaty ports, where large parties of missionaries going and returning have frequently to be entertained, commodious mission-houses are often an economical investment. Only by becoming the guest of the missionaries is it possible to form a judgment regarding the degree of luxury which is indulged.

The writer makes some practical suggestions, upon which we are not prepared to pronounce, but we are inclined to think that even "a careful study

upon two separate occasions on the spot " may still leave matters needing to be more fully learnt before a final opinion be expressed.

A MEETING was held on February 15th, at Exeter Hall, under the auspices of the Society for the Suppression of the Opium Traffic, over which Sir Joseph W. Pease, M.P., presided. The Rev. C. C. Fenn moved a Resolution, which was seconded by the Rev. Hugh Price Hughes, protesting against the recent declaration of the Secretary of State for India, "that the opium revenue cannot be dispensed with solely because an enormous profit is still derived from this immoral manufacture and traffic."

WE very cordially wish God-speed to the appeal being made by the British and Foreign Bible Society for a considerable augmentation of income. Our readers had an effective statement by Mr. Henry Morris, in the *Intelligencer* of August last, of the measure in which the C.M.S. is dependent upon that Society's aid; nothing could exceed its readiness to render help in the printing and gratuitous sending out of the versions of the Holy Scriptures. And this assistance is given in the same generous way to all other Missionary Societies which desire to avail themselves of its versions. The catholicity of its basis has proved an unspeakable boon to Christ's cause in heathen lands, where it has successfully united brethren of different views in comparatively minor matters in the work of translation and revision, and has saved in a great degree the infant Christian communities brought out by the various denominations from the serious perplexity of having a number of varying versions of the Scriptures in the same vernaculars. Any crippling of the Bible Society's resources would be a calamity of world-wide omen; and, on the other hand, it is a matter of common concern that its income should advance in line with that of the Missionary Societies which it helps.

THE Committee of Correspondence on February 7th accepted offers of service from Miss Mary Taylor, destined for the Niger Mission, and from Miss Caroline C. Coote; the latter as an honorary missionary.

THE Committee have appointed the Rev. J. Ireland Jones Lecturer on Buddhism, and the Rev. H. M. M. Hackett Lecturer on Hinduism, in connexion with the James Long Fund. There are now three lecturers on this Fund, the third being the Rev. R. Collins, who also is prepared to lecture on Buddhism. Any one wishing to arrange for one or more lectures should communicate with the lecturer direct. The address of the Rev. R. Collins is Kirkburton Vicarage, Huddersfield; that of the Rev. J. Ireland Jones is Brampton Rectory, Norwich; and that of the Rev. H. M. M. Hackett is 31, Gayton Road, Hampstead, N.W.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the London F.S.M., and prayer that the effort may be abundantly fruitful. (Pp. 209, 225.)

Thanksgiving for encouraging indications at the two Bombay Conferences. (Pp. 173, 215, 230—231.)

Prayer that the Appeal from the Decennial Conference may be answered. (P. 230.)

Thanksgiving for the action of the Government regarding Uganda. (Pp. 189, 227.)

Continued prayer for Sir Gerald Portal's Expedition; and for all friends in Uganda. (P. 189.)

Thanksgiving for baptisms at Mpwapwa, Agra, Tank, in Fuh-Kien, at T'ai-Chow; and prayer for converts. (Pp. 213—218.)

Prayer for Mr. Stock and Mr. Stewart on their homeward journey. . (P. 231)

LETTER TO THE EDITOR.

THE AUSTRALIAN DEPUTATION.

SIR,—I am instructed by the Executive Council of the Board of Missions to ask that you will courteously allow me sufficient space in an early issue to correct certain misstatements with regard to matters of fact which have appeared in Mr. Stock's interesting letters from Australia published in the *C.M. Intelligencer* for July, August, and October last.

1. It is not correct to say that the Missions to the Chinese and the Aborigines "are mainly in the hands of the Evangelical clergy and laity," or that "the New Guinea Mission is especially promoted by High Churchmen" (*Intelligencer*, July, p. 536). These Missions, so far as they are Missions under the Board, are supported by Churchmen generally as *Australian Missions*, and where, as in the Victorian Missions to the Chinese and the Aborigines, they are diocesan, they receive the hearty support of clergy and laity throughout the dioceses of Melbourne and Ballarat.

2. The Church in Australia owes very much indeed to the episcopate of Bishop Barry, but the Board of Missions was *not* "founded under his auspices" (*Intelligencer*, July, p. 536, August, p. 613). It was in existence and had commenced Missions to the Chinese at Brisbane and Sydney, and to the Aborigines at Warangesda, some years before Bp. Barry came to Sydney. And the New Guinea Mission is the outcome of a resolution passed by the General Synod in 1886.

3. Mr. Stock is labouring under a delusion when he says that "the type of Churchmanship in the New Guinea Mission is different from that looked for in C.M.S. missionaries" (*Intelligencer*, August, p. 616). The C.M.S. was invited to assist us in founding this Mission, and, doubtless for good and sufficient reasons, declined to do so. The present acting head of the Mission, and one who has been on the staff from the commencement, is himself of "the type of Churchmanship looked for in C.M.S. missionaries," that is, a pronounced Evangelical, and one main object of the Board has ever been, and is still, to enlist the practical sympathy of members of the Church generally in missionary work without regard to "types of Churchmanship" or differences of "colour."

4. But Mr. Stock's most serious and startling misstatement is contained in the last paragraph of page 782 of the *Intelligencer* for October, where, speaking of the Chinese Mission in Sydney, he says, "The Board of Missions claims this work as its own, but it existed before the Board was established, and does not appear to owe much to its influence or supervision." And again: "So also it claims the Mission to the Aborigines carried on in the far north of Queensland by that remarkable missionary, Mr. Gribble; but his actual correspondent and chief supporter in Sydney, who raises his funds and keeps the interest alive, is an individual incumbent," &c. The Board urges no *claim* in regard to these Missions simply because its relation to them is undeniable, and if Mr. Stock was otherwise informed by any one for whatever purpose, it was exceedingly easy for him to ascertain the truth from the Primate, myself, or many of those Churchmen with whom he was in frequent contact in Sydney. And the truth is exactly the reverse of the assertion made by him. The Chinese Mission has been from its inception a Mission of the Board. There was no Church Mission to the Chinese in Sydney till, in 1879, the Diocesan Corresponding Committee of the Board commenced the work and nominated Mr. Su Hu Ten to Bishop Barker as catechist in charge of it. From that day to this, in every sense of the term, it has been and is a Mission of the Board. The above-mentioned Diocesan Committee provides funds, exercises supervision, and reports annually to the Diocesan Synod, and to the Executive Council of the Board. And so also with the North Queensland Mission to the Aborigines. The Rev. J. B. Gribble is the agent of the Board of Missions, having resigned his parish in order to take up this special work in that capacity under the licence of the Bishop of North Queensland; his salary and the salaries of his assistants are provided by the Board, and it is alone responsible for all expenditure in the Mission, no step being taken, and no funds raised without its sanction being sought and obtained.

Trusting that you will give these corrections as wide a publicity as you have given to the errors which have called them forth, I am, &c.,

Sydney, Dec. 16th, 1892.

ALFRED YARNOLD, Hon. Sec.

AN INDEPENDENT TESTIMONY.

[An English merchant recently sent home from India the following interesting letter, conveying his impressions of some of the C.M.S. Calcutta workers and their work. The letter was published in a parochial magazine connected with St. Andrew's, Leytonstone, with which parish the writer's friends are, we understand, connected. He says :—]



WHILE travelling throughout India, Burmah Straits, and Ceylon for the past ten years, opportunities have occurred which would have enabled me to tell your readers some facts concerning missionary effort, but not until now have I given any attention to the subject or commenced to write an account of it. Before I begin to detail certain facts which I and a friend have gleaned during the past few weeks, allow me to say that the utter indifference which pervades the average Anglo-Indian located here, together with his blissful ignorance of the races of this enormous country, to a great extent explains why so much falsehood has of late been current in the newspapers about the zeal and work of the missionaries.

I was suddenly awakened from this indifference by reading a letter in *Truth*, which, purporting to be written by a little girl, "Maggie," on this very subject, was in reality but a clever imitation of childish ignorance in which witty innuendoes were wrapped. I and my friend (a resident of twelve years in India) felt a reproach at not being able at once to refute by experience the error which such a letter would undoubtedly create, and simultaneously agreed to make ourselves conversant with the truth. So, out of business hours, we paid a visit to the Secretary of the Church Missionary Society and Church of England Zenana Missionary Society—the Rev. Mr. Clifford. Situated in a kind of park, approached by a drive through well-cultivated flowers and shrubs, we reached the headquarters of the Church Missionary Society in Calcutta, occupied by the genial, hard-working, gentlemanly Secretary.

A superficial observer, such as "Maggie" in *Truth*, would recognize in all this the counterpart of the abode of the missionary so graphically and pleasantly described as "reclining at ease in a beautifully cool verandah of a magnificent and well-ordered house, with his feet restfully reposing on the long armchair, whilst he luxuriates in

a quiet read and a long glass filled with a yellowish liquid known as a peg."

I might at once observe that this house is one of the emblems of architecture which has earned for Calcutta, in days gone by, the title so often sneered at nowadays, *The City of Palaces*, and that it was bequeathed and *adequately endowed* by some pious Anglo-Indian who lived and died high upon one hundred years ago.

Now, the interior was as conspicuously void of ease and luxury as the exterior was typical of opulent peace and beauty, and the Secretary was engaged, not in discussing a "yellow novel" or a "yellow peg," but presiding over a conference of local Mission workers assembled to "discuss" business matters, in a room remarkable principally for its bare floor and cheap native-made cane-seated chairs.

The Secretary very promptly and with evident pleasure placed at our disposal several missionaries to show us the quarters where actual work was going on, and who gave us all the information we asked for. Accordingly we hied us in a "ticca gharri" to a large establishment devoted to the education of Native Christian boys, situated about four miles away from European districts. Having explained the object of our visit, which was to see for ourselves what was being done, the Principal (Mr. Gwinn) did not treat us as "spies," but thanked us for taking an interest in the work, and expressed a wish that others would do likewise. He answered our questions with pleasant and business-like alacrity, which came as an agreeable surprise to us, for it was devoid of that professional cant which is too often associated with the name of missionary.

"Then, are we to consider you, Mr. Gwinn, as a missionary or an educationalist?" "Oh, as a missionary rather. It is true I am engaged in scholastic work at present; I was transferred to Calcutta from the Sonthal Pergunnahs. We have fifty

odd boarders and about fifteen daily scholars. They all pay for their education, or rather contribute towards it. The boys are sons of the better class of Natives, who earn their living either under Government or as servants and the like. We have a sliding scale to suit the parents' pockets, varying from three to ten rupees per month. Of course the fees are insufficient, but we get support from the Society."

We then visited the schools, but not before carefully noting the room in which our interview took place. It was a little one, fitted up as an office; adjoining was a dining-room, which was comfortably but modestly furnished. Mr. Gwinn is a young man, tall, spare, bright-eyed, spectacled, intellectual and gentlemanly. He was arrayed in a white cotton suit, buttoned up to the neck, valued about five rupees, and had on large, heavy, strong-made cheap boots, and looked very happy and contented.

The headmaster I feel I must refer to. He was headmaster of Andul Raj High-class School for *Hindus*, and on becoming a Christian he had to retire; afterwards he was employed by this Mission school, but at a much lower salary.

From here we hurried off to a similar school for girls about half a mile off. We were too late to see the Principal, but were fortunate enough to find the second mistress, Miss Hall, who gave us all the information we wanted. "There are seventy-four on our books at the present moment, about forty-five of whom are boarders. They are all Christians with the exception of two or three Brahmos, who I may say are a sort of compromise between high-class Hinduism and Christianity, nearly approaching Unitarianism. Although the girls have left their work I shall be glad to call them up," and, on the sounding of a bell outside, the girls trooped in from a playground, and ranged themselves in a semicircle in one of the class-rooms for our inspection. One could see how genuine this mistress' pleasure was with her scholars, as, blushing at her own enthusiasm, she recorded the individual successes, and when she smilingly asked the girls if they would sing us something in Bengali, and they started one of their curious chants, her face was suffused with an expression of

delight which did one good to see. These girls were of the same class as the boys, paying according to the means of their parents.

From there we visited the Rev. Mr. Charlton. He commenced by informing us that he superintended the out-of-door preaching to the heathen, and that he was about to start upon his rounds of inspection; so after a cup of tea, which Mr. Charlton kindly brewed, we started.

The first station was in a poor quarter, crowded to suffocation, and about twenty young men and boys were around a Babu who was preaching. We left after a few minutes for another station half a mile off, and then another and another, and at each we saw more and more listeners. At one station there were five Babus preaching in turn, and all these were giving their services, and, we were informed, had come straight away from their employment without their dinner.

At another part of the town, I think the very worst—a crowded labyrinth of narrow streets, in which were Hindu shrines and temples where the bedizened gods were greeted by the loud clangour of gongs calling the believers to worship—we arrived at a bamboo shed, 25 by 15 feet, costing eight rupees per month for rent. This was filled with the heathen every night, and even outside bright eyes could be seen peeping through the crevices—these were listening women who would not come in with the men.

Mr. Charlton informed us that there were forty voluntary helpers and eight paid. Some nights three or four stations are going at once. Every evening he spent going round and assisting any station if the preacher happened to be *weak*. We left after this feeling somewhat *weak* too, for it was past eight o'clock.

Having seen that actual work was going on, and that with spirit, energy, and self-sacrifice, it is a pleasure to me to send this as a proof that will counteract the gross and wicked libels disseminated by many who have accepted the current rumours, which filch away the reputation of those earnest and devoted men and women who brave the bigotry and prejudices of the world, and meet with nothing but reproach and resistance, instead of the aid and approval they righteously deserve.

LOCAL ASSOCIATIONS AND UNIONS.

Bournemouth.—Sermons in connexion with the Society were preached at Holy Trinity, St. Michael's, St. Paul's, St. John's (Surrey Road), St. John's (Boscombe), and St. James's (Pokesdown) Churches on Sunday, January 8th. The Annual Meeting was held in the Shaftesbury Hall on Monday afternoon, and was fairly well attended. The Rev. Canon Eliot occupied the chair, and read the financial statement, from which it appeared that the General Association had contributed the sum of 1160*l.* 6*s.* 8*d.* during the year. The Deputation, consisting of the Revs. H. J. Schaffter (Tinnevely), A. B. Hutchinson (Japan), and R. T. Dowbiggin (Ceylon), afterwards addressed the meeting. Meetings were also held on Monday evening in the Havergal Hall, Bournemouth, and at St. John the Evangelist Church, Boscombe.

Edinburgh.—A Public Meeting in connexion with the C.M.S. was held on January 16th, in the saloon of the Royal Hotel, Edinburgh, the Bishop of Edinburgh presiding. There was a very good attendance, composed principally of ladies. The financial report, read by the Rev. E. C. Dawson, clerical secretary, showed the receipts of the Edinburgh branch to amount to 348*l.* 14*s.* 9*d.* The Rev. E. Cyril Gordon, from Uganda, drew attention to the good effected by the introduction of the Gospel into Uganda, and said that by the aid of those converted they hoped to evangelize the whole of East Africa. The Rev. W. Morris, from East Africa, also spoke.

Guildford.—A united Meeting of the four branches of the Gleaners' Union in Stoke-next-Guildford parish was held in the Constitutional Hall on Tuesday, January 17th. Despite the inclemency of the weather, nearly a hundred members were present. Tea was served between six and seven o'clock under the efficient superintendence of Miss Warren, Guildford House, assisted by several friends. During tea some very pretty sacred songs were given by Miss Brown, Miss Fox, Mr. and Mrs. Olds. Then followed the devotional meeting, under the chairmanship of the Rev. F. Paynter, Rector of the parish. A most instructive address was given by Archdeacon Hamilton, formerly at Lagos, West Africa, who dwelt on the claim which the Native pastors and catechists had upon the prayers of Christians. The Revs. J. M. Pollock and J. Burkitt also briefly addressed the meeting.

Liverpool.—Last May a Younger Clergy Union for Liverpool was formed on the lines of the London one. The Bishop of Liverpool is the patron, and Bishop Royston the president, the following forming the committee: the Revs. W. M. Barrow, H. M. Braithwaite, C. Musgrave Brown, C. M. Clarke, J. Davies, J. Cotter Hodgins, M. W. Larcombe, R. N. F. Phillips, F. B. Plummer, T. T. Smith (Association Secretary), J. Denton Thompson, C. M. Woosnam, with the Rev. Gerard H. Lander as honorary secretary. Regular meetings are held bi-monthly, and addresses have been given by the Rev. T. W. Drury, Ven. Archdeacon Caley, and the Rev. Hubert Brooke. On Friday, February 3rd, the Rev. F. W. N. Alexander addressed a good gathering of members under the presidency of Bishop Royston. The address dealt with Mission work in the Telugu Mission, of which Mr. Alexander has seen so much during the last thirty-five years. He bore testimony as a veteran missionary to the happiness and spiritual blessedness of a missionary's life. Several members took part in the brief discussion which ensued, and thirteen new members were elected, making 102 who have joined since May, 1892.

G. H. L.

Sherborne.—The Annual Meeting held in connexion with the Society, which had been unavoidably postponed, took place at the Digby Assembly Rooms on Monday evening, January 23rd. There was a large attendance. The chair was taken by Sir J. H. Kennaway, Bart., M.P. He was supported by Mr. J. K. D. Wingfield Digby, M.P., the Revs. Canon Lyon, F. B. Westcott (Headmaster of Sherborne School), and H. W. Mayo (Vicar of Poyntington). The Secretary (Mr. N. H. Burt) read the annual report, from which it appeared that the sum received during the past year from various sources amounted to 56*l.* 8*s.* 7*d.*, allowing, after deduction of certain incidentals, of a sum of 54*l.* 15*s.* 7*d.* being remitted to

the Society. After the chairman, Mr. Wingfield Digby and the Revs. A. E. Price (from the North Pacific) and F. B. Westcott addressed those present.

In addition to the above, the Society's cause was advocated during January by Sermons or Meetings, or by both, at Austwick, Broxbourne (Parish Church), Cambridge (St. Barnabas), Chapelthorpe, Hertford, Hulland, Huntingdon, Leicester (Holy Trinity), Longpreston (St. Mary's), Sheffield (St. Paul's), Thundridge, Trawsfynydd, York (St. Martin-cum-Gregory and St. Michael-le-Belfry), &c. A *Sale of Work* was also held at Quainton.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, Jan. 17th, 1893.—The Committee heard with sorrow of the death of Mrs. Honiss, wife of the Rev. Nigel Honiss, for many years the Society's valued missionary in Tinnevely and Mauritius. Several friends present who had known Mrs. Honiss spoke in warm terms of her firm faith in Christ, and of her true interest in the furtherance of His Kingdom. The Committee desired the expression of their sincere and affectionate sympathy to be conveyed to their bereaved and sorrowing friend, Mr. Honiss.

The Committee took leave of the Rev. H. H. Dobinson, returning to the Niger Mission; of the Rev. F. Melville Jones, proceeding to the same Mission; and of the Rev. C. Shaw, returning to the Fuh-Kien Mission. The Instructions of the Committee to Messrs. Dobinson and Melville Jones were delivered by the Rev. F. Baylis; and those to Mr. Shaw by the Rev. C. C. Fenn. The outgoing Missionaries having severally replied, they were addressed by the Rev. A. E. Barnes-Lawrence and the Chairman (Mr. Henry Morris). Miss Bertha H. Nevill, who was accepted as a Missionary of the Society on December 20th, 1892, was introduced to the Committee. She was addressed by the Chairman and the Hon. Clerical Secretary, and commended in prayer, with the outgoing Missionaries, to the favour and protection of Almighty God by the Rev. H. G. Thwaites.

Funds and Home Organisation Committee, Jan. 27th.—The Secretaries reported that the Association Secretaries met for their Annual Meeting at the Church Missionary House on January 11th to 13th, 1893, and although they reported losses in various parts of the country, owing to changes of incumbents, their general testimony was hopeful. This was specially the case as regards the Dioceses of Ripon and Liverpool; Reading and London are also steadily growing; while Wales has made very remarkable progress. There was a marked consensus of feeling that the present Deputation Staff is insufficient to meet the requirements of the country. Very helpful devotional addresses were delivered by the Rev. C. G. Baskerville, Prebendary Eardley-Wilmot, and the Rev. Robert Lang.

The Rev. C. D. Snell, M.A., was appointed a member of the Deputation Staff; and the Rev. Herbert Knott, M.A., was appointed Assistant Association Secretary for the Western District.

Committee of Correspondence, Feb. 7th.—On the recommendation of the Ladies' Candidates Committee, offers of service were accepted from Miss Mary Taylor and Miss Caroline C. Coote; the latter as an Honorary Missionary.

The Committee located Miss M. Taylor to the Niger Mission, and the Rev. Dr. R. Sterling to the Gaza Medical Mission.

The following Missionaries were taken leave of by the Committee:—The Rev. H. Brown, returning to Bengal; the Rev. Dr. E. Sterling, proceeding to Gaza; Miss M. Taylor, proceeding to the Niger; and Miss Mary A. Daniels, proceeding to Palestine. The Instructions of the Committee were delivered by the Revs. W. Gray and F. Baylis, and Messrs. Brown and Sterling having replied, they were addressed by the Rev. G. Tonge, and commended in prayer to the favour and protection of Almighty God by the Rev. H. Sharpe.

The Secretaries reported the decease, on January 25th, of the Rev. Wm. Mason, D.D., Vicar of Long Horsley. Dr. Mason was for sixteen years a Missionary of the Society to the Cree Indians, into whose language he, with his wife's aid, translated the whole of the Bible. Dr. Mason returned to England in 1870. For five years after that date he was on the Society's Deputation Staff, and to the last rendered important aid to the Society's work. The Committee

thanked God for the work done by their departed brother, and offered their sincere condolence to his surviving relatives.

The Rev. W. A. Rice, who joined the Peshawar Mission in 1888, and had now been obliged to return home on sick-leave, was present, and gave some account of the Society's Anglo-Vernacular School (the Edwardes High School), of which he had had the charge, and of the good which had been done in connexion with it. He also referred to the work of the Mission generally, and expressed his belief that if only the Society could keep the Mission well manned, important results would be sure to follow.

On the recommendation of the Committees in charge of the Missions in West Africa, Yoruba, Eastern Equatorial Africa, Palestine, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Travancore and Cochin, Ceylon, Mauritius, South China, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

General Committee, Feb. 14th.—On the recommendation of the James Long Lecture Fund Sub-Committee the Rev. J. Ireland Jones was appointed Lecturer on Buddhism.

The Secretaries made a brief statement of the February Simultaneous Meetings in the Metropolis from January 30th to February 10th, referring to the address by the Bishop of London to the clergy in Sion College, and the sympathetic attitude of the Archbishop and several Bishops, and reported on the midday services at the City churches, the gatherings for special classes in the Church Missionary House, and the aggregate meetings in Exeter Hall. The Committee recorded their grateful appreciation of the numerous organisers, speakers, and workers, who have, through their earnest and zealous labour under the Divine blessing, been instrumental in bringing the recent Metropolitan F.S.M. to a successful issue. The Secretaries were instructed also to thank the Bishop of Marlborough, the Rev. W. Martin, and the Rev. J. F. Kitto for so kindly granting the use of their churches for midday services.

The Bishop of Ripon was present by appointment, and laid before the Committee proposals regarding a special commendatory service for the outgoing Missionaries of the various Missionary organisations of the Church of England, and after a lengthened discussion and division the following Resolutions were adopted:—

"That this Committee have received with much interest the Bishop of Ripon's statement regarding the proposal that the Archbishops of Canterbury and York should invite the outgoing Missionaries of the Church of England to a special commendatory service of a simple character. They heartily thank God for the evidence thus given to a growing recognition in the Church of England of the paramount importance of foreign Missionary enterprise.

"That the Committee in passing the foregoing Resolution understand that the Society does not thereby compromise its independence of action nor take any step in the direction of practical co-operation with other Missionary Societies."

NOTES OF THE MONTH.

ORDINATIONS.

South India.—On Nov. 27, 1892, at Masulipatam, by the Bishop of Madras, the Rev. A. E. Goodman, and the Revs. G. H. Asirvatham and Kaliyana Ramiar (Natives), to Priests' Orders; and Mr. M. Gnanasigamoni Pillai (Native) to Deacon's Orders.

Travancore and Cochin.—On Sept. 25, at Alleppey, by Bishop Hodges, Mr. M. P. Matthan (Native) to Deacon's Orders.

DEPARTURES.

Niger.—The Revs. H. H. Dobinson and F. Melville Jones for Akassa, and Miss M. Taylor for Lagos, left Liverpool on Feb. 11, 1893.

Eastern Equatorial Africa.—Mrs. Douglas Hooper left London for Zanzibar and Jilore on Feb. 10.

Bengal.—The Rev. J. Blais left Genoa for Calcutta on Jan. 30.—The Rev. H. and Mrs. Brown left London for Calcutta on Feb. 10.

North-West Provinces.—Mr. J. C. Harrison left London for Lucknow on Jan. 27.

Ceylon.—The Rev. H. E. and Mrs. Heinekey left London for Colombo on Feb. 3.

South China.—The Rev. C. Shaw left London for Foochow on Feb. 3.

Mid China.—The Rev. G. W. Coultas left London for Shanghai on Feb. 3.

ARRIVALS.

Bengal.—The Rev. F. T. Cole left Bombay on Jan. 7, and arrived in London on Jan. 22.

Punjab and Sindh.—Mrs. T. J. L. Mayer left Karachi on Jan. 1, and arrived in Bedford on Jan. 21.

BIRTHS.

Palestine.—On Jan. 10, at Nablús, the wife of Dr. H. J. Bailey, of a daughter.

South India.—On Feb. 4, at Blagdon, Somersetshire, the wife of the Rev. J. B. Panes, of a son.

MARRIAGE.

Eastern Equatorial Africa.—On Dec. 12, 1892, at the Mission Church, Babai, by the Rev. H. K. Binns, the Rev. E. A. Fitch to Alice May, second daughter of the Rev. J. H. Clowes, Rector of Weston, Suffolk, formerly of the Ceylon Mission.

DEATHS.

Palestine.—On Jan. 11, 1893, at Nablús, the infant daughter of Dr. H. J. Bailey, aged one day.

South India.—On Dec. 16, 1892, at Tinnevely, Florence Mary, infant daughter of Mr. R. F. and Mrs. Ardell, aged 2 months.

On Dec. 15, 1892, at Lagos, the Rev. Metcalfe Sunter, formerly Principal of Fourah Bay College, Sierra Leone.

On Jan. 25, 1893, at Long Horsley, the Rev. William Mason, D.D., formerly of the N.-W. America Mission.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Annual Letters (Extracts) of C.M.S. Missionaries, 1892-3:—

Part I. Containing Letters from the Bengal, North-West Provinces, Punjab, South India, and Ceylon Missions.

Part II. Containing Letters from the Eastern Equatorial Africa, Palestine, Western India, South India, and Mauritius Missions.

Other Parts to follow. Price 3d. each Part, post free.

A Record of Two Lives. A Story of the Amritsar Medical Mission. By H. MARTYN CLARK, M.D., C.M. Edin. [Reprinted from the *C.M. Gleaner* for December, 1892.]

Price 1d. (1½d. post free), or 6s. per 100, post free.

Forty Questions about Missions and the Church Missionary Society. By E. S. *Free for a few copies, or 2s. per 100.*

How can I Help the Missionary Cause? Seven Practical Suggestions for Parochial Workers. *Free.*

Personal Consecration and Offerings. By the Rev. Canon McCORMICK, D.D. [Reprinted from the *C.M. Intelligencer* of December, 1892.] *Free.*

Missionary Facts and Figures. By the Rev. J. D. MULLINS. *Free.*

"Left Out." A Missionary Talk with Sunday-School Teachers. By SARAH GERALDINA STOCK. *Free.*

Moonlight. By MARY L. G. PETRIE, B.A. Lond., Author of "Clews to Holy Writ." *Free.*

MISSIONARY LOTTO.

The 3rd Thousand of this very interesting family game is now ready. Owing to increased cost of production, the price has been raised to 1s. 6d. net, or 1s. 9d. post free. No alteration has been made in the Questions and Answers; these remain as in original issue.

MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS AND YOUNG PEOPLE.

For reading from the Sunday-School Desk, or in the Sunday-School Class, or for Distribution among Young People generally.

No. 41. March, 1893. "SHINING LIGHT IN UGANDA."

Price 6d. per dozen, or 3s. per 100, post free. Single copies, 1s. per annum, post free.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

ENGLAND'S WORK IN INDIA.*

BY W. MACKWORTH YOUNG, C.S.I.

TWENTY-SEVEN years ago the late Bishop Cotton came to the frontier station of Kohat on his tour of visitation, and in the presence of the European officers of the garrison consecrated the little cemetery containing the graves of those who had laid down their lives on that extreme border of our Indian possessions in the performance of their duty under the British Government. Looking round on the silent memorials of the dead, and addressing himself to those who had succeeded to their duties, he spoke of the large expenditure of British life which our Indian possessions had cost us, of the separations of family ties and home associations involved in our life in this country, and then in a voice which I remember to this day he asked the question—"Is it all worth while? Is it all worth while?"

And then the good Bishop proceeded to answer his own question somewhat in the following terms:—"Yes, it is worth while if we recognise that our tenure of these vast possessions is not the mere outcome of circumstances, but a charge committed to us by the Great Ruler of the Universe; that the British power has been established in India in order that India may be won for the Lord Jesus Christ; that each of us is individually called upon to take our part in this great purpose, and that according as we realise and act up to this responsibility we are making our stay here worth while."

Now, if I understand your presence here to-day aright, it is to bear witness to this fact, that you are persuaded that England has a work to do in India in pursuance of the Divine purpose, and that that work will not be complete until India is a Christian country. There is a school of politicians which holds that when we have taught India to govern herself we should retire from the field, but I trust we shall not go till we have been the means of conferring upon her our greatest treasure and the source of England's greatness. It is a pessimist age, but I hope there are no pessimists here to-day. With all our mistakes I believe we have done great things for India. We have given her the *Pax Britannica*, security to life and property, and impartial administration of justice. We have opened out to her ungrudgingly, and as some think, with too little regard of the consequences, the treasures of knowledge, of freedom, of authority, and the vast systems of ignorance and superstition which have bound her for centuries are crumbling beneath their influence. By all these measures a highway has been laid for the progress of that true

* A Paper read at a C.M.S. Meeting in Simla, 1892.

enlightenment which will one day, please God, crown our endeavours and

"Which shall restore her comeliness
And make her wastes rejoice."

And if we apply Bishop Cotton's question to ourselves, it is here, I believe, that we shall find the true answer. In the day when nations are weighed in the balance, and individual motives are brought to the light, it will have been worth while, a thousand times, for England to have swayed the fortunes of India, and for thousands of Englishmen to have suffered and died in the land of their exile. And in so far as we realise this, shall we find a compensation for the privations of our life here—for severance from our native country, and, in many cases, from our nearest and dearest—for perils from famine, from pestilence, and from fiery sunheat. Here is a panacea for discontent, for weariness, for discomfort, for disappointment, and even for the vanishing rupee.

Why is it that Christian men and women make so little use of this argument? Why is there so little interest in the cause of our Lord and of His Gospel that we seldom care to learn the facts about Mission work? Why do we so readily listen to the misrepresentations of detractors, or the passing remarks of cynics? Why is it that, while there is abundant material to stir up numbers in England and elsewhere to give themselves to the work or to promote it by every means in their power, we hear of men who have spent years of their life in India going home and saying that they have not seen anything of Mission work, and they don't believe that much has been done? Is it not because we do not care sufficiently for our birthright? Our Christianity is not so precious to us that we wish to see our brethren in this country possessed of it?

Perhaps you will say that I have mixed up two subjects—the administration of India and the evangelization of India. I cannot believe that in God's purpose the two are separable. I admit the necessity for a distinction between the duties of officials, who are pledged to observe the principles under which the administration is conducted, and the labours of the missionary. It is not lawful for us as officials to employ the organisation of the State for influencing the consciences of those over whom for specific purposes we have received authority. We have an official conscience. Don't smile—I know some people cannot see it—they think such an idea is intolerable: But the matter has been thought out by wise men, and Christian men too. The man whose Indian service was perhaps more distinguished than that of any other of the distinguished names of Indian history, and whose position as a Christian and a friend of Missions will not be disputed, was content to have an official conscience, and to confine his action as an official to the humbler sphere of politics while acknowledging that the work of the missionary was a far higher one. "Missionaries," said Lord Lawrence, "have done more for India than the British Government has ever done." Yet he did not do direct Mission work, and would have thought it wrong to do so.

This subject—the attitude of Government towards Missions—has,

however, perplexed many consciences, and with your permission, as a Government servant of nearly thirty years, I should like to say a few more words about it. There are some who think that the official conscience on this matter is perverted; that we have been placed here in authority in order that we may use that authority for the dissemination of Christian truth; that Government ought to have insisted that the Bible should be read in its schools; that caste ought to have been put down by law long ago. Perhaps not many go so far as this, which would in my opinion amount to making use of unlawful means, carnal weapons, for fighting our unseen foes. On the other hand some appear to think that our position as officials in this country precludes us from showing in public any interest in Missions, or letting it be known that of all our desires for India, the chief is that she may be Christianized. The Government has seldom given any ground for such a belief. In the charter of 1698 a clause was inserted by the East India Company enjoining upon the ministers sent out to perform divine service in the garrisons and factories to learn the Native language of the country where they shall reside, the better to enable them to instruct in the Protestant religion the Gentoos that shall be the servants or slaves of the Company or of their agents. The directors erected a statue to Schwartz in the principal church in Madras, for his missionary labours, which the Native inhabitants were to be permitted and encouraged to view. In 1758 the first Protestant missionary to Bengal, Kiernander, was invited thither by Clive, who placed a house at his disposal. The efforts of the great Evangelical leaders in the Mission cause at the beginning of the present century called forth a fierce opposition and a host of pamphlets, some of which were devoted to the defence of Hinduism, some to the dangers of disseminating the Christian faith. The answer given to one of these productions by Lord Teignmouth, who had shortly before held the office of Governor-General, contains passages so clear and so reasonable that I cannot resist the temptation of reading a few of the sentences which proceeded from his pen:—

“The Natives of India, whether Hindus or Mohammedans, have the clearest possible demonstration that no such idea as their forcible conversion can be entertained by the British Government. . . . Anxious as I am that they should become Christian, from a regard for their temporal happiness and eternal welfare, I know that this is not to be effected by violence, nor by undue influence; and although I consider this country (that is England) bound by the strongest obligations of duty and interest (which will ever be found inseparable) to afford them the means of moral and religious instruction, I have no wish to limit that toleration which has hitherto been observed with respect to their religion, laws, and customs. On the contrary, I hold a perseverance in the system of toleration not only as just in itself, but as essentially necessary to facilitate the means used for their conversion, and these means should be conciliatory, under the guidance of prudence and discretion. But I should consider a protection of the translation of the Holy Scriptures, and the recall of the missionaries most fatal prognostics with respect to the permanency of the British dominion in India.”

The Marquis of Wellesley openly encouraged Mission work, and appointed to the posts of Provost and Vice-Provost of the College of Fort William (one of his most favourite projects) David Brown and

Claudius Buchanan, who, with Henry Martyn, Daniel Corrie, and Thomas Thomason, awakened in the breasts of many of our countrymen in India and at home so great a zeal for the Mission cause. He even permitted a disputation among the college youths under the roof of Government House, which took the form of an attack on Mohammedanism. This connexion of authority with controversy raised a cry of alarm, which was caught up by the Hindu and Mohammedan priests of Calcutta. Strong opposition followed, and the cause was injured. Then came the massacre of Vellore, which was attributed by the Government to the efforts which had been made in the Madras Presidency for the promulgation of Christianity. The attitude of the Government became hostile. The Serampore missionaries were shut up in Serampore, and forbidden, under pain of expulsion, to prosecute their work anywhere in the Company's dominions. Two more missionaries who arrived at the time were ordered to leave the country. The order was cancelled on the understanding that they would voluntarily withdraw. They went to Burmah and founded a Mission there. One of these was the apostolic Judson. The Court of Directors, however, disapproved of these proceedings, and while disclaiming all intention of adding the influence of authority to Missions, enjoined upon the Government of India to abstain from all unnecessary or ostentatious interference with their proceedings. But the Government had taken fright. Five more missionaries were driven out of the country in 1812, and much opposition was encountered until the charter of 1813, which established an Episcopal See in India, and removed the restrictions which had impeded missionary labour. From that time the door has been thrown wide open to Mission work in India. Between 1813 and the present time, in pursuance of its policy of neutrality in matters of faith, the Government has adopted various measures, the effect of which has been to remove the disabilities under which the cause of Christianity laboured, and to give free scope to the power of the Gospel. In 1833 an Act was passed prohibiting the management of Native temples and mosques by British officials. A grievous burden on the consciences of many Christian servants of the Company was thus removed, while the principle of religious neutrality was asserted by the withdrawal of State interference, which in such a case meant State support. Then came the suppression of female infanticide, *satti*, and self-torture. A law was enacted abolishing the liability to forfeiture of property incurred by a person renouncing the Hindu or Mohammedan religion. In 1854 Sir Charles Wood's celebrated Educational despatch thus laid down the principle to be observed in regard to Christian teaching in the Government schools: "Considerable apprehension appears to exist as to our views with respect to religious instruction in the Government institutions. These institutions were founded for the benefit of the whole population of India; and in order to effect their object it was, and is, indispensable that the education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the libraries of the colleges and schools, and the pupils are free to consult it. This is as it should be, and moreover we have no desire to prevent or to discourage any explanations which the pupils may of their own

free will ask from their masters on the subject, provided that such information is given out of school-hours." In the nature of things, however, this concession was a dead-letter. As Lord Lawrence said, "Suppose that pupils are forthcoming to hear, who is to read or expound to them the Bible? Is such a task to be entrusted to heathen school-masters, who might be, and but too often would be, enemies to Christianity, and who would be removed, not only from control, but from the chance of conviction?" Another provision of the despatch was more important, and is to this day largely utilised. It was ruled that Government grants-in-aid should be made towards the maintenance of private educational institutions, and that the missionary schools and colleges should be allowed to participate in this boon. This is a strictly impartial rule, but its bearing on Christian effort has been incalculable. It is open to Hindus and Mohammedans to avail themselves of such grants, but they do so in comparatively few instances. Let me give an instance. In 1877 the Government College at Delhi was abolished, and the Mohammedans of the imperial city made an effort to start a Mohammedan College to take its place. A Government grant was promised if half the amount could be raised by private subscription. The supporters of the project drew back, the demand was too large for their zeal, and the Cambridge Mission seized the opportunity, and is a standing witness to-day of the vitality of Christian effort.

This brief notice of the policy of Government in religious matters would be incomplete without an allusion to the proclamation of our gracious Queen on assuming the government of the country in 1858. The proclamation re-asserts in the strongest terms the principle of non-interference on the part of the State in matters of conscience, but the opening words of the royal message, containing as they do a clear expression of our Sovereign's personal faith in the truth of Christianity, and gratitude for the solace of religion, may be adopted without offence, not only by every servant of the State in his individual capacity, but by the Government and its officers under all circumstances.

I trust I have to some extent shown that the Government in India has not been so antagonistic to Christian effort among the native population as is generally supposed. Admitting some exceptions, which were usually rectified shortly afterwards, I believe that its policy has not only been right but righteous. Not only so, but by firmly adhering to the principle that the weapons of the State may not be used in matters of conscience it has prepared the way for the willing reception of the Gospel in the hearts and consciences of the people of this land. But whether this view be right or no, one thing is certain, that the Sovereignty of God is over all, and that the existence of the British power in India is one of the means by which He is surely accomplishing His purpose and fulfilling His promise. Whether, as some believe, the cause of Missions has been carried on in spite of the obstacles imposed by the State, or whether, as I believe, the State has been the handmaid of Christianity and one of God's most powerful agents in furthering its cause, two things are sure—first, that the reign of the Lord Jesus Christ in India has begun and will

be consummated; secondly, that every member of His Church is called upon to join in the work.

And have we no encouragement to obey His call? If our faith is so weak as to demand the argument of statistics, it is not wanting. The population of the Punjab in 1881 was nearly nineteen millions. In the census of 1891 it was nearly twenty-one millions, an increase of about 10 per cent. in ten years. The number of Native Christians in the former census returns was 3599. It is now 18,375, an increase of 400 per cent. in the same time. Take the two rates of increase, write down on a sheet of paper for every decade in the future the number of the population, and the number of Native Christians represented by an increase of 10 per cent. in the one case, and 400 per cent. in the other, and you will find that in forty-five years from the present time, every soul in the Punjab will at this rate be a Christian! Faith has not much to do with statistics. It has often worked in spite of them. Nor will unbelief be convinced though one rose from the dead, but facts are always worth having, and at present facts are in our favour. For many years the Spirit of God has been working, but it has been seed-time. Now the crop is springing up, and there is promise of an abundant harvest. We in the Punjab have also personal inducements to join in the cause. We have been favoured in our missionaries. There have been heroes in the past in other parts of India. Ziegenbalg, Plutsch, and Schwartz in Madras, the earliest Protestant missionaries in this country. The Serampore Carey, Marshman, and Ward; Claudius Buchanan, David Brown, and Thomas Thomason; among Bishops, Heber, Corrie, and Wilson—all these stand forth as champions of missionary labour. Duff, Bowen, and Wilson were giants in the Presbyterian ranks. Leupolt, Weitbrecht, Hoernle, and Ragland among missionaries of the C.M.S. But the Punjab has its roll of martyrs and witnesses, and he whose name was last transferred from the muster roll of the Church militant to that of the Church triumphant, the refined scholar, the sympathetic friend, the man for whom no Christian service was too small, no heights of spiritual eminence too exalted, the beloved Bishop French whom so many of us knew and mourn, has lifted up in this province a standard of holy devotion and self-sacrificing zeal, which calls to us with as powerful a voice as any of those I have mentioned. To this army of saints and martyrs all who profess to be Christ's servants—may I say all in this room?—belong; and to all of us they say the same thing: "Life in India is not worth living if we live to ourselves. But it is worth living if we live to Christ."

THE CLOSING OF THE CHAGGA MISSION.



THE history of Missions has its dark and sad chapters as well as its bright and joyous ones. It tells of many open doors which reproach the Church of Christ for its lethargy; it tells also of some doors closed in the very face of the eager evangelist. The story of Chagga is an instance of the latter. The leading of God's providence inviting the Church Missionary Society to take up the work seemed peculiarly clear. It was Rebmann, a C.M.S. missionary, to whom among Europeans the

first vision of the snow-crowned heights of the Kilima-Njaro, on whose southern slopes Chagga extends, was granted. In 1848 and 1849, Rebmann made three expeditions to this district. Thirty years later, in 1878, in reply to a message from the C.M.S. missionaries at Frere Town communicated through an Arab trader, Mandara, King of Chagga, sent a letter in Arabic asking that a missionary should be sent to him, and promising that both he and his people would welcome instruction. An Arabic Bible was sent back to him by the Rev. J. A. Lamb. In 1863 Baron von der Decken visited Chagga, and Mr. New, a Methodist missionary, in 1871. Besides these and Mr. H. H. Johnston, the traveller, who went there in 1884, there would seem to have been no other European visitors between Rebmann in 1849 and Bishop Hannington in the spring of 1885. In this latter year the Rev. E. A. Fitch and Mr. J. A. Wray, the latter only for a few months, took up their residence at Mochi, Mandara's village, and our pages have recorded the events of the years of waiting and of disappointment which followed: Mandara's trying vacillation, and the patient endurance of the missionaries, the latter crowned at length with a partial success in winning the confidence and affection of the people, and the bringing into the Gospel fold of the first-fruits of a hopeful harvest. The story could scarcely be summarised more correctly and concisely than in the words of Bishop Hannington written at Mochi in 1885. The Bishop wrote:—

"I have but little doubt that the history of a Mission here, if properly maintained, would be the counterpart of most of our Missions: the reception of the white man with joy and gladness, everything done for him for a week or two, then a cooling down of the first love, neglect, perhaps even persecution; after which, if patiently endured, fresh overtures, a mutual understanding deepening into confidence and love, then a gradual opening of the door, a breaking down of superstitions, a reception of the sweet Gospel of peace of the Saviour of mankind. God give Chagga to His Son, for 'tis a lovely spot!"

Mr. Fitch left Mochi in 1889, being relieved in 1888, during a short leave of absence, by the Rev. W. E. Taylor, who found that Mandara still possessed and prized the Arabic Bible which Mr. Lamb had sent to him in 1878. The Rev. A. R. Steggall went to Mochi in the autumn of 1889 and continued there until the autumn of 1892, having as his companions the Rev. W. Morris for a few months, and then Dr. E. J. Baxter, whose medical work assisted much in securing the confidence of the people. During the early years of the Mission Mandara did not fulfil his promise of letting his people visit the missionaries for instruction, and the opportunities of direct missionary work were of a casual and precarious kind; but in the spring of 1890 youths began to attend school, at first secretly, but, after the visit of the Rev. H. K. Binns in May of that year, with Mandara's consent. In the autumn of 1891 about forty adults and fifty children were usually present at the Sunday services, and the day-school showed an average attendance of twenty-one. When Bishop Tucker visited Chagga in February, 1892, he found a Sunday morning congregation of about fifty, and he baptized two youths. He also confirmed a youth at Taveta, an out-station, distant about sixty miles eastward, who had been baptized the previous year.

The Anglo-German East African Delimitation Treaty of 1886

included Chagga within the German sphere of influence, the line of division passing it immediately to the north, so closely indeed as to leave Taveta, the out-station mentioned in the previous paragraph, within the British sphere. In February, 1891, the German flag was hoisted at Mochi by Lieutenant Ehlers, who arrived that month with a caravan. On the death of Mandara in the autumn of that year, his eldest son, Meli, was appointed by the Germans to succeed his father. The relations between the German officers and this young chief were for some reason far from cordial, and twice before the visit of Bishop Tucker in February, 1892, Dr. Karl Peters, who was in charge, requested the missionaries to withdraw from Mochi to a place of safety, as a conflict was considered imminent. Fighting did take place in June, 1892, and resulted, unhappily, in the death of two German officers, Baron von Bülow and Lieutenant Wolfrum.

It would, perhaps, be no part of our duty to enter into the circumstances which led to this most regrettable engagement but for the fact that charges, emanating from German sources though not made officially, appeared in the German and were copied in the English papers in the autumn of 1892, reflecting on the C.M.S. missionaries. It was declared that they had supplied powder and ammunition to the Natives, and encouraged them to resist the authority of the German Resident. And similar charges have again at the commencement of this year been made by the German Governor at the coast, Baron von Soden, who has informed the British authorities that he has evidence that the chief of Chagga has received lead and caps from the English Mission, now stationed at Taveta. This latter charge we are unable at present to refute, as there has not been time to receive Mr. Steggall's communications on the subject. But while awaiting these with the fullest confidence, it seems desirable to clear the ground by publishing so much of the correspondence to hand as will make evident the attitude of the Mission in the summer of 1892, and the grounds for the steps taken subsequently to those events.

The following private letter from Mr. Steggall, written a few weeks before the fighting of last June, shows in what light he regarded the grounds of the pending strife:—

Extract from Private Letter from the Rev. A. R. Steggall.

Mochi, May 19th, 1892.

This is to be, I fear, a letter of bad news, and the end may be worse than the beginning, but at the present time I do not know. At about nine on Monday night, the 16th, we received the following letter from the German officer in charge of Kilima-Njaro. It was addressed to Dr. Baxter:—

"DEAR SIR,—I have the honour to tell you the following facts, without adding my own opinion.

"1. Mandara has been for many years the best friend of the Germans.

"2. Mandara sent to and received

rich presents from the German Emperor.

"3. Mandara's men went to Berlin.

"4. Mandara, who was not exposed to any but German influence, died.

"5. Meli, Mandara's son, succeeded his father.

"6. The young stupid Meli, always exposed to English, and nearly never to German influence, began to turn.

"7. Meli never went to the near German station, but to the much farther English station, Taveta.

"8. Meli asked me by the English Bishop if he would be allowed to go to Mombasa.

"9. Meli told at Taveta that he was weary of the Germans.

"10. Meli told at another place that he would come over the Germans in such a degree that they would return to the coast if they would be able to do so.

"11. Finally Meli shut the street to our soldiers.

"12. Meli ordered to kill our soldiers, and his men killed one in view of Meli's village.

"On account of these facts I came here. If Meli had been told to go to the German station and not to Taveta he would not have lost the respect of the German Government in such a manner.

"The consequences of Meli's very bad doings might become dangerous to your and to your people's life and property.

"After having written this I refuse every responsibility. If you will come here I will be glad to receive you. Thanking you to have protected our escaped soldiers, and with best compliments, &c., "HERE VON BÜLOW."

It was easy to see at once that the Germans were coming to fight Mochi. The facts of the German soldier's death are as follows:—On April 26th the Germans sent three men, viz. two Nubian soldiers and one Swahili porter, from Morang on business to Kiwoso. Their road lay through the States of Kilema, Kirua, Mochi, and Uru. When passing through Kirua one of the Nubians seized from the head of a passing child a bag of potatoes (as is the custom of German soldiers when they see anything they want). The child raised the cry of alarm, and a number of Natives came running up with weapons. The German men began to run away and kept on so for three or four miles, shots being exchanged (which both parties accused the other of being the first to fire). One man of Kirua was killed, and one wounded; and when close to the gardens of Mochi one man of Kirua shot the German soldier in the chest and killed him on the spot. Some Natives of Mochi who had heard the firing saw this done. The people of Kirua then returned home, and the two remaining German men came on to us and slept at our station. We are confident that neither Kitangati, the chief of Kirua, or Meli (who to some extent

is over him) knew of the fight until it was over, and neither of them gave orders to kill, or wished to kill, any German soldier. Baron von Bülow was in Pare at the time, seven days' journey off. He was sent for, arrived on Sunday last, the 15th, with all the soldiers he had been able to collect, and at once sent us the above letter. Dr. Baxter answered it fully, as it was addressed to him. It was not hard to answer. Meli has never been to Taveta in his life. He never asked to go to Mombasa, or had any wish to do so. He has never closed the road through his country to any one whatever. The Germans derive their evidence from their Nubian soldiers, who are utterly untrustworthy, and from Meli's enemies, who are not few, as there are not many States on Kilima-Njaro which have not at some time or other been robbed by Mandara.

On Wednesday I determined to go on to Morang and to do what I could. The German officers were very courteous, and listened to everything, but they were quite immovable. They firmly believe that a plot exists between Kirua, Mochi, and Uru to turn them out of the whole district. Nothing I said could alter their opinion. The fact is, they are such oppressors of the Natives that they are in a state of perpetual suspicion and mistrust, if not of terror, lest retaliation should be made.

After lunching with the Germans, I set off homewards, getting in to Mochi at about 7 p.m. On the way I passed Natives of Kilema and Morang taking away their cattle from the threatened States. Reaching Mochi I learnt that Meli was determined to fight for his kingdom. This morning I went to see him, and explained the situation. He asked me how he could avert the war. I told him of three ways, the only ones I knew:—1. To send all the weapons of the country, spears, swords, and guns, to the German fort at Morang. Neither he nor his men would think of it. Nor do I wonder, as an African Native's arms are, in his eyes, much more a necessary of life than his clothes. 2. To go himself, unarmed, and deliver himself up. But I could not advise this, as I think he would have been hanged at once. 3. To clear out of the country with his people. But in a month's time the great harvest of the year will begin, and to go to the plains now, even if they carried all the food

they have, would mean to these mountaineers dying in hundreds from exposure, starvation, and malaria, and it would be less wretched to die a sudden death.

So there will be fighting. The Wamochi might be victorious for a time, but I doubt it. When the Nubians get into the country, there will be no mercy shown, any more than at Rombo recently. We have told women and children to come to us at the first alarm, but the vast majority will probably prefer to try and hide their cattle and goats to hastening to us. The schoolroom will be at their disposal, and, of course, non-combatants will be safe on our premises. Yesterday morning, while I was at Morang, Major Kenrick, an English officer who has come to hunt, arrived at Mochi. He had had a marvellous escape. The Wamochi were in ambush on the outskirts of their country. One man drew his bow with poisoned arrow, taking him, of course, for a German. The bow was pulled to the utmost, when the string broke, and the arrow went only a yard or two, Major Kenrick not even seeing or hearing it. Then those in ambush seemed to have noticed that he was carrying no weapon, and no

further attack was made. The Germans told me they were waiting for more soldiers, who were expected daily, before doing anything. Our mail was due in here to-day, but has not come. We have heard a rumour of there having been fighting between the British Company and the people of Teita, who are simply highway robbers. This may have blocked the way for caravans from Mombasa.

Sunday, May 22nd.—Still no attack, but news of reinforcements reaching the Germans, and of the execution by them of a wretched Mochi man, whom they seized some time ago, and whom I fearlessly describe as absolutely innocent of any crime against them. So to-morrow I send all or most of my boys down to Taveta for safety, and as our mail has not come in, I send down some letters by them also.

31st.—A line to tell you the latest news. The Germans have not come yet, and we are hoping that the Governor at the coast, who is a man of peace, has refused the soldiers wanted up here. Dr. Baxter is going with the Bishop's party to Uganda. He is leaving for the coast this morning, hence the opportunity of sending down this letter.

The fighting took place on June 10th, and a few days later Mr. Steggall wrote:—

From the Rev. A. R. Steggall.

Mochi, June 22nd.

The attack commenced at 7 a.m. on Friday, June 10th, and lasted altogether about seven hours. The Germans brought a ridiculously small force, considering that they had to fight in bush, and further ensured for themselves defeat by making their soldiers volley away hundreds of cartridges at an all but invisible enemy lurking under cover. The utmost loss of the Wamochi is thirty killed and forty wounded. In addition to their ammunition failing, the Germans were disappointed in their allies, who were to have made a counter attack from the west, but who did not do so seriously.

The attack, I consider, was quite unprovoked, and the defeat richly deserved, but I would have preferred to see the Germans successful. Their small force would not have been sufficient to go in for a general massacre of the people, and the country would soon have recovered from the shock. Now I sup-

pose it is politically necessary that a further appeal to arms should be made.

The effect on the people here has been immeasurably bad. They are so elated by their success that it would not surprise me to hear that they were meditating an expedition against the Germans in their own country. The Mission has lost ground in the opinion of the chief and his advisers. When the attack was being expected, we of course counselled and did all we could to maintain peace. Further, we urged the wisdom of sending the women and children to a place of safety, never dreaming that the Germans would so ridiculously lay themselves open to defeat by attacking with sixty Nubians and fifty Waswahili porters, a force of from 500 to 700 men ambushed in what may be described as a huge thicket. Of course in these wild minds pacific counsels are attributed to cowardice.

I suppose it is certain that sooner or

later a German expedition will be sent to restore the lost prestige. I fear also it is equally certain that no one will be spared in the carnage that will follow. The work here seems likely therefore to be broken up. Some might counsel the immediate withdrawal of the Mission before hostilities begin again; but though I regard the withdrawal as almost inevitable ultimately, yet I should be sorry to see it just now. I think our presence here will be some protection to the people

in a future attack. I think, too, that, assuming the defeat of the Wamochi on that occasion, we may very probably gather round us when it is over some of the fatherless and homeless ones to whom we might be of service. And further, to withdraw just now would, I think, strike a heavy blow on Mission work, not only in Mochi, but all over the mountain. It would seem cowardly, and moreover, I think, would be cowardly, because I am not aware of any danger we would be in.

It is impossible to read the above letters without being convinced that through this trying time the missionaries were not only strictly neutral, but that they exercised their utmost efforts as peace-makers. Their pacific influence was indeed recognised by the Germans at this time, for at the end of July Mr. Steggall received a letter from Baron von Soden, the German Governor at the coast, inviting him to use his influence with Meli to induce him to make his submission to the German officer, and promising in that event to institute an inquiry at Mochi into the causes of complaint against the Germans on the part of Meli and his people. This letter concluded with an intimation that if fighting should be resumed, it would in all probability result in the destruction of Mochi. The duty imposed by this communication of using his utmost endeavours to persuade Meli to yield was one which could not be declined, and Mr. Steggall applied himself to the difficult task—for Meli was still not a little elated at his recent victory—with all earnestness. The negotiations which followed are fully narrated in the following letters:—

From the Rev. A. R. Steggall.

Aug. 3rd (Mochi).—On Friday, July 29th, I went down to Taveta to see Captain Yohannes, of the German Army, and to receive from him a letter from Baron von Soden, which I have already sent to you. Sore feet prevented my going to Morang, where the German station is, on Saturday, but I did so on Sunday, and having been most kindly received by Captain Yohannes, and hearing from him what I should propose to Meli, I started for Mochi on Monday and tried to bring Meli and his advisers to reason. The conditions for peace which Meli had placed before him were not hard and ought to have been accepted. He was to restore the cannon, rifles, tent, and property of the officer recently killed in Mochi, was to allow Captain Yohannes with his company of soldiers (say 120) peaceable admission into Mochi, and was to restore peaceable relations with the surrounding petty chiefs whom he had raised in arms against the Ger-

mans. If he did not consent to these terms at once he was invited to send one or two of his chief men to Morang to confer with Captain Yohannes, my presence with them and the presence of my colleague, Mr. McGregor, in Mochi being, of course, ample guarantee that they would return safely.

Meli refused all. He would not consent to a conference on any plan that I could think of. Though there were plenty of men willing to go with me, he would not allow them. He would not consent to a party of ten going to Kilema to meet Captain Yohannes and a similar party, who would come there if requested. He would not allow his men to confer with a representative of the Germans across one of the boundary rivers of Morang. He was jocose, obstinate, insolent, and boastful. It was difficult to refrain from calling him a fool to his face.

On Tuesday, August 2nd, I went again to Morang (the distance is fifteen

miles), again saw Captain Yohannes, talked with him for some hours, during which he showed himself most willing to accept any suggestions, and most eager to procure peace on any honourable terms, slept there, and returned to Mochi to-day, Wednesday, the 3rd.

August 5th.—While at dinner with the French missionaries on Wednesday, on my return journey from Morang, I saw ushered in a young warrior from Mochi, who soon delivered himself of the following message: "Meli wants to know, now that the Germans are here, whether you are a man of the Germans or one of his men." The question was addressed to the head of the mission, Père Gommenginger, who answered it by pointing out what he came to do, and his defenceless condition, the latter being a guarantee that he was not one of the Germans. I have not mentioned above that about a month ago a large party of warriors were sent from here to the French mission, who robbed the Fathers of four loads of cloth, a gun, and other articles. The question seemed insolent and more or less alarming, and I quickly determined, after having seen Meli again, to return to Morang and warn Captain Yohannes of the danger the French mission was in. Yesterday, therefore, Thursday, August 4th, I returned to Morang, taking with me five of my boys. At three or four hundred yards' distance I was followed by a party of about twenty armed men from Meli, whom I heard were going to Kilema, and whom I could not but suspect had some evil work on hand connected with yesterday's message to the French mission. I preceded them all the way to Kilema, when they passed me while resting at the mission, and ascended the hill to the house where Fumba, the chief, was living. Getting to the German fort at about 3 p.m., I found that the hindmost and larger portion of the forces were arriving, and I was presently introduced to several officers, including Major Manteuffel, the commander of the whole. After dinner there was considerable discussion between the Major, Mr. von St. Paul of Tanga, Captain Yohannes, and myself, the outcome of which was that I was asked to return to Mochi and find out whether the arrival of a second force had inclined Meli to peaceful measures being taken.

I left Morang this morning and

reached Kilema at 8 a.m. There I quickly learnt news as bad as one could imagine. The party of warriors from Mochi who had followed me on Thursday were sent to propose to Fumba, the chief of Kilema, that a conference should be agreed upon between the representatives of Meli and Captain Yohannes, during which the captain should be killed. News of this proposal was brought secretly after nightfall to the French mission, and the Fathers were full of anxiety lest, as was quite likely, I should return with a German officer to make a conference. However, they were relieved by hearing early in the morning that Fumba had wisely rejected the proposal, and more still by my returning without another European. I quickly despatched two of my boys to the German fort with the news, and awaited their answer, which reached me at half-past twelve. I then set off for Mochi, saw Meli and his advisers, laid the German proposals before them, and quickly secured the promise, which had hitherto been denied, of representatives going with me to-morrow to confer with Mr. von St. Paul.

I do not think it wise now to confer at all, but will go to Morang and hear what they think of it there. At the same time I intend taking what I have written above and leaving it in safe keeping at Morang in case of accidents, which might prevent any record of my doings being procurable in Mochi. I will write more as I have opportunity.

August 11th.—On Saturday, August 6th, I started for Morang with Kibanga, Meli's messenger, who is a young fellow of no authority in Mochi, but who was better to take than no one. Leaving him near the borders of Kilema, I went ahead and brought down to him Captain Yohannes and Mr. von St. Paul, who persuaded him to go with them to the German fort, where he was very well received. After due conference with him, Mr. von St. Paul drew up a letter to Meli which, next day, Sunday, August 7th, Kibanga carried to Mochi, where it was read to Meli by my boy Yohana, who also wrote a reply at the chief's dictation. This reply I met at Kilema on Monday, August 8th, and brought it on to the German fort. It seemed practically to settle matters peaceably, and so another letter was written by Mr. St. Paul and two copies of a kind of treaty drawn up, duly

signed by Major Manteuffel, Mr. St. Paul, and Captain Yohannes, and requiring only marks to be affixed by Meli and some of his chief men.

On Tuesday, August 9th, I returned to Mochi with the letter and treaties, and saw Meli, taking with me both pen and ink, expecting to get the marks affixed at once. But Meli said a conference with his men was first necessary, and this conference was called at dawn next day, Wednesday, August 10th, and lasted about four hours. I was present towards the end of this conference, and I was instructed to tell the Germans that none of their things would be restored until Meliari, the

chief of Morang, who protected the German property after the recent fighting, came to Mochi. This demand had already been refused by the Germans, and was made, I have no doubt whatever, with murderous intent. The tone of the speakers was very decided, and not the slightest inclination to give way was shown. So just before noon I started for Morang with the news, and thence have just returned this evening, August 11th. Unless Meli and his advisers give way there will be fighting, I expect, before many days; but in this case the German officers will not be to blame, as they have been most patient and painstaking.

The mail which brought the above letters also carried letters from Bishop Tucker, who in September was appealed to by Sir Gerald Portal to withdraw the Mission from Mochi. The communications were by telegram, as Sir G. Portal was at Zanzibar and the Bishop at Frere Town. The following were the messages to and fro:—

Telegrams between Consul-General and Bishop.

Sept. 6th, 1892.—German Government, both here and in Europe, have made further strong representations on subject of support given to Natives at Mochi by mere presence of Mission. No further specific accusations are made, but German Government announce that they have decided, for the sake of their prestige, that the English Mission cannot be permitted to remain at Mochi. If the Mission will at once spontaneously withdraw from Mochi, it is invited to settle in any other part of the German sphere, and even at Morang on Kili-ma Njaro. If the Mission do not withdraw spontaneously, the Government state that it will bring trouble and war on all that district. Please telegraph to me fully whether you will accept the German offer. I need hardly point out that a peaceful and friendly solution is greatly to be desired.—PORTAL.

Sept. 7th, 1892.—As a preliminary to negotiations, will German Government withdraw publicly the accusations that have been made against Mission? Without such declaration on the part of the Germans our spontaneous withdrawal from Mochi would be regarded as a confession of guilt. We have been true and loyal to Germans; will they acknowledge it as a preliminary to a consideration of their proposal, with a view to friendly settlement?—TUCKER.

Sept. 7th, 1892.—German Governor answers that he has never made any

accusations, and therefore cannot retract any. He has authorised no statements in the press. He is unwilling to make preliminary negotiations, but simply offers free settlement elsewhere in case of quiet and spontaneous withdrawal of Mission. I would add my own opinion that it is most desirable to settle this question spontaneously. I am given to understand that by this means only can serious war in Mochi be avoided, and that if Mission withdraws to Maranga or elsewhere further military operations will not be thought necessary. A peaceful settlement is also desired by Her Majesty's Government. Please telegraph answer.—PORTAL.

Sept. 8th, 1892.—In order to save the Wamochi from the war which is threatened in case the Mission continues in its present position in Chagga, we, at the request of the German Government and the expressed desire of Her Majesty's Government, undertake to attempt what may prove to be a most dangerous and difficult task—that of withdrawal; reserving to ourselves the right of claiming compensation for the value of our Mission buildings, which are nearly new, and also the cost of removal, and any loss that may be incurred in the operation.—TUCKER.

Sept. 8th, 1892.—Can you settle this Mochi question yourself, or must you refer to London? German Governor

is pressing for answer, saying he must send immediate orders to forces at Kilima Njaro.—PORTAL.

Sept. 8th, 1892.—I can settle the question of the Mochi Mission myself. A special mail will leave to-morrow with instructions to withdraw, in accordance with my telegram of this morning.—TUCKER.

Sept. 12, 1892.—Baron Soden takes exception to the withdrawal from Mochi being described as a grave or dangerous operation, and says it will depend entirely upon the course adopted

by the missionaries themselves whether their withdrawal is opposed or not by the people. He asks that they may be told not to precipitate matters, but to confer with commander of Morang station as to mode of withdrawal.—PORTAL.

Sept. 12th, 1892.—Missionaries have been instructed to proceed with utmost caution. In my opinion, shared by Dr. Baxter, who is here, there is danger to life, liberty, and property in attempting withdrawal. Special mail left on Friday.—TUCKER.

Bishop Tucker wrote as follows to Mr. Steggall on Sept. 8th :—

Letter from Bishop Tucker to Mr. Steggall.

Frere Town, Sept. 8th, 1892.

I enclose to you the copies of two telegrams which will explain themselves. The first, as you will see, is from Sir Gerald Portal, and the second my answer, sent after consultation with the Finance Committee. Most reluctantly and with a heart full of grief I have consented to the withdrawal of the Mission from Mochi. When the alternative was put before me—"Withdraw your Mission or we will make war upon Mochi"—I felt that there was no choice. On what ground the Germans can make our presence a pretext for making war on Mochi I do not know; but there we have the plain statement of their intention. On the other hand, we have the equally plain statement that on our withdrawal further military operations will not be thought necessary. Under these circumstances, without attempting to go into the question of reasons or motives for such a course of action on the part of the Germans, we have decided to withdraw our Mission from Mochi. Of course, there will be no thought of taking up work in Morang or any other place within the German sphere.

I have therefore formally to request

you to take such steps as you may deem necessary, and *at once*, for the withdrawal of our Mission.

I am not blind to the possible difficulty and danger of such a course of action. An attempt may be made by Meli to prevent your leaving Mochi, or at any rate to prevent the removal of your own private loads and the Mission property. I must leave you entire freedom of action as to the best way of effecting your withdrawal. Whether it will be well to go to Meli and tell him in plain terms that you are withdrawing, and at the same time explain the reasons, I must leave you to determine. At any rate, I think it will be well to make it quite clear that you are not joining the Germans at Morang. Possibly you may feel that the safest course will be to retire without making any formal statement to Meli. Of course, the first consideration is the safety of yourselves and our adherents. Of the latter you will, I apprehend, take as many with you as will cast in their lot with you. The only place open to you for settlement is Taveta. I will send as soon as possible some men to Taveta, to await there your instructions as to the conveyance of loads from Mochi to Taveta.

These instructions were carried into effect, and Mr. Steggall retired to Taveta, within the British sphere of influence. But, as already intimated, complaints have since been made by the German Governor to Her Majesty's Consul-General that Mr. Steggall has continued from Taveta to maintain relations with Meli, and Baron von Soden makes the charge that the chief has received supplies of lead and caps from the English Mission. Sir Gerald Portal, before proceeding up-country, pointed out to Baron von Soden the insufficient nature of the evidence on which these charges were based. In communicating them to the Committee, Lord Rosebery expressed the opinion that, seeing that

the charges in question were evidently believed in by the Germans, and that an undesirable state of friction was thus created, it was worthy of the Committee's serious consideration whether the Society's station should not be removed from Taveta to a place at a greater distance from Mochi, or, at all events, that Mr. Steggall should be asked to withdraw from the frontier district. After fully considering his Lordship's memorandum, the Committee, on February 21st, expressed their willingness, in deference to the wishes of the Foreign Office, to ask Mr. Steggall to withdraw temporarily from Taveta, although they had every confidence that the charges brought against him by the German Government would prove unfounded. But, while the Committee have deemed it right to instruct Mr. Steggall, under the circumstances, to remove from Taveta, they have not thought it their duty to accede at present to the suggestion to give up Taveta as a Mission station. Mochi has been abandoned under circumstances for which it would be difficult, we think, to find a parallel: the alternatives being presented to Bishop Tucker of either withdrawing the Mission or involving the people in the horrors of war. Happily, no such argument can be applied to enforce removal from Taveta, and it is not clear that so much complaisance is due to the singular susceptibilities of German officials, whose difficulties with the Natives have been created, it must be feared, by their own actions and methods of dealing with them.* The work at Taveta has been not less encouraging than that at Mochi. Although no missionary has resided there several inquirers have come forward, and, as already mentioned, a youth of this place has been baptized and confirmed. The progress indicated by this measure of success in the interior of Africa is not slight, and the Society would be incurring a serious responsibility if it should leave without necessity the souls on which the light of the Gospel has begun to dawn. Mr. Steggall, for whom much sympathy is felt, has received permission, if he wishes to do so, to take the opportunity for a furlough which his temporary withdrawal from Taveta presents, and the Committee hope that one of the coast missionaries will go up to Taveta to take Mr. Steggall's place on his leaving that station.

G. F. S.

* The following from the *Daily News*' Berlin Correspondent appeared in the issue of that paper of October 19th, 1892: "A serious complaint is made against Dr. Peters, the Governor of the Kilima Njaro Station, by Herr von Eltz. The latter was one of the commanding officers in German East Africa, and distinguished himself in several fights, and is destined to be the leader of the expedition to take the Wissmann steamer to Lake Nyassa. His statements are therefore the more worthy of notice. He charges Dr. Peters with having destroyed by his brutal treatment of the Natives and his complete ignorance of the state of affairs all the good work done by him—Herr von Eltz—in the Kilima Njaro district. Dr. Peters, he says, has set the whole population against himself by forcing the people to furnish cattle and building materials without payment. The consequence is that Dr. Peters, as he has admitted himself, cannot venture to go five minutes' distance from the fortress without a military escort. Herr von Eltz closes his indictment of Dr. Peters with the words: 'It is your work, Doctor, that the finest part of German East Africa has become a scene of conflict, and that the country which could have been governed without great expense will cost enormous sums. Before God and men you are responsible for the deaths of our comrades Von Bülow and Wolfrum, of our brave soldiers and hundreds of Natives.' Herr von Eltz, if I am not mistaken, was presented to the Emperor during his last visit to Berlin, and was much distinguished by his Majesty."

THE LATE BISHOP HORDEN.

In Memoriam.

T was said of one, 1800 years ago, that his praise in the Gospel was in all the churches. And the same truly may be said respecting the good Bishop who has been suddenly taken to his eternal rest; for his name has been and still is a household word, and his praise in the Gospel sounds throughout Christendom.

When he left England in 1851, John Horden went out to work as a lay missionary in an extremely remote corner of the vast diocese of Rupert's Land. His call to the work was, in its suddenness, comparable to his recent call from it. It came to the knowledge of the Committee of the C.M.S. that the Wesleyans had relinquished Moose Factory. As an encouraging and successful work had been commenced at that post, this was a golden opportunity not to be lost. But who was to go? At that time there was a young man at Exeter whose heart had been centred upon the mission-field, more especially upon India. He had offered himself to the C.M.S. and been accepted, but had been told that he probably could not go out for several years. When news came of Moose having been given up, the Committee agreed that John Horden was the man to occupy it on behalf of the C.M.S. He was summoned to London, and in a very short time set apart for that distant sphere of labour. He was engaged to a young lady, also of Exeter, and this being known, he was asked if he could arrange the marriage and be ready in the course of a few days for embarkation on board the annual vessel about to start for Moose Factory. The only time given for these and other arrangements was from about May 10th until the beginning of June.

Sailing in a ship depending entirely on wind, they did not reach their destination until the end of August. From the very first Mr. Horden determined to make Moose his "home." He entered upon his work with great energy, and with one determination—not to know anything among the Indians save Jesus Christ and Him crucified. In 1852 good Bishop Anderson paid his first visit to Moose, and ordained Mr. Horden deacon and priest the same year.

The various ways in which Mr. Horden had been engaged in England stood him in good stead; for, like many missionaries in some parts of the Great Lone Land, he became, as he often remarked, "Jack-of-all-trades." He has undertaken scores of long, tedious, and perilous journeys; but, as he told the writer, he always felt more than compensated by the hearty welcome which awaited him at all the posts.

When the vast diocese of Rupert's Land was divided in 1872, he was chosen as Bishop of Moosonee, a diocese co-extensive with the shores of Hudson Bay, and running from 300 to 500 miles inland, and as far north as human beings exist. Owing to the difficulties of locomotion his episcopal duties were confined entirely to the south of the Bay until 1879, when, in order to visit the northern portion of his diocese, he had to descend south for several hundred miles, then steer west by the Canadian Pacific Railway through three dioceses, then take a northerly direction through Rupert's Land; and, finally, veer round to north-east to get down to York Factory. This journey occupied the greater part of the summer. It was in that year that the writer and his wife first became acquainted with this modern apostle, of whom they had heard so much, and whose words seemed to re-inspire the reader with missionary zeal whenever a letter or article appeared. The Bishop reached York Factory, and in a very short time ingratiated himself into the affections of the people. During the winter his time was fully occupied in day-school, visiting, personal interviews with every

member of the community, and taking the bulk of the services. To the missionary also, who was learning the vernacular, he gave instructions respecting the verbal construction of the language. In February, 1880, he undertook an arduous journey by sled to Churchill, when the thermometer averaged 37° below zero. He remained there until April, busily engaged among the people at the post and among the Chipewyans and Eskimo who came in to trade. In June he started off to visit other out-stations of York Factory, viz. Trout Lake and Severn. To give an idea of the difficulties and hardships attending such a journey, the following ought not to be omitted. The missionary's wife said, "Do you think, Bishop, that I shall be able to accompany my husband on the same route?" He replied, "My dear daughter, if ever you venture on such a journey I fear you will never accomplish it. The rapids, portages, and swamps were the worst I have ever experienced." During his visit he had the happy privilege of baptizing many adults from heathenism; and he confirmed 153 persons at York Factory, besides large numbers at Trout Lake and Severn. The arrival of the annual ship in 1880 was the signal for him to make preparations for his departure; and as he was about to bid us farewell, he could have taken up the words of the Apostle and said, "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying to all repentance toward God, and faith toward our Lord Jesus Christ."

The Bishop's second and last visit to York Factory was in 1889, and brings back to our memory happy and enjoyable hours, full of comfort and consolation, understood only by those who have been subjected to the isolation of Moosonee. There was also one utterance, ever fresh to our mind, which thoroughly prepared us for the sad intelligence recently received. He was sitting in my study, and suddenly became very ill indeed. My wife noticed this and spoke to him about it. It was some time before he could answer; and then he acknowledged that he was far from well, and added that it seemed like a temporary cessation of the heart's action, that he had twice before been seized in the same way, and that he thought it would take him off some day. "You must therefore not be surprised," he said, and then he added, "But like Paul I can say, 'I have finished my course,' I have completed my work; I am ready to depart." On that occasion he also said, "If only my wife and children were with me I should have no greater desire than to lay my bones in the land where God had allowed me to labour so long."

He went south to Moose, and earnestly devoted himself to his last great work of revising Dr. Mason's Cree Bible. He also intended revising all his own translations, but this he was not able to accomplish. He was looking forward to return to England and his relatives in the coming summer. But God has willed it otherwise, and instead of being brought home to dwell in his last years among his own people in his native land, he has been laid to rest among his friends the Red Indians. But not before he was able to rejoice in the fact that all the Indians of many places, and the vast majority at other posts in the vast diocese over which he presided as its first Bishop, are nominally Christians, and not a few are humble and sincere believers in the Lord Jesus Christ.

G. S. W.

EXTRACTS FROM LETTERS FROM THE MISSION.

From Archdeacon Vincent.

Moose Factory, Jan. 26th, 1893.

IT is my sad and painful duty to inform you officially of the death of our good friend and Bishop of Moosonee. He calmly fell asleep in Jesus on

the morning of the 12th inst., without a word of farewell to any one, and not even a last message of love to dear ones in England.

Early in winter he was attacked by

rheumatism in the leg and hip. He was sometimes better, and at other times worse, but always cheerful and bright. This was particularly so on the last Sunday of his life. For eight weeks he was confined to his room; he received all attention and care, and when no one expected it he quietly passed away. I was at Albany when this sad event happened. Mr. Broughton, the Bishop's son-in-law, kept the body, and sent for me, and it

was not interred until after I got here. Heart disease is supposed to have been the cause of death. We most fully and most heartily sympathise with the afflicted family. May God comfort them! A dear daughter watched over him in his last illness as only a beloved daughter can. This must have been a great comfort.

You will be glad to know that before he got very ill he finished the translation of the Old Testament.

From Isaiah Squirrel to Archdn. and Mrs. Winter.*

*Bishop's Court, Moose Factory,
Jan. 24th, 1893.*

The year commenced with anxiety and sorrow. One of the dearest and loveliest of our friends (Bishop Horden) was laid for nearly two months upon a bed of sickness, from a severe attack of rheumatism, and on January 12th "he fell asleep in Jesus," whom he had faithfully served till the end of his toil on earth. He fell sick on November 21st. That morning he went out to his study, and began his work the same as usual. Then soon before breakfast he was complaining of a sore back, and ever since he was confined to bed. Although he was in this condition, still he was faithful to his work, translating the Bible into the Cree language of Moose Indians.

Jan. 28th.

The remains were clad in episcopal robes and were put in the coffin, placed in the church, awaiting for the funeral. Archdeacon Vincent, who is now to be a headman, looking after the diocese and Mission till a successor is consecrated, was to be here with the dogs, awaiting for the packet;

but it happened that he stayed back for another week. Therefore the dog train was sent back at once to hasten the Archdeacon. It takes a week to come and go, but this time it was supposed to take five days. Archdeacon made the journey in two days, and arrived here on January 20th, toward evening. Saturday, 21st, we had the funeral. The coffin was closed in the presence of four clergy. The Rev. V. G. Walton arrived with the Fort George dogs, and the gentlemen of the H.B. Company, of Fort George, Rupert House, and Albany, and the gentlemen of Moose Fort. It was a lovely afternoon, almost springlike, when the beautiful Burial Service was read, as the first Bishop of Moosonee's body was committed to the grave before the bereaved people. The whole adult population went to the church and the grave. There he laid amongst his flock, as he had said he wished to. While still lying in the church you and old came to take the last farewell of the face they loved so well, and went in and out of their homes, or forty years, as a missionary, past friend, and Bishop.

AN ORDINATION SERMON BY BISHOP HORDEN.†

"Be strong, and of a good courage, fear not, nor be affrighted at them: for Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee."—*Deut. xxxi. 6.*

THESE are the words of the great leader of Israel, just before he gave up charge into younger hands. He was now a hundred and twenty years. For forty years he had led his people; with wisdom almost unparalleled he

* In sending these letters for publication, Archdn. Winter gives the following particulars of the writer:—"Some time after we opened English school at Moose Factory Isaiah came, thoroughly ignorant of English. We noticed his great aptitude for learning, and took special interest in him, and when the Bishop visited us I asked him if he could take the boy under his care and protection at Moose Factory. The Bishop did so, and so satisfied was he with the young man's progress that he hoped of ordaining him at some future time for work among his own people."

† Preached at Moose Fort on September 4th, 1892, at the ordination to deacon's orders of Mr. W. G. Walton.

transformed a nation of slaves into a nation of free men ; he had given them laws which are the foundation of all stable civil government to the present day ; he had borne with their failings, and reproved their manifold transgressions ; he had cried mightily unto God in their behalf ; he had brought them to the borders of the promised land. And now he was to leave them. His work was almost done, but his interest in those of whom he had so long had the charge was unabated. Had it been permitted, gladly would he have crossed the Jordan, gladly would he have faced all the difficulties attendant on the conquest of Canaan. This he might not do, but he would do all in his power to secure their success. He saw with the eye of faith God's promise to Abraham fulfilled ; he saw the land subdued before them ; he saw it divided among them, each tribe occupying its appointed lot ; but he did not shut his eyes to what lay between, as to what must be done, yea, and endured, neither did he wish them to be blind to it either. The Jordan which lay before them typified their whole course ; it opposed their progress : before their feet could touch the land of promise, the swelling flood must be crossed, and then there would be battles and sieges and marches and privations, and these would be their daily portion for years. The enemies they would have to contend with were great and mighty, the cities were great and walled up to heaven ; the first must be overcome, and the second must be taken. And Moses knew that if this was to be done there must be no indolence, no faintheartedness, no drawing back ; the march must be ever forward ; then, and then only would victory crown their standards, then and then only would the land be theirs, and their hopes realised. Therefore he said unto them all, " Be strong, and of a good courage, fear not, nor be affrighted ; " therefore he again charged Joshua, who was to be his successor, " Be strong, and of a good courage ; " and the encouragement held out to him is the same as that held out to them, " And the Lord, He it is that doth go before thee ; He will be with thee, He will not fail thee, neither forsake thee : fear not, neither be dismayed."

And if Israel and Joshua required encouragement, and were bidden to be courageous when they were about to engage in war for the possession of the promised land, no less does the Christian missionary require to be encouraged and warned as he sets out to conquer the land of heathendom, the kingdom of Satan, for his Lord and Master. He knows that the prophet, looking over succeeding ages, had seen the glorious vision which had made him exclaim, " For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea " (Hab. ii. 14). He hears the Master exclaim, " And I, if I be lifted up, will draw all men unto Me " (John xii. 32). He listens with reverent enthusiasm to the command, " Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost " (Matt. xxviii. 19, *R. V.*). And with exulting anticipation he hears the sounding of the seventh angel, when there follow great voices in heaven, saying, " The kingdoms of this world are become the kingdoms of our Lord, and of His Christ ; and He shall reign for ever and ever " (Rev. xi. 15). His constant prayer is, " Thy kingdom come, Thy will be done in earth as it is in heaven " (Matt. vi. 10). And this he longs to see realised, and action must ever follow earnest, ardent prayer. We endeavour to bring about that for which we earnestly long ; but have we counted the cost ? have we looked the difficulties steadily in the face ? That by generation after generation of missionaries the difficulties have been faced and overcome, the present condition of the world amply declares. Christendom is continually lengthening its cords and strengthening its stakes, as tribe after tribe is received into the Christian family ; the dark places of the earth are becoming fewer and fewer, and although we might wish

for greater success, yet there is enough to cheer us onward, and to give us assured hope that not one jot or tittle shall fail of all that the Lord hath spoken.

It was the Lord's Word which enabled John Wesley to give such a noble answer to one who would have dissuaded him from carrying out his purpose of going to preach the Gospel to the Indians of Georgia. "What is this?" said his tempter; "are you one of the knights-errant? How, pray, did you get this Quixotism into your head? You want nothing, have a good provision for life, and a prospect of preferment; and must you leave all this to fight windmills—to convert American savages?" Wesley calmly replied, "If the Bible be not true, I am as very fool and madman as you can conceive; but if the Bible be of God, I am sober-minded; for He has declared, 'There is no man who hath left house or friends, or brethren, for the Kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come, life everlasting.'" He counted the cost, and he thought, and thought rightly, that he could trust God, that he could not but be in the right way when he was carrying out the commands of his Master. And what he and the generations of missionaries have done, must be done by all who would put on the missionary uniform, enter the ranks of the missionary squadrons. And the men who enter those ranks must be real men; we want no half-hearted men here, none who will turn their backs in the day of battle, none who will succumb to difficulties, none who will endure for a while only, none whose hearts are not wholly given to the Lord, that each one may be able to retain his place as long as nature will allow him to execute faithfully that to which he has engaged himself. Difficulties must be looked for, but looking unto Jesus all will be overcome, for the word is, "As thy days, so shall thy strength be" (Deut. xxxiii. 25).

But let us look at a few of the difficulties which are incident to the missionary life, with special reference, however, to Missions in Hudson's Bay.

It is absolutely necessary for every one who enters the Mission to become thoroughly well acquainted with at least one native language; in very few spheres can he have hope of much success unless acquainted with two; while to adequately fill one position he should know three. At Churchill are spoken the Eskimo, Cree, and Chipewyan; in the York district, Cree and Ojibbeway, in the Moose district the same, as is likewise the case in that of Albany, while Rupert's House has the Cree only. The Fort George district has the Cree and Eskimo, and it gives me more pleasure than I can express to say that the faithful brother who for some years has had that district under his charge has mastered both in a very satisfactory manner: his knowledge of Cree may not be as extensive as it is of Eskimo, but it is a very practical knowledge, and exhibits a thorough acquaintance with its grammatical structure. I would hold him up to every young missionary as an example he should follow, not only in this, but likewise in every other particular. We must not be content to use an interpreter a moment longer than is absolutely necessary; we must not think that God will second our feeble efforts in making known our message through the interpreter's lips; God can do so, for "Out of the mouth of babes and sucklings hast Thou established strength," but we do not look for God to give assistance to indolence or to culpable incompetency. Be strong, and of a good courage, dear young brother; attack this difficulty resolutely, and with the venerated Eliot, the apostle to the Indians, you will find that prayer and pains will make the conquest. Be content with nothing less than a thorough knowledge; for there is the temptation to be content with what will just suffice to get along, as the expression is. Strive to understand and be understood in conversation; strive to make yourself

thoroughly acquainted with the grammar; strive to speak intelligently when declaring the oracles of God. No exertion can be too great, no amount of labour too severe which will give you the power of inviting sin-stained souls to come, and wash, and be clean in the precious blood of Christ.

We pass on to consider the great moral difficulty, the prejudices and habits of life of those to whom we are sent. We have not to contend with the captious Pharisee and Sadducee who so vehemently opposed our Lord, nor with the learned Brahmin or Mohammedan pundit who contends every foot of advance of our Indian missionaries. But because we have not the learned to contend with, and to seek to break down ancient systems of religion and philosophy, let us not fancy that our road to victory is easy: it is doubtless easier than if we had to do so, but the prejudices and superstitions of the unlearned are as difficult to overcome as are those of the learned. There is still very much of superstition among the Indians of the Whale River, and there I have found great crimes associated therewith, to which I have not now time to allude. I found the Rupert's House Indians steeped in superstition; my constant visits seemed to almost entirely eradicate it, it appeared dead. With my extending work my visits became of course much less frequent; superstitious vanities again raised their heads, and although again suppressed, we may be quite sure that they are not yet buried for ever. And the Eskimo, what are they? Many of them have been washed in the blood of Christ, and are our brothers and sisters in the Lord. They are among the most docile and teachable of mankind; I have never met with any who have given me a more attentive hearing or who seemed to drink in with greater avidity the Gospel message, and many of them have gone to the blessed Home where distinction of race and colour is entirely unknown. From what have those been cleansed? An officer of the Hon. Company who was long at Whale River, who had studied the Eskimo language and character with much industry, told me that he did not think there was a single Eskimo frequenting that post, and who had attained thirty years of age, who had not murdered a human being. And I do not know that I can give a fairer view of Eskimo proclivities than by narrating a circumstance in my own experience. I was bound for Little Whale River, and had with me in my canoe a crew of Rupert's House Indians. Just beyond Cape Jones we fell in with an old blind Eskimo who was in trouble. He had set his net in the sea, and a storm had arisen which had sunken the net into a ball, almost solid, and very difficult to unravel. My companions took the net, straightened and cleaned it, and then returned it to him, giving him at the same time a good quantity of food. He seemed very grateful, and after a little conversation, I went on my way northward. Two years afterwards I was again at Whale River, when I naturally asked after my blind acquaintance. "He is dead—killed, and deservedly so," was the answer I received. The particulars were these. The old man and his wife during the previous winter had, when off in their hunting-grounds, been reduced to a state of great weakness from starvation. They were found almost exhausted by another Eskimo, who acted most kindly and generously towards them. He not only relieved their immediate wants, but incorporated them into his own family. They rewarded this kindness by murdering him. News of what they had done was brought to a relative of the murdered man, and he vowed vengeance. Before acting he came to Little Whale River, where he told his story, vowing that in a short time both murderers should die. The gentleman in charge, Mr. M., said, "Do nothing in the matter; leave it in God's hands, He will do that which is right." The man left the post, apparently fully intending to follow the advice received. A month subsequently he again appeared at the post, and as soon as he saw the master, exclaimed, "I've done it, I've done it!"

"What have you done?" said Mr. M. "I've killed the both of them," replied he. "But I thought," said Mr. M., "you were to leave the affair in God's hands, and do nothing yourself?" "So I had intended," he replied, "but my murdered relative continually haunted me, and seemed to cry for my avenging hand. I could not eat, I could not sleep. At length I could stand this no longer. I must act. I arose and went to where I knew I should find the treacherous murderers. I at once drove my spear through the old man's body. The wife, seeing what I had done, instantly got up and ran off at her utmost speed. As soon as I had extracted the spear, I followed her. I came up with her. She knelt, and begged most piteously for mercy. For a moment I relented, but the sight of my murdered friend urged me onward, and steeled my heart against all pity, and I raised my spear and sent it through her body likewise, and now I am happy. I can eat, and drink, and sleep, since I have avenged the death of my relative." In this story the whole Eskimo character is portrayed—his generosity, his covetousness, his bloodthirstiness, his revenge; but is it not the character of the unrenewed man everywhere? Without the Gospel, would not the Englishman be the same? It is of the heart of the unsanctified man generally that we read, "The heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9). And again I would say, "Be strong, and of a good courage; fear not." To be forewarned is to be forearmed. If those to whom we are sent were all that we could desire them to be, there would be no need for our going to them. It is because they are what they are, that we go, that through the mercy of God they may become like unto ourselves, with all our hopes, all our aspirations, all our privileges, all our Christian morality; in short, our object is to make them part and parcel of Christianized humanity here, and citizens of the heavenly Jerusalem hereafter. Neither faint then, nor be discouraged, dear brother; the assault on the fortress of sin must be again and again renewed. Jericho did not fall when the Israelites had walked around it once only: day after day they encompassed the city for six days, while on the seventh day they did this seven times, and not until this was completed did the wall fall down and the city was theirs.

We might go on and speak of other difficulties, but I cannot dilate on them; and they are more difficult than those already alluded to. Those call for activity, and where there is activity of mind and body, there is no depression. What tells on us most is the isolation, the sense of loneliness, of hope deferred, of anxiety as to the progress of those gathered into the fold, all which must be experienced to be understood. Paul travelling from place to place, preaching the Gospel, excites our emulation; but Paul for years in prison, in his frequent watchings, betrayed by false brethren, deserted by his friends, who would without a murmur persevere in such experience? He was a giant, truly; and reading what he tells us in 2 Cor. xi., of what he had undergone and was still undergoing, we can but bow our heads and hearts in prayer to the God of Paul and of every true missionary, and pray that we may be filled with the same spirit, and, like him, continue faithful unto the end through weal and woe.

But the Israelites in marching into Canaan were not to be alone; to them as well as to Joshua the comforting words were addressed, "For the Lord thy God, He it is that doth go with thee." What words of comfort are these! This alters the whole tenour of thought and feeling. Who would not dare to do anything, go anywhere under the guidance and protection of such a Being? Who would not dare even to be a missionary, when under him would be the everlasting Arms, supporting him at every step, comforting him in every trial? Without this aid and companionship we dare not venture on the work; and if we dared, no success what-

ever could be anticipated. All the saints of old felt the necessity of this in their daily work, and especially in their great enterprises. When Noah built the ark, God was his director and stay. When Abraham left home and kindred, he simply went where directed, because God was his guide and companion. Would Moses ever have undertaken his great mission had not God been with him at every step? Hear him pleading: "If Thy presence go not with us, carry us not up hence." Behold the stripling David going forth against his adversary, to confront his difficulty: he went forth boldly because he felt that he had the invisible supporter of his people with him, "The Lord that delivered me out of the paw of the lion, He will deliver me out of the hand of this Philistine" (1 Sam. xvii. 37). And his Psalms are full of the sense he entertained of the influence of the Divine companionship. Take one instance: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me" (Ps. xxiii. 4). Time would fail me to speak of the other great saints of the old dispensation. As missionaries, let us listen to the voice of the Master: "Without Me ye can do nothing;" and compare this with the words of the greatest of Christ's missionaries: "I can do all things through Christ which strengtheneth me" (Phil. iv. 13). What dependence on Divine aid! And this made him invincible. To him Christ made good His promise: "Lo, I am with you alway" (Matt. xxviii. 20). In the path of duty, with Christ as his companion, nothing should deter him from carrying on the great missionary work of his life, until he could call himself Paul the aged; until he could exclaim, "I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day" (2 Tim. iv. 6—8, *R. V.*). God drew near unto him, and accompanied him, because he drew near unto God, according to the command. He and Peter and John were the missionaries they were because they always lived near to God; prayer was their breath, ever exhaling from their souls, and in this they but followed the example of the great missionary from heaven, the eternal Son of God. Think of Him, rising up a great while before day, and going into a desert place, there to pour out His soul to His Father before entering on the duties of the coming day. Think of Him, after a hard day's work, going up into the mountain, and there spending the night in communion with His God and our God. My dear young brother, in whom we all feel a deep interest, from the least even unto the greatest, what higher example can I place before you than that of our great ideal Man, who left us an example that we should follow His steps, of Him who is called the Wonderful, the Counsellor, the Mighty God, the Prince of Peace, of the increase of whose government there shall be no end? Be then much in prayer; confide all your cares, your joys, your disappointments, your sorrows to your wisest, your greatest, your best of Friends; ever walk with Him, close by His side, then He will never fail thee; grace and strength will be imparted to you, and you will ever go on your way, resting in the Lord.

And you, brethren, join your prayers with ours for our young friend so lately come among us, and who is at once going to the front. You know the circumstances of the country, and how different they are from what he has been accustomed to, and therefore you cannot but sympathise with him, and wish him God-speed, good-luck in the name of the Lord, and we cannot do this better than by making our supplications to the Giver of every good and perfect gift, that he may be enabled to give diligence to present himself approved of God, a workman that needeth not to be ashamed, handling aright the Word of truth.

EN ROUTE TO UGANDA.*

BISHOP TUCKER'S JOURNAL.



CT. 26th, 1892, *Machako's*.—Through God's goodness and mercy we arrived here this morning. The whole party is in perfect health. Not a single member of it has had a day's sickness since leaving the coast. As we reach, therefore, this sort of halfway-house on the road to Uganda, our hearts are filled with thankfulness and praise to God for all His protecting care and lovingkindness.

My last letter was, I believe, written at Tzavo. Let me take up the thread of my story since leaving the banks of that river.

Hearing that there was no water ahead at Kinani on the usual road, it was decided to make at once for the Sabaki river, some two hours to the eastward. We started at the usual time, and in due course struck the river not far from its junction with the Tzavo. Here, on the surface of a very good road, we easily traced the trail of a large band of Masai, no doubt the same body that had destroyed the special mail. They seemed to have crossed the river towards the Galla country. For two days we marched along the banks of the Athi river. Some of the river reaches were most beautiful in the glowing light of the early morning, when the deep shadows were lit up by the concentrated brilliancy of the illuminated rocks and trees. Over and over again we came across the tracks, and some of them very recent, of large numbers of rhinos. Guinea-fowl abounded—so numerous were they that the number of shots fired in rapid succession by those of us who were on ahead gave the impression to those in the rear of an engagement with the Masai, and they rushed on in hot haste to our assistance. There was a hearty laugh as it was seen that the only execution that had been done was upon the flocks of guinea-fowls.

At the end of the second day it was decided to attempt to regain the old road at a spot where water was known to exist. The only path by which the old road could be reached was a Masai road—a road hitherto only traversed by the Masai. No European had ever

passed along it, much less any Swahili. A party of men went in front to cut the branches of the trees that might otherwise obstruct the passage of the caravan which followed. It was, without question, a long and weary march. The sun was very fierce, and the trees absolutely bare of leaves. At first, fear of the Masai kept the porters together, but at length they began to straggle, and certainly two or three miles at one time must have separated the front and rear of the caravan. Masai were seen once or twice scouting round upon our skirts, but otherwise we were undisturbed. I cannot help thinking that the boldness with which the road was entered upon and traversed was our chief safety. Certainly had the Masai attacked us they might have cut up the whole caravan. I was exceedingly thankful when, at six o'clock, just as the sun was setting, we found ourselves at the point at which we had been aiming—the old road at Mtoto Andei. Within half an hour we were encamped, and stretching our weary limbs upon the hard ground. It was not till eleven o'clock that the last man in the caravan arrived. The rear had to pass through tracts of grass, parts of which had evidently been set on fire by the Masai in order to show up the strength of the caravan.

The next day was spent in rest, after the toil of the heavy day's march. In a couple of days we reached Kibwezi, the seat of the Scotch Industrial Mission in charge of Dr. Moffat, and founded by Dr. Stewart of Lovedale. They have only been located here about twelve months, and of course very little has been done beyond the erection of the buildings and the study of the language. Dr. Moffat very kindly entertained us, and it was with great pleasure that we welcomed him and his colleagues at our Bible-reading.

After leaving Kibwezi our way lay over a most trying piece of ground. Loose lava, in large and small blocks, crossed the path and the country in all directions. We were evidently passing over a part of the Athi escarpment, which is a ridge of lava which apparently, in ages past, has swelled forth

* For previous letters written on this journey, see *Intelligencer* for December, 1892, page 925.

from a fissure in the earth's crust. A march of six hours brought us to water, a beautiful stream, about half an hour off the road. Wild date-palms grew on its margin, and the bright, fresh herbage around was most refreshing to the eye and brain, strained by the glare of scorched grass and dry earth.

On Wednesday, October 19th, we started for the scene of an attack made some ten days ago by the Masai on a Swahili caravan; the spot is by a river, and is called Makeboko. The sight on our arrival was a sad and sorrowful one. The signs of the slaughter and disaster were everywhere apparent. Here was a human skull, there a broken calabash, there a half-burnt mat, and so forth, while the smell arising from decomposing human remains was sickening. We passed on, and certainly most of us with solemn thoughts. That the Masai have been as yet untouched by the regenerating power of the Gospel is, to my mind, a reproach to Christianity. These people know no better. Why? Because they have never been taught. They have never heard of Christ. They have never heard of the Gospel of light and love. And how can they hear without a preacher? and how can they have a preacher unless he shall be sent? I believe these Masai can be reached in their own country and at their own kraals. The problem must be faced before long, and I do not question but that God will show the way, and give the men who shall be honoured by being the first evangelists to these dark souls. It was with deep sorrow for those whose lives had been taken at this weird spot, over which the vultures still hovered, and with deep pity and compassion for those so long left in darkness, and who, knowing no better, had done this horrid deed, that I turned my face northward, and continued the march.

During the afternoon several Masai were seen scouting in the bush on one side and the other of the path. Evidently the presence of a large—unusually large—number of Europeans kept them in check, and we were allowed to encamp in peace and quietness. Sentries were of course placed, as usual, round our camp, and a long day's march ended in refreshing rest and sleep. Nzoi was our next camping-place, and here we found ourselves at

once in the midst of a large and friendly population. Food seems to be abundant and water unailing. In many respects Nzoi presents a favourable field for Mission work among the Wakamba, the chief drawback to a settlement being the absence of timber. To this scarcity of wood I attribute the smallness and wretchedness of the houses in which the people live. The people themselves are without question intelligent and enterprising. I had a long talk with one or two of the elders as to their willingness to accept teachers and to send their young people for instruction. They seemed delighted with the idea of white men settling amongst them; but I am afraid the most prominent idea in their minds was the thought of the protection which the mere presence of an European would be to them against the Masai. Of course I explained to them that we were men of peace, and that they must not expect us to do battle with the Masai on their account. I think they understood my point, and said in answer that if only the white men were good men they would be content. It was during our stay here that an alarm was raised that the Masai had entered the valley and were carrying off the cattle. The war-cry was raised and the war-drum beaten. Very soon scores of warriors, in their war clothes and feathers, were seen rushing along the paths in all directions. The scare was a very real one, but in an hour or two it was all over. The Masai had retired on discovering in the paths tracks of Europeans.

Captain Macdonald, of the railway survey, arrived at Nzoi on October 22nd. He was on his way to the coast for the second time. He had heard of the destruction of the special mail, and he was anxious to know whether I could give him any information as to its contents. Happily I had in my possession a letter from the Administrator, in which he mentioned the fact that Capt. Macdonald was returning to Uganda, and that the Government had decided to assist the Company to retain the country, at any rate until March 31st. On my showing the captain this letter, he decided at once to turn back, with a view to returning to Uganda. How providentially all has been ordered!

Our next stopping-place was Kalungu. The people are numerous, but not so friendly as those at Nzoi. Only a single night was spent here, and the

next morning we commenced one of the hardest marches between the coast and Machako's. It is a march along a soft, sandy river-bed. The high banks here and there were very beautiful, and the rocks, over which at times we had to climb, were very striking both in form and colour; but the heavy nature of the path, along which we were with difficulty struggling, detracted immensely from our enjoyment of the wonderful beauties around us. Still, the soft nature of the path had its compensatory advantages, for when we happened to come upon a hard piece of sand the delight with which we trod it was infinitely enhanced by our previous difficulties. On reaching camp the Natives crowded about us with an abundance of food of all kinds. The scene was a very striking one. Behind rose crags high and steep, below us flowed the river, and away beyond were undulating hills giving evidence of careful cultivation. Every now and again we could hear that a song was being chanted by large numbers of women and girls engaged in the tilling of the fields, preparatory to sowing in view of the rains, now eagerly expected. Oh, that we had some messengers of the Gospel to leave with these people ere we passed on our way! But it was impossible. It was with a sore heart that I went on my way on the morrow. These people must still be left in their ignorance and sin until the Church wakes up to a truer sense of her duty and a deeper consciousness of the great need of these poor souls.

We now commenced our march to Machako's. Our way lay down deep ravines, and the road is certainly a hard one for heavily-laden porters. We crossed a beautiful river-bed, and then mounted the steep hill-side. We then found ourselves in the midst of highly-cultivated shambas, and with fresh-flowing streams on every side. The people were evidently numerous, and, from the number of flocks and herds visible on every side, I gather that they are very well off. This was the district of Machako's on which we had entered. In an hour we were at the fort, and welcomed by Mr. Ainsworth, the officer of the Imperial British East Africa Company in charge. Mr. Ainsworth seems to have done a very good work during his nine months' tenure of office here. He has travelled the district through, and made a very

careful and trustworthy map of the whole country. But his influence in the direction of the suppression of the slave-trade among the Wakamba has, perhaps, been the most marked feature of his work. The fort is well built, and in excellent order. Our camping-place is in a little valley about a quarter of a mile to the northward. A little stream flows past our camp, and everything is fresh and beautiful. The air of Machako's is delightful. We feel quite braced and refreshed by its invigorating coolness.

Nov. 2nd, Machako's.—A stay here of several days being absolutely necessary, I made up my mind to utilise it, as far as possible, by taking a short journey, of some three days, into the neighbouring district of Evola. I was anxious to see as much as I could of the Wakamba and their country. Of course my object was to look out for openings for missionary extension. Some high mountains interposed between us and this country of Evola. In company with Mr. Ainsworth, the agent of the I.B.E.A. Company at Machako's, I started on October 31st. We skirted round the base of the mountains and gradually worked our way into what is apparently a populous and fertile country. The district is a very open one, the air bracing, and the climate, I should say, peculiarly healthful. The people came to see us in large numbers, and were most friendly and cordial in their welcome. The second day, that is to say, on November 1st, we moved from village to village throughout this district. The whole face of the country is covered with small villages, and as the young children came around, the longing to teach them the things of Christ was almost overpowering. I should say that here in Ukambani there is, without question, an open door for the Gospel of Christ. Mr. Ainsworth has done good work in cultivating friendly relations with the people and administering justice. I cannot help feeling that, humanly speaking, the evangelization of Ukambani is dependent on the willingness of the Church at home to enter in. I returned this morning from this tour of observation. The men with the loads took the lower road, whilst, in company with Mr. Ainsworth, I took the path over the mountains. The air was delightful and the scenery enchanting. Never have I felt so invigorated

since I have been in Africa. The little valleys on the mountain-tops were filled with plantations of sugar-cane, and streams trickled on every side. Tiny villages peeped out here and there, and wondering Natives stopped in their occupations to see us pass. The highest point reached was some 6500 feet above sea-level. On reaching this height we were able to look down on the plain, and saw our encampment, a tiny speck of white, in the distance. The descent was soon made, and once more I found myself in the midst of our party for Uganda.

We hope to leave here to-morrow morning for Kikuyu, where in all probability we shall stay some eight or ten days, whilst we prepare for our journey across the foodless tract of country which lies beyond. I may have an opportunity of writing whilst waiting at Kikuyu, but after that a long interval may occur before you receive anything further from me.

Nov. 6th, Fort Smith, Kikuyu.—You will be glad to hear that we have completed another stage of our journey. We reached Kikuyu this morning, after having marched for some two or three hours in heavy rain. A terrible visitation of small-pox has completely cleared the road between Machako's and Kikuyu of Masai. At our camping-place last night, there must have been several hundred skulls of dead Masai lying about. Their kraals are deserted, and skins and broken vessels strewn about the ground tell of the utter ruin and desolation that has fallen upon them. It is most saddening to think of all the sorrow and despair that must have been theirs as whole families were destroyed. This epidemic of small-pox has not been their only misfortune. The cattle-plague has destroyed vast numbers of their cattle. Many of these, spared by the small-pox, have died of simple starvation. Their beautiful spears—their pride and delight—they have sold for a cupful of meal, so low have they been brought. They are even fighting among themselves. If the people in one kraal hear of another family having cattle, they raid them immediately.

This country of Kikuyu is a wonderfully fertile one. We are over 6000 feet above sea-level. The climate is almost English. Vegetables of all kinds grow luxuriantly; beautiful flowers

are to be gathered on every hand. The people are very numerous, but I am told they are treacherous. It is certain that the Company's officials have not got on very well with them. How far this is the fault of the people I do not know. It may be that they have been dealt with unwisely. At any rate, two years ago Captain Lugard held a very high opinion of their friendliness, and strongly recommended me to plant a Mission station in Kikuyu as soon as possible. With the exception, perhaps, of the Kilima Njaro district, there is no part of Africa that I have seen that seems so well adapted to European life. May God in His own time point out what He would have us do with respect to the occupation of Kikuyu!

In all probability we shall stay here some eight or ten days, whilst our loads are being re-arranged and a depôt of food formed some days ahead.

Our next halting-place, and then only for a day, will be Lake Navaisha. After we leave the Lake we shall have to push ahead with all speed on account of the scarcity of food.

I am thankful to have this opportunity of sending you a further word as to our progress. God is wonderfully helping us and answering prayer on our behalf. Still the report is, All well!

Nov. 15th, Kidong Valley, two marches south of Lake Navaisha.—Sunday, November 13th, was our last day at Fort Smith. The early morning was cold and rainy, but towards noon the weather improved. We had an English service in the mess-room of the fort, at which I preached from Deut. xxxiii. 3. Later in the day we were able to get an outdoor service in Swahili for the men of our caravan. The officers of the Company stationed in Kikuyu have been most kind to us—kinder they could not have been. Their hospitality has been most generous. Milk, vegetables, cattle, all have been ours in abundance. Capt. Nelson—the same Capt. Nelson who was with Stanley in the Emin Relief Expedition—has indeed laid us under deep obligations, which I most gratefully acknowledge.

Yesterday, November 14th, the start was made into the twenty-seven days' foodless tract of country which is so much dreaded by caravans. Every preparation had been made that fore-

thought could devise to provide for any emergency. A depôt of 150 loads of food has been formed five days' ahead of Kikuyu, at Lake Navaisha. In addition to this, on starting, every man had served out to him twelve days' rations. Moreover, seventy donkeys were laden with two loads each. The plan to be followed is roughly this: On reaching Navaisha the men, who, as I have said, have twelve days' rations, will have consumed five days'. From the depôt five days' more will be given to them, making in all seventeen days'. On the seventeenth day of our march, from the loads of food carried by the donkeys, ten days' more food will be given out to the men, which will have to last them until we enter Kavirondo, where food can be purchased. If we should lose our way, or be delayed by any other cause, it is evident that the men will be in danger of starving, and our caravan of disaster. But all has been done with thoughtfulness and care, and the whole venture is in the truest sense a venture of faith. Humbly we have committed ourselves into the loving keeping of our Heavenly Father, and all, we believe, will be well.

Nov. 16th.—Our first day's march was only a short one, some thirteen miles. It took us to the very verge of the Kikuyu plateau. Our camping-ground was a very windy one. Fortunately we were able to get wood in abundance, and large fires on the lee-side of our tents made us comfortable even in the midst of a high wind. On the following morning we commenced the descent of the Kikuyu escarpment into the Kidong Valley, which lay some 2000 feet below us. For the unencumbered pedestrian the path was not a difficult one, but for laden porters it was undoubtedly hard, and for donkeys it was very difficult work getting into the low level of the Kidong. However, all was happily accomplished; at about 11 a.m. missionaries, porters, and donkeys were comfortably encamped by the side of a beautiful stream. We came upon many tracks of "rhino" and elephants, but nothing larger than guinea-fowl fell to our guns. We were told that in the Kidong Valley the wind was sometimes so high that tents were blown down. As a precaution we were advised to "reef" our tents. As our tent-poles were all in one piece, instead of being jointed in the middle, we were unable to do this.

Happily, with the exception of one or two gusts of wind, the night was a calm one, and our tents escaped the threatened danger. Elephants were around us in considerable numbers during the night; the continual breaking of the branches of the trees was evidence enough of this. But in the morning, as we resumed our march, it was still clearer that we were in the home of these creatures; footprints abounded on every hand, and as we moved through the bush we expected every moment to come upon them, or to have them coming upon us. However, we saw nothing of them. Just before reaching camp, food for a couple of days, in the shape of eight guinea-fowls, was added to our game-bag.

Nov. 18th, Lake Navaisha.—We are now encamped on the margin of Lake Navaisha. We arrived yesterday after a hard day's march of some eight hours. We have now fairly entered upon the Masai country proper. It is beautiful, but to its present possessors unprofitable. They will not cultivate it, rich and fertile as it is; they simply use it for grazing cattle. The plague has very nearly destroyed their vast herds, and the consequence is that the people are being starved to death. Wild animals and wild fowl abound, but they will not eat them. Their prejudice prompts them to prefer starvation. It is mainly the older married people who are dying. The El-Masai keep to themselves what cattle they have left. The old people are not strong enough to take their share, and so are left to perish. It may be, in the Providence of God, one of the ways in which ultimately this people may be reached by the Gospel of Christ. It was so in the Giriama country. Some years ago the Wa-Giriama were rich and powerful. They refused to listen to those who carried to them the good news. But the Masai came, and carried off their flocks and herds. They were, in consequence, reduced to the utmost extremity. The chiefs were humbled, and when the next attempt was made to enter the country as the messenger of God the people heard the Word gladly. May God grant that the present distress in the Masai country may have a similar outcome!

On our arrival at the outskirts of the Navaisha country we looked forward with interest to a first sight of the lake, of which we had heard so much.

In front of us was a pass, a gentle ascent, and we knew that on the brow we should see that most gladdening of all sights in Africa, a large fresh-water lake. There it lay before us, and involuntarily we shouted, "There it is!" as the glittering surface was revealed to our view. The mountains which lay beyond, deep in shadow, seemed a setting to the brilliancy of the gem Navaisha. Signs of human life soon became evident. Flocks were seen gathered together here and there, and figures moving about told us that soon we should be in contact with the much-dreaded Masai. A party of El-Masai soon made their appearance, coming towards us with shields and spears. Splendid men they were physically, certainly the finest specimens of the human race I have seen in Africa. They parleyed with us for a little while, asked for cloth, and then, as we bluntly refused and they saw our caravan coming into view, waved an assent to our proceeding on our way. We soon reached the margin of the Lake, from which thousands of water-fowl rose in the air in an alarmed state of agitation as we invaded their precincts. We found Peter Mdenje, the Rabai headman, with his 150 loads, at the appointed rendezvous. One Rabai man out of the fifty he had with him had died of dysentery the day before our arrival.

Nov. 22nd, Kambe ya Mbaruk.—Our time at Naivasha was chiefly occupied in preparing the loads of food, so that they could be more conveniently be carried on donkeys through the foodless tract of country on which we have now entered. Fortunately, we were able to buy from the Masai twenty-eight splendid donkeys. For these we gave an amount of meal which we were able to buy in Kikuyu for beads worth *one penny!* These donkeys are the strongest donkeys I have ever seen. They are not so beautiful in appearance as the white Muscat donkeys, but they are far stronger, and able to carry very heavy burdens. Six days' food was given out to the men, making up each man's portion to ten days'.

Just before we left Navaisha two boys arrived in a state of semi-starvation. One, we were told, was an orphan, and that, as his parents were dead, he would be thrown out of the kraal to be eaten by wild beasts. We agreed to take both boys on with us. In the morning, however, both had dis-

appeared; friends, we were told, had taken them back to their kraals. Naivasha was left, and at night, just after dark, the younger of these two boys (the orphan, aged about seven years) came into camp. He had followed us, he told us, all day. Of course the poor little fellow was fed, and everything done to keep life in him. Mr. Fisher has adopted him, and is, with the most loving care, doing everything for him. Yesterday during the march he fell to the ground twice from sheer weakness. Mr. Fisher then carried him. We have been able to put him on a spare donkey during to-day's march. In a few days I expect that he will be quite able to walk. Certainly he has been saved from death. In another day or two he must have died. He is simply skin and bone. At my suggestion he will be called Naivasha, the place where he first came to us. Much prayer must be made for him, that he may know Him whom to know is life eternal, and that, if it be God's holy will, he may become an instrument in the evangelization of his own people.

Yesterday we reached a beautiful lake, about six miles long and one and a half miles wide, called Elmeteita. Its waters, however, are salt. Happily we were encamped near a stream of sweet water flowing into the lake. The Masai, who a few months ago were located here in considerable numbers, have all gone to other pastures. The migratory habits of these people, more than their warlike tendencies, make their Christianisation one of the most difficult problems that confront us for solution in Eastern Equatorial Africa. A missionary at first (supposing he were able to gain their assent to his living and settling with them as a teacher) would be obliged to move as they move, and settle where they settle. The only way it seems to me in which the Masai could possibly be attached to the land would be to teach them the value of the cultivation of the soil. It may be that the starvation that has devastated the country, through their entire dependence on their flocks and herds for the means of subsistence, will teach them a lesson. But one can hardly hope that it will be taken to heart without some one to drive the moral home.

Nov. 25th, Equator Camp.—For the third time within the last two years I

am on the Equator in Africa. According to the report of Captain Macdonald, of the Railway Survey, the place where we are encamped is exactly on the line. Certainly one needs to be told the fact to realise it. The grass-lands around us are like English pastures. The clumps of trees and beautiful hills, clothed with luxuriant woods, remind me of England more than of Africa. As I write, sitting in my tent, a beautiful collection of flowers and ferns stand in a tumbler of water on my table, and speak to me eloquently of the English Lake District and the dear home-land. Maidenhair fern and clover abound on every hand. During to-day's march I have been simply revelling in the beauties of nature. And all this land without a single inhabitant! And the reason? Simply the raiding propensities of the Masai. That broken down, and I see no reason why this part of Africa may not support multitudes of peaceful settlers.

Two days ago we were encamped at the second of the two great salt lakes on this route, Lake Nakuru. Our way to it from Lake Elmeteita lay over great grassy plains, abounding in large game. Here and there a swamp delayed our march for a short while, but generally our progress was rapid. The absence of timber at Nakuru was greatly felt by our men. The nights are very cold, and without blazing fires our porters suffer very much. From Nakuru to the River Lilwa, some seventeen miles, our path was literally through herds of thousands of zebra. Rolling grassy plains were traversed hour after hour. At length the trees bordering the river came clearly into view, and in six hours after leaving camp in the morning we were making the passage of the stream. We were thankful to find the water scarcely up to the knees of the men. Had there been heavy rain a bridge would have been an absolute necessity, and a delay of two or three days might consequently have ensued. Shortly after camping Dr. Baxter went out with his gun in the hope of getting some guinea-fowl or an antelope or two for our nearly exhausted larder. He was surprised to make a very close acquaintance with a herd of eight elephants. The doctor's man was terribly frightened, and at once took to his heels, and returned to camp with a very alarming story as to

his master's danger. As darkness had come on, and the doctor had not returned, half a dozen men were sent out in the direction in which we had heard shots fired. In about half an hour they returned with the doctor in their company. An elephant had not been added to our game-bag. Very wisely, considering the darkness, Dr. Baxter had not followed the herd.

Nov. 27th (Advent Sunday), Kanga, Mau Escarpment.—We are about 8000 feet above sea-level. Yesterday morning we left Equator Camp at early dawn. The night had been clear, and consequently the dew very heavy. In making our way through the long grass we were soon soaked to the skin. However, by keeping on the march no harm resulted in the shape of cold. The sun soon evaporated the moisture on the vegetation, and by noon we were thoroughly dry and comfortable. Twice during the morning we managed to lose our way. This was a possibility foreseen from the first. As we could clearly see the pass in the escarpment by which the ascent was to be made, we were not alarmed. However, we lost about two hours, and got into camp somewhat late in the day. The Eldoma ravine seems to be one of the chief difficulties in this line of route into Kavirondo. It is about 200 feet deep, and the path very steep on both sides. It is one of the most weird scenes that I have witnessed in Africa. The gloom and darkness, relieved here and there by a glimpse of sunlight, was most striking after having marched for hours in the blazing sun. The rocks, and lichens with which they were clothed, were singularly beautiful—the grey of the one contrasting weirdly with the bright green of the other. The rushing of the water in the depths below was music to our ears, as it is to the ears of all African travellers. The wild confusion of the whole scene filled one with awe and wonder, and as we nevertheless were able to make our way amidst it all, we were filled with thankfulness and praise to God for having made us a way through such a wilderness.

To-day easy marching over rolling grass plains has been exchanged for something like mountain-climbing. Alternately we pass through forest and open clearings—the former part of the great Kamasia Forest, and the latter natural open spaces between great

masses of trees. Four miles will, we hope, bring us to the top of the escarpment; we hope to reach it early to-morrow morning. We shall then be in a fair way of reaching Kavirondo in the time originally fixed.

Dec. 4th, Guaso Musa, Kavirondo.—We are now, through the mercy and goodness of God, on the borders of inhabited country. Certainly the relief is hardly to be expressed in words. After travelling for nearly three weeks through a wild country without a solitary inhabitant, with nearly 400 men depending absolutely for means of subsistence upon the supply of food carried with us, it is certainly a wonderful relief to one's anxieties to find oneself once more on the borders of a land of plenty. The men are talking about nothing else but the food they will get—the sweet potatoes they will roast at their camp-fires, and so on.

But to return to the point where I left off in my story. The ascent of Mau was successfully accomplished last Monday. The climb was a hard one for the heavily-laden men and donkeys, but not for the Mission party. The march was entirely through a forest (*Kamasia*) which, in the size of some of the trees, reminded me very much of the Forest of Taveta. The wild scenery, and trees towering up to the skies—creepers here and there and everywhere—the ground vegetation, ferns, grasses, and mosses—all combined in the general effect was most grand. Sometimes our path was in semi-darkness, at others the sunlight glistening through the boughs, wrought a magical effect of light and shade. The walk through this forest will not readily be forgotten. After marching for some three hours we suddenly found ourselves on the grassy summit, 8500 feet above sea-level. The forest had come to an end, and we were for some days to continue our journey on a table-land of grassy sward. There were undulations—some more or less steep—and in the little vales streams of water trickled down towards the larger rivers, feeding the great Lake Victoria Nyanza.

On reaching the top of the Mau Escarpment I was startled by seeing just in front of me a letter stuck on a stick put at the passage of one of these little streams. A strange place to find a letter! It was from Captain Macdonald of the Railway Survey, who is fourteen days in front of us on his

way to Uganda, to say that Martin had left some iron wire hidden in the rushes of the stream. We searched about but could only find a single coil. While mentioning Captain Macdonald's name I cannot help saying what an immense help he has been to us in making our way through this unknown country. When I met him at Nzoi he gave us a very careful and most accurate description of the paths and camping-places, telling where to find wood and water, fords and forests, &c. Had it not been for our providential meeting with the Captain, it would have been almost impossible for us to have taken this short road. I can never thank him sufficiently for his most kind help.

In the forest and on the top of Mau, game is very scarce, and we had to draw upon our little flock of sheep (given to us by Captain Nelson) for fresh meat. Through hard marching there was little else than sinew and bones for our table. We were not sorry, therefore, to see, after two or three days' journey, fresh signs of game, and just as our last sheep had been killed and eaten, I was able to shoot a fine zebra, and Mr. Nickisson added a magnificent antelope to the bag. Thus our larder was placed beyond the reach of failure for nearly a week.

On reaching camp yesterday morning I was surprised to see a man—clearly a coast man—stand up and salute me. He was evidently half-starved, and as he crept out of a little grass hut he had built for himself and stood upon his feet, I could see that it was with difficulty that he maintained his standing position. I gave him some biscuits that I had in my pocket. As he received them he burst into tears. He told his story. It was to the effect that he had left Uganda with the Company's doctor some weeks before, and that falling ill he had been left behind on the road. He had been six days without food. It is absolutely certain that death in a few days would have been his had he not met us. What interested me greatly was the information that Mr. Ashe is only some four days away from us at Mumia's. He had come down with the doctor, who was ill, partly to accompany him until he was better, and partly to meet us. It will indeed be great pleasure to meet Mr. Ashe and journey on with him to Uganda.

One of the chief difficulties we ex-

pected to meet on this road was the passage of the Guaso Musa (river). Most happily we found the bridge built by Captain Macdonald intact. We had not to add even a bundle of grass to it. In crossing several marshy streams, the men have had to cut reedy grass and to tie it in bundles. These are laid down with or without sticks, as the case may be, and so a fairly hard road is made for the donkeys to pass over. All has worked well, and now we are leaving the wild country behind us, and, through the loving-kindness of our God, are just entering upon the food country, and, what makes it to me most interesting, the country of living, immortal souls—fish for the Gospel net. Already I am yearning for them, even before I have seen them. My heart goes out towards them in anticipation.

Dec. 9th, Mumia's, Kavirondo.—Our entrance into Kavirondo has been a great delight to every one. With the porters, after their hard fare, the chief thought has been the food, which is here so abundant. With us, the missionary party, the main thought has been the people, and the opportunities for missionary work. The first town of any consequence we came to was Kwa Sukwa's. It is large, spacious, and populous. It is far cleaner than most native towns, and there is evidence of an order prevailing which is very pleasing. The old chief came out to meet us as we approached. Certainly his figure was striking. He was dressed in a gaudy-coloured dressing-gown which some traveller had given to him. Round his neck were several coils of thick brass wire, and round his ankles iron wire of the same thickness. On his head he wore a red Swahili cap. He is a man about sixty-five years of age. He was accompanied by several Swahilis who have taken up their quarters in his town. These Swahilis are the curse of these tribes up-country. They spread corruption wherever they go. More or less they are engaged in trafficking for slaves. Some of these Swahili caravans spend a couple of years up-country. I earnestly hope that some means will ere long be devised to place them under proper control.

Seven miles from Kwa Sukwa is the large and populous town of Mumia. We arrived here yesterday. The news of our arrival had preceded us, and so

there was a great crowd of people at the entrance of the village to greet us. They were most warm and friendly in their salutation. I went in at once to see the chief. He is a young man of great intelligence, and speaks Swahili quite easily. He was dressed in a gold-laced coat (given him, I believe, by Martin), and trousers of some other lighter material. He is most friendly with all Europeans, and does everything he possibly can to help them. It was here that Bishop Hannington stayed before venturing into Busoga. In conversation I soon introduced the subject of the late Bishop, and inquired whether he could tell me where his remains had been buried. He answered, and I thought rather hurriedly, that he knew nothing at all about them. He added that they had been brought there, but that Mr. Jackson had placed them in a box and taken them to the coast. This, of course, I knew not to be a fact. I thereupon questioned him further, but he continued to deny that he had any knowledge of the place to which Mr. Jackson had carried them. A man was pointed out to me who had been with Bishop Hannington on his journey to Busoga—in fact he had acted as his guide. I spoke to him on the same subject, but his answer was the same as the chief's—he knew nothing about it. I was leaving the village on my way to the camp, when this young man came up to me quietly and whispered that he knew where the remains of the Bishop were—that they were buried in the village. I told him to come to my tent later in the day, and I would listen to his story. In the meantime the chief had called on Mr. Leith, the leader of the caravan. I went immediately to the latter and told him the information that I had received, and asked him to question the chief further. He did so, with the result that he still denied all knowledge of the matter, except that he believed the remains were buried in a town some miles away—off the road.

The young man of whom I have spoken came to see me, and repeated what he had told me before, viz., that the Bishop's remains were in the village, and he added that he knew a man who could point out the spot. Immediately I ordered this man to be sent for. He came with very little delay, and on being questioned, acknow-

ledged that he knew the spot and would point it out. I said, "We will go at once and see it." In company with Dr. Baxter we set off, and in five minutes were standing on the spot where the remains of the late Bishop had been placed by Mr. Jackson. The house, under the floor of which they had been buried, had fallen down, so that unless one had a guide it would be impossible to find the spot.

As you can imagine, it was a solemn moment as I stood there. Day by day during this journey I have realised more and more the courage and unflinching resolution of Bishop Hannington. Without the society of a single white man as a companion, to traverse these vast tracts of uninhabited country, facing starvation and death continually, was an undertaking that could only have been carried through, as he carried it through, by a man of the very greatest courage and self-denial. As I have journeyed he has been in my thoughts continually, and now to stand, so to speak, at his graveside was in every sense a supreme moment.

I sent for the chief. I told him that I knew where the Bishop's remains were, and asked his permission to dig for them. I felt that there are only two suitable resting-places for them—either in Busoga, where he fell, or in Uganda, whither he was journeying, where he so longed to be. To leave them here seems impossible. The chief evidently wishes to have nothing to do with them. The fact that they are here is concealed as much as possible, and all connexion with them is denied. I fear to leave them in Busoga will be equally difficult. Uganda therefore, it seems to me, is the place of all others where they may rest most suitably. I propose, therefore, to take them on with me to Mengo, and there, with the Service of our beloved Church, to place them in their final resting-place. In reply to my application for permission to dig, the chief still denied all knowledge of the spot, but said if I knew about it, I might dig. This was all I wanted. I changed the topic of conversation, made him a present, and he retired.

At 6.30 a.m. with six men I went to the spot that had been pointed out to me, and for an hour and a half the men worked most industriously

with their spades and native hoes. But it was very evident that the earth at this spot had not been disturbed for long ages. I therefore directed the men to dig in a spot some three feet further away. In about half an hour our efforts were successful, and the lid of the box was laid bare. It was quite clear to us that the box had been disturbed since its burial by Mr. Jackson. I believe an idea had got abroad that ivory had been buried, and an effort had been made to get it. Instead of the box standing quite in a horizontal position, it was at a considerable angle. The lid of the box was broken, and the inside casing of tin was broken. A covering was sent for from the camp, and the box and all connected with it was placed in. Then with the help of Dr. Baxter I carried it reverently to my tent. It was left there and the flaps of the tent closed to stop all prying curiosity. Mr. Fisher very kindly gave me a long tin-lined box. Later in the day Dr. Baxter at my request went with me to my tent. After shutting ourselves in, we very carefully opened the box and removed its contents. The Bishop's remains were incomplete, but the skull was perfect. That and the other bones were most carefully and reverently laid in the new box in a bed of sweetly scented dry grass—a grass that reminded me of the fresh hay-field of dear old England. There could be no manner of doubt as to the identification of the remains. Outside the old box, but in the same burial-place, was the skull of an Msoga. We compared the two together, and the contrast was most striking. Both Dr. Baxter and myself were thoroughly satisfied as to the Bishop's remains being before us. With loving care the box was packed with the beautiful grass which was around us; it was then fastened, and after an interval removed for conveyance to Uganda. Only the members of the Mission party have any knowledge of the real nature of the work in which we have been engaged. There is so much superstition attached to the presence of the white man's bones in the country, that I have felt it best to keep the matter as quiet as possible.

I cannot refrain from writing a word of very earnest pleading for this part of Upper Kavirondo. It presents a wonderful field for missionary work. It

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has a teeming population of a most friendly disposition. They are most anxious to be taught, and are, I believe, a very intelligent people. I spoke to Mumia, the chief, as to missionaries settling in his country. He expressed the utmost delight at the idea. When I asked him whether he would send the children and young people to our schools, he answered at once, "Marra moja" i.e. "immediately." It was especially delightful to see how his face lighted up at the very idea of the thing. Several members of my party, although their hearts are so fixed upon Uganda, expressed great regret that they could not stop to teach these people the "Way of Life."

The country is very healthy, food is abundant, and the opportunities for itinerating almost unlimited. Can nothing be done for Kavirondo? Will the Church at home be content to leave this open door still standing open without entering in? Let me remind you that other forces are at work here besides the powers of heathenism. In most of the larger towns in Kavirondo Swahili traders live for long months in closest contact with the people. Mohammedanism is, to a certain extent, at work here. The longer we delay the more difficult will be our work. When I was in conference with the chief, one or two Swahilis were sitting by listening, and as I spoke about our object, one of them rose and said to the chief, "Let us go." These men know quite well what Christianity means for them. It means the end of their influence over these simple people. It means the end of their trafficking in slaves. It means that bounds will be set to their gains and awful licentiousness. Again I say, Can nothing be done for Kavirondo? If only Christians at home could see us surrounded by swarms of these poor ignorant people and unable even to promise them teachers, they would surely have pity on us and them, and provide the men and means for this vast field and most blessed and Christlike work. I felt at times almost unable to bear the sight of these poor souls. I was constrained more than once to shut myself in my tent and, with only the sounds of their voices in my ears, plead with God for them and all suchlike without God and without hope in the world.

Dec. 13th, Tunga's, Kavirondo.—It has, I think, been stated that in

this part of East Africa nothing is known of slave-raiding and slaves. I wish that those who make such statements could have been with me to-day as I marched through a stretch of country some fifteen or sixteen miles in extent, utterly and completely deserted and devastated by slave-raiding. We passed village after village, shamba after shamba, silent and deserted. As far as the eye could reach we were able to see traces of a once prosperous and happy people. Who are the slave-raiders? Mainly Swahilis from the coast. Not always in their own persons, but through a big chief at some little distance. As I have already stated, these men come ostensibly to buy ivory, and settling down with some chief, they tempt him with their cloth and wire to make raids upon these smaller villages. An attack is made, the people flee, captives are taken and handed over to these wretched tempters for conveyance to the coast. With a railway running through this country such devilry (I can use no milder term) would become impossible. And yet there are people who oppose the proposed railway on the ground that there is no slave-traffic on the east of the Lake, and therefore, so far as the effect on the slave-trade is concerned, a railway would be useless. I believe that were a railway constructed to the Lake, these devastated fields would very soon be once more smiling with ripening corn, and these deserted villages be again peopled with industrious workers. And this simply because slave raiders and trading would, as a consequence, be at an end. Certainly one result of my journey by this route has been to convince me, as I never was convinced before, of the inestimable blessing such a railway as that proposed would be to Africa, and also to England. That such a project should fail to be carried out for lack of money, when England is overflowing with wealth, I can never for a moment believe. I am convinced that God has entrusted our beloved country with a great work and noble mission. This work is to extend to those peoples who have them not, the blessings of Christianity, civilisation, and freedom, and that she should turn away from this duty, so far as Africa is concerned at this period in her history, is what I can never bring myself to believe.

Dec. 16th, Wakoli's, Busoga.—We arrived here this morning, after having entered Busoga early in the forenoon of yesterday. Our entry was most interesting. The change of country, cultivation, people, dress, language, and manners, was most marked. The Katikiro of Busoga met us at our camp, about ten miles from here, and came on with us with his followers this morning. Crowds of people came out to greet and watch us as we marched past, singing at times a favourite hymn. Shortly after our arrival here the new chief, or Sultan as he is called, a son of old Wakoli, came to see us. Certainly he is not prepossessing in appearance. I have never seen a chief in Africa who impressed me less favourably. The whole time he was sitting with me he was smoking or drinking "pombe." He is evidently a most self-indulgent man.

We were greatly disappointed not to meet Mr. Smith here. He left some three months ago for Uganda. You probably already know of the narrow escape he had from being put to death as the murderer of Wakoli. Happily the chief lived long enough to order his liberation and to tell the people the true story of his being shot by a porter in the employment of the Company who was with Smith at the time.

I am afraid that it will be most difficult to maintain our position here. The people are more or less convinced, notwithstanding Wakoli's exoneration and clear proof to the contrary, that Smith had something to do with the murder of the chief. I have spoken to the present chief about our work, and he professes a great wish for Christian teachers, but I feel that he is a man whose sincerity is more than doubtful.

Dec. 17th, Wakoli's.—I have just returned from visiting the chief. He was very cordial, and when I referred again to the subject of Christian teachers coming into the country, he responded more heartily than at my first mentioning the matter. His headmen, however, seemed to be more desirous that we should come and live among them than the chief himself. He promises to give us a village to live in, and to do what he can to help us. He made us a present of a couple of goats, and told us that there was

something else to be sent to us. The house in which the king is living is not unlike, on a small scale, the king's house in Uganda. The fences are the same, but less substantial. The houses are on the same model, but not so large and well constructed, as the houses of the Waganda.

Dec. 18th.—We are now two days' from the Nile and seven days' from Mengo. Martin, we hear, will in all probability pass us to-morrow on his way to the coast; I must therefore close this letter. I am full of thankfulness and praise to God for having made it possible for me to travel by this route to Uganda, and for the perfect health of the whole party.

The results of my observations are of a two-fold character—first, as to route; second, as to missionary work. First, the route is a wonderfully healthy one, and even though for a while it may be more costly in one sense, yet in another, and far more important sense, it is more economical. I am persuaded that a great saving of precious lives will be effected should our men be able to travel regularly by this road.

Second, a wonderful field for missionary enterprise is open to us within the limits of the British sphere. *Ukambani* is an open door; population dense, and very friendly. *Kikuyu*, in the opinion of the officers of the Company, is not yet open to our missionaries on account of a supposed hostility of the people to Europeans. I do not share in this opinion; but in any case, in a very little while, this opposition, in the opinion of those who regard it as most serious, will give way, and the whole country be open to all comers. For myself, I should be prepared to settle down in Kikuyu to-morrow. The country has almost an English climate, food is abundant, and the population numerous. *Kavirondo* has a teeming population, friendly and intelligent. In many respects they are behind the Wasoga, but during the time we were passing through their country they quite won our hearts. The people of Kavirondo will henceforth have a large place in our prayers. *Busoga* I have just written about. There is a real desire on the part of the people for Christian teaching, but recent unfortunate events have for the moment darkened our prospects.

When we remember that there is not a single missionary at work in all these

countries and among all these peoples, a sense of shame must, I think, possess us. This country is said to be within the sphere of British influence, and yet not one Christian teacher sent forth into these lands to influence a single soul for eternity. Oh, shame upon us! Has not the Lord Himself said, "Greater works than these shall ye do because I go to the Father"? and again, "Ye shall receive power after that the Holy Ghost is come upon you"? and again, "Ye shall be witnesses unto Me unto the uttermost parts of the earth"?

Has He not given the command, and also the promise—the command to witness and the power to obey? Wherefore, then, does the Church hold back? The forces of civilisation are at work, but the Church hesitates, although her risen Head has declared that ALL POWER has been given unto Him. Once more I say shame upon us. May God rouse us all to a deeper sense of our responsibilities, the preciousness of the opportunities, the shortness of time, the length of eternity, and the inestimable value of immortal souls!

Statement by Bishopo, the lad who guided Bishop Hannington into Busoga. Taken down in Dec., 1892, by Bishop Tucker at Mumia's village, Kavirondo.

They first of all went to Lindi's village, then to Tunga's, thirdly to Samia, then entered Busoga at Hanaahola, then on to Bugalo. There was fighting there, so turned off the road; then to Hjayah, then to Luba's. Remained there five days. All were then seized. When the Bishop was taken, four lads went and took down the tent and put it up where he was. On the sixth day the Waganda came with the message. Early in the morning they were called. They went, but the Bishop did not come. They were told to bring the guns. They refused, and said they were only children, and could not without permission of the Bwana (master). They went to the Bishop and told him. He said, "Give the guns; we can do nothing." The Wasoga then asked for knives; they took them all. They were then all called together. When they were brought together, he (the boy) was told to remain with the goods. They were taken to the Sultan. He could hear the noise of them all being seized.

A woman said he was to go and look after her goats. He went for five or six days, and after that he was hidden for very many days.

The Bishop was killed about thirty or forty yards from where he was standing. He saw it all. The Bishop was first of all struck in the lower part of the body with the point of the spear, and then the iron end of it was driven into his throat. The body was left lying on the ground till it got quite dry. Then there came great hunger in the land. The people went to the medicine-men, who said, "The remains of the white man being in the country is the cause of the famine." The people then gave him the remains, and he was sent away. He remained two years in Tunga's country, and had the bones all the while. How could he leave them, or throw them away, when they had been given into his hand? His brothers would come some day and ask him for them, and how could he answer them if he lost them?

JAPAN MISSION: BISHOP BICKERSTETH'S VISITATION.

LETTERS FROM THE BISHOP.

Osaka, July 1st, 1892.



AM endeavouring to reach all the main congregations in connexion with the Church of England Missions in Japan during the present year, as I expect (D.V.) to spend part of 1893 in England.

Shortly before Easter I visited Shikoku. I need not say more of the work there, than that it is making

very good progress under Mr. Buncombe's superintendence. The number of catechists and stations have been largely increased since first I knew the province of Awa, and Tokushima, the capital, is now the centre of a wide-spread work. Mr. Buncombe wisely gives special attention to the instruction of his catechists, bringing them in for that purpose once a month to Tokushima. This is a plan of which

I experienced the practical advantage many years ago in India, and which is now being increasingly adopted among us in Japan. The stock of material for sermons and addresses of a catechist will very soon be exhausted unless he is allowed to draw on the resources of more fully furnished minds, and in most cases the spiritual life of the isolated worker will seriously degenerate unless from time to time he has opportunities made for him of intercourse with other Christians, and of partaking of the means of grace. Mr. C. Warren, who was ordained to the priesthood in Lent, will bring to Mr. Buncombe needed and effective help.

It would be exceedingly desirable if the Mission could extend its operations into the neighbouring province of Sanuki, where I am told that there is an immense population almost untouched as yet by the influence of Christianity. For the work which is already in hand the staff seems fairly adequate; for extension it must be further increased.

Immediately after Easter I left Tokyo for Iwami, Izumo, and Hoki on the west coast; and visited all the O.M.S. stations in these provinces in company with Mr. Evington, who constantly renders me most essential and important help both at ordinations and on journeys.

Of Iwami a large part is mountainous and sparsely inhabited, but there is a considerable population along the sea-coast. The principal places in which work is being carried on are Hamada and Masuda. In neither place has the work made the progress which I looked forward to when first I visited Iwami six years ago. The congregation in Hamada has not been united. Ill-conduct on the part of some of the members led to division, and for a time progress was entirely stayed. I held no confirmation during my visits in 1889 and 1890. Things are now looking somewhat brighter. One or two of the worst offenders have been excommunicated, and harmony has been restored. There have recently been several baptisms, and four persons were confirmed during my visit this year.

At Masuda, owing to change of residence, the number of Christians is smaller than a year and a half ago. The members of the little congregation

have been drawn mainly from the upper class, and have not yet realised the duty of preaching the Gospel to the poor. The work, however, is beginning to spread to one or two villages.

When I visited Izumo first, in 1886, there was only one catechist in the province, who was also charged with itineration in Iwami. The contrast is great now that Matsue is the centre of much vigorous work under Mr. Buxton and a considerable body of lay helpers, both European and Japanese. I much enjoyed seeing the different parts of the Mission, and giving addresses, during the five days that I was able to stay, to the Native workers (the same good plan is followed at Matsue that I have noted at Tokushima), confirmation candidates, a social gathering of the Christians, &c. All the work is as yet in its earliest day, but I cannot but entertain a good hope that when once the language has been learnt, and so one great barrier between evangelist and people broken down, there will be in this district a considerable ingathering. Though there is no part of Japan where the people are not keenly interested in the Government and progress of the whole Empire, yet undoubtedly in a distant provincial city like Matsue, and in the country villages, minds are less pre-occupied and prejudiced than in the capital or in a great commercial city like Osaka. Much will depend on a sympathetic guidance of the little congregations already formed. As they grow in numbers and strength, great wisdom will be needed to maintain them firmly on the lines of their own Church Constitution and Order, without unduly fettering individual zeal. May Mr. Buxton and his companions have every Divine assistance in their important work!

During the last four weeks I have been engaged in visiting the stations of the Society in Yezo, or, as it is now more commonly called, the Hokkaido. The conditions of life in this island differ greatly from those of the islands to the south. Yezo was only comparatively recently brought under Japanese dominion, and is still regarded as a colony. It returns no members to the Imperial Parliament. Every year, however, the island is growing in importance. Since the Revolution of 1868, apprehension of Russian aggression has led to strenuous effort on

the part of the Government to increase the population and develop resources. Bad faith on the part of those first employed delayed success, but during recent years the population has grown from under a hundred thousand to more than four times that figure, and coal and mining and farming operations have been largely extended. Remission of taxes and exemption from the conscription are the inducements held out to colonists, and have been found sufficient to induce large numbers to leave their southern homes and make trial of the protracted winter and very considerable hardships of a semi-arctic climate. The immigrants for the most part are left to manage for themselves. In some cases, semi-military settlements have been formed by the Government, of retired soldiers, for whom small houses have been erected, and who receive allowances for three years on the condition that they clear and cultivate a piece of forest land, and attend drill for one month in the year. At the end of three years the land becomes their own, if they desire to retain it. The population of each military settlement is generally, including women and children, about two thousand souls.

The last returns gave the number of Ainus at between sixteen and seventeen thousand. Many notices have been written of them, but undoubtedly the first full and trustworthy account of this strange people is given in Mr. Batchelor's recent work, *The Ainu of Japan*. There seems a hope that under the present enlightened government of the island steps will be taken to prevent the extinction of this ancient race, by the adoption of the plan of reservations, which has been found so effectual in Canada in connexion with the Indians.

The Church Missionary Society is the only Church Society at work in Yezo, and from my first visit in 1886 the Revs. W. Andrews and J. Batchelor remained its only representatives till they were joined by Mr. C. Nettleship last year. God's blessing has certainly rested on the work of His servants in a very marked way. Proportionately to the number of workers, the development of the Mission and growth of the Japanese Church has been more rapid than in any other part of Japan; while Mr. Batchelor has so thoroughly mastered the lan-

guage of the Ainus, and established his influence and name among them, as to justify the hope that he will be enabled to win not a few of the poor remnant of that people to the Faith of Christ.

In Hakodate, the Society's earliest station, the work is well sustained, under Mr. Andrews' superintendence, among both men and women. A candidate, a graduate of the Osaka Theological College, has at last been found for the vacant pastorate, who, it is hoped, will shortly be ordained. Hakodate will afford him a sphere of work worthy of every energy and acquisition. Miss Tapson seems during the past year to have won the affection and confidence of a circle of women and girls on whom her influence cannot fail to be of the highest value. Mr. Andrews has now also under his charge congregations in the military settlements of Chiribetsu and Ota Mura, the towns of Esashii, Kushiro, and Abashiri, and the villages of Kamida, Ono, Tate, Horobetsu, and Tottori (places of which the furthest is distant some 300 miles from Hakodate), besides scattered Christians and inquirers elsewhere. I greatly regret that lack of strength to get through so long a journey in the time assigned has prevented my visiting two or three of these places this year, but I have seen by far the larger number of the Christians. I shall not soon forget the interest of some of the confirmations, both in the military settlements and elsewhere. At Kushiro, the women and girls had been prepared by Miss Payne and her Native helper. Miss Payne's residence in Kushiro, where she works with unflinching devotion and cheerfulness (though at times cut off by ice and snow for some weeks together from all communication with Hakodate), is doing much for the women and girls in the town. She has also established a successful school among Ainus in a neighbouring village.

I held my first confirmation for Ainus on June 14th in Mr. Batchelor's drawing-room in Sapporo. There were four candidates, who behaved very devoutly. It is certainly a matter of sincere thankfulness that these poor persons have been brought to the point of an intelligent appreciation of the Christian faith, and, as their evangelist and pastor believes, are living consistent lives. Two of the four are

able to give help in teaching or evangelistic work. Two other Ainus have recently been baptized. Mr. Batchelor seems excellently placed at Sapporo, the official capital of the island, where he has resided since January. He has been able to rent, at a very moderate price, a considerable piece of land next his house, and he desires to erect an industrial school on it for Ainu lads. This seems to me an excellent plan: The hope of making a permanent impression on the Ainus is bound up with the education and training of Ainu youth, who shall in turn teach their countrymen, after the manner of Bishop Patteson's scholars at Norfolk Island. I must hope that the Society may be able to place the necessary funds for the industrial school at Mr. Batchelor's disposal, as without some such institution I fear that much useful and laborious preparatory work will not be found to bear adequate fruit.

I have not referred to a visit I paid to Osaka in April. It was one of several which I pay every year to that city. I may mention, however, that, with Archdeacon Warren's assistance, I went carefully into the work of the two Japanese congregations which, each under its own Native clergyman, worship at Holy Trinity Church and the Church of the Saviour. The pastoral work is, on the whole, carefully carried out, but there is no strongly aggressive spirit at present among the people. Osaka with its half-million people, as I have before urged, needs one or more European missionaries set apart to develop evangelistic work in its crowded quarters. To do this effectively they must not be hampered by the charge either of an office or an institution.

During the present week I have, with Archdeacon Shaw and Mr. Williams, had a meeting with the Japanese Committee of St. Paul's Church, Tokyo. It is still the largest of the six congregations in Tokyo connected with English Church Missions; but, unlike the others, it is rather declining than advancing.

I am now on my way to consecrate the new church at Fukuyama, of which the Bishop of Exeter laid the foundation-stone last October, and hope later in the year to visit Kiushiu and Gifu.

I trust that increasing fervour and frequency characterises the prayers of the members of the Society for the

work both of its own Missions and of the whole Church in Japan. They may be sure that as work increases, and the problems to which it gives rise multiply, our sense of needing the help they can give us grows with the years.

Tokyo, Nov. 24th, 1892.

I have just returned from the south, having visited Kiushiu and—for the first time—the Loochoo Islands. As I have mentioned in former letters, Kiushiu is in some ways our most difficult as well as our most interesting field. It has an independent people, who exercise an influence, disproportionate to their numbers, on the future of the whole Empire through the numerous statesmen and generals whom they have sent forth. But this same independence has made guidance, not to say government, of the Native Church a delicate task and one in which we have not been by any means uniformly successful.

I went first to Nagasaki. The congregation there has held well together under Mr. Fuller's superintence. Kō San, the catechist, whose radical views and proposals have from time to time caused considerable anxiety as to what course he might take, has, I think, moderated his opinions very considerably, and I have now far better hope of his doing useful work. The fact is that the extremes to which some Christian bodies in Japan have recently gone, have acted as a very useful warning to many of our own men. To take one example. The new Creed, itself a very imperfect statement of fundamental Christian truth, which the Congregational Christians had provisionally accepted (see a letter of Mr. Evington's to the *Intelligencer* of March last, quoting it in full), was rejected when it came up for confirmation, and a document substituted which was entirely colourless as regards the Person of our Lord, so much so as to receive the warm praise of the chief Unitarian magazine. Such sad doings as these have impressed upon our own people, as perhaps nothing else would have done, the value of our Catholic heritage in creed and service.

Nagasaki has not proved a fruitful field in point of conversions and baptisms. The majority of the Christians did not originally belong to the place. There is, however, some little progress,

and perhaps more reason for hope than awhile since.

Mrs. Goodall, whose name has been linked with the Nagasaki Mission for so many years, was looking forward to welcoming her successor. Her quiet work has been some of the most useful and effective which has been done in Japan. She has succeeded—and it is hard to think of any way in which life and talents could be more fruitfully spent—in impressing her own firm and gentle character on a succession of young pupils who have come under her influence. No doubt large institutions have a work to do of their own, but Mrs. Goodall's house has proved the exceptional value in Japan of personal and domestic influence brought strongly to bear on individuals in a limited circle. She has determined, I believe, to spend such time as may be still granted her in the city where she has so long lived and laboured.

From Nagasaki Mr. Fuller accompanied me by small steamboat to Kagoshima, a town celebrated in the missionary history of Japan as the place where Xavier landed. Our little congregation there has recently had several accessions, due to the good work of the catechist; and a young man who had been studying in Tokyo, where he was baptized by a member of St. Andrew's Mission, seems to be taking an active interest in the Church, now that he has returned to his native place. Also the Rev. H. S. Jefferys, an American clergyman, has accepted a post as English teacher in the High School of the town for two years, and is kindly, at my request, taking a Sunday service for the "Sei Kō Kwai" Christians. Mr. Jefferys gave up, several years since, an important position in California, with the hope of finding opportunities as an educationalist in Japan of exercising a missionary influence.

I may add that Archdeacon Maundrell has had a special affection for this somewhat out-of-the-way but interesting city, and tells me that he would like, if the doctors allow him to return to Japan, to live and work there. This would open up a new prospect for a Mission on which a good deal of irregular labour has to be expended.

From the entrance of Kagoshima Bay there is an almost continuous line of small islands, some sixty to seventy

in number, reaching for about six hundred miles in the direction of Formosa. All of these now belong to the Empire of Japan, and the same methods of government prevail as in other parts. The Loochoos are the principal group in this long chain. Of these the largest is called Okinawa, and has a population of over 300,000. Its capital is Naha, of which, with the suburb of Shuri, the inhabitants number 50,000. These names may not be wholly unfamiliar to students of Missions, owing to Dr. Bettelheim's praiseworthy attempt to establish a Mission in the islands in 1846 and the following years. No traces of his work remain so far as Mr. Fuller and I were able to discover on a recent visit. Indeed, I believe that he baptized no converts. The language spoken is a form of ancient Japanese, so largely modified in the course of centuries, that it takes an ordinary Japanese about six months to learn to understand the Natives.

My reason for visiting Okinawa was the frequent urgent requests that had reached me during the last year or two to do what I might on behalf of some members of our Church who had migrated to that island. We found that, including children, they numbered seventeen, all living in the capital. I should like to convey, if I may, my impression of what a great missionary opening the Church has in these islands, if the men and means can be supplied.

It should be noted first that the islands are now open in the same sense that the rest of Japan is. And there is no doubt of a friendly reception by the people, who seem to be of a most kindly disposition. A tomb, probably of a British sailor, on the coast near Okinawa, recorded that it was "erected by the king" (probably the *daimyo* is meant) "and inhabitants of this hospitable land," and this character seems not undeserved.

Then it may be noted that Buddhism, though priests and temples are to be found in some parts, has but little hold in the island. It is a recent importation. Mr. Fuller received earnest invitations a short time since, from persons resident in two islands to the north of Okinawa, named Oshima and Kikai, to visit them and teach Christianity, as they said they felt the great need of some religion and they had none. We

have been unable as yet to do anything for either of these islands. One has since been occupied by a Roman Catholic Mission.

Thirdly, a large number of Japanese from Japan proper have taken up their residence in Okinawa and elsewhere, chiefly with a view of developing the sugar trade, which is the main source of the islands' wealth, and their immigration, together with the establishment of the Japanese system of government and education, are spreading everywhere new ideas and exciting new hopes among a people who have known little change for centuries except such as followed on the alternating success of China and Japan in claiming their allegiance.

Fourthly, apart from any initiative or planning of our own, a small congregation of our Church, has, as I have mentioned, grown up in Naha, the capital city. May not these facts be rightly interpreted as significant that in God's providence the time has come for an effort to be made by the Church of England to carry the Gospel to these islanders?

All that has been possible at present has been to send a catechist to Naha, whom Mr. Fuller has kindly spared. He goes with the intention of learning the language as well as of spreading the Gospel among the Japanese settlers. Mr. Fuller hopes to visit him from time to time. But really to develop the work one or two resident missionaries are essential. A clergyman called by God to devote his life to it, fond or at least patient of the sea and not averse to frequent travel, might by degrees, with the help of Japanese catechists, establish a Mission which would spread the knowledge of Christ among large numbers who are now strictly "without hope and without God in the world," through lack of knowledge. I earnestly commend the consideration of the matter to the Society.

Mr. Evington was detained in Osaka by difficulties about his passport (now, I hope, overcome), and I had expected to have had the help of Mr. Fuller's company in visiting the two stations of the Society, Oita and Nobeoka, on the east coast of Kiushiu. He was, however, recalled to Nagasaki by a telegram which we found waiting us on our return from the Loochoos, telling of the illness and death of his infant

son. The Kagoshima catechist kindly accompanied me.

Oita and Nobeoka count as out-stations of Kumamoto. The strong impression left on my mind by my recent visit is that the work will not make progress in either city until a resident missionary can be appointed to take charge of the district. In Nobeoka the work is stationary, and in Oita declining. The reason is not far to seek. Hitherto visits from the superintending missionary have of necessity been not more frequent than once or twice in the year.

Owing to bad weather in the mountains delaying my journey, I was only able to spend one night at Kumamoto. You are familiar with the special difficulties which have beset the congregation there, and I need not again recount them. It is now at peace, but a considerable section of the members stay away from public worship. They have not renounced the faith, and I cannot but hope that they will gather by degrees around Mr. Evington, who hopes to be in residence by Christmas.

Miss Riddell and Miss Nott gave me an account of a plan, on which they have much set their minds, for establishing a leper hospital in Kumamoto. They hope, I believe, shortly to send full details home. I cannot but think that in a city where the influence of the dominant political party, and of some, at all events, of the chief educationalists, has been inimical to Christianity, so evident an example of Christian self-sacrifice might be of special value.

From Kumamoto I went to Fukuoka, where I was the guest of Mr. Hind.

I gather from Mr. Hind and his Committee's account that the congregation at Fukuoka is not all that it should be in point of regularity and earnestness. It is, however, a good sign that their catechist, Mr. Watanabe, is now a candidate for deacon's orders, and that they are ready to guarantee the proportion of the stipend which is required.

The Kinshiu Local Council was held at Fukuoka this year. Last year, through an irregularity, it did not meet. Two years ago I was present at the meeting at Kumamoto, and did not gain a happy impression of the disposition and feeling of the delegates. A spirit of discontent seemed to prevail without reasons assigned or perhaps assignable.

During the interval this seems largely to have passed away. Far more readiness was evinced both to co-operate with the foreign missionaries, and to bear their own share of responsibility.

A deputation was sent from the Council to Saga, a place where the little band of Christians had separated itself from the foreign missionary and, indeed, for some time from all Christian fellowship. A letter which I have just received offers a hope that they have seen their error and are prepared to retrace their steps before separation hardens into schism.

On my return journey I presided at the Osaka Local Council, a vigorous and hopeful meeting of some sixty odd members. I never visit Osaka without feeling the great need there is of further missionary work under European superintendence among its immense population.

Last Monday I was at Ogaki and Gifu. These were the places which suffered most severely in last year's earthquake. Ogaki is now being rapidly rebuilt, and a little church to which the Society has kindly contributed is among the new edifices. Both congregations have made some progress, and the feeling of the people generally towards Christianity is undoubtedly good, though there has not been any such ingathering as we thought might have followed a calamity in which the missionaries were undoubtedly among the best friends of the sufferers.

With the exception of an out-station

of the Tokyo Mission, which I hope to reach next month, this completes my visitation for the year of the Society's Mission. I shall shortly be entering on the eighth year of my episcopate, part of which I hope to spend in England. If it is only right to point out many weak points and numerous needs, it would be ungrateful also not to recognise large reason for thankfulness in the far wider extension of the work during this time in the mission of the Church generally, and especially in the Missions of the Society. The same period, too, has seen the organisation of a Native Church, exercising some real powers of self-government, though of necessity still, as it is likely to be for some years to come, largely under Western supervision. Both work and organisation are due to the willing co-operation of many labourers from different lands—England, the United States, Canada—who, though supported by various societies, have gladly and heartily combined in promoting one object.

May God make use of the little Church which has been established here, and so strengthen it both in numbers and in spiritual attainments that in His time it may be a fitting instrument to impress the lessons of faith and piety and righteousness on the mind and heart of the Japanese people. Nothing less than this can be the fulfilment of a command which specified not individuals only but "nations."

AFRICAN NOTES.



EGYPT.—We notice that the Coptic Patriarch, Kyrillos, who was lately banished to a monastery in the desert, has been reinstated. The excommunication he launched against Bishop Athanasius seems still, however, in force. It remains to be seen if peace has really been restored to the Church, or how far intrigue has still its place. The Khedive has just, amid great popular rejoicings, opened the railway to Girgeh, some 340 miles to the south of Cairo. As to the Khedive, it is to be regretted the rash position he took in dismissing his ministers without taking the British Resident into his counsels. From this position, however, he has happily withdrawn. It is quite impossible so long as British occupation lasts, as the support of British forces is given, and the peace, security, and progress of Egypt is largely owing to British control of the administration, that English counsels should be repudiated. We are responsible for this to Europe, and, apart from political considerations, which, of course, must have their place also, there is a profound moral responsibility weighing upon us as a nation for the safety, right rule, and well-being of the toiling millions of Egypt. It would be a violation of duty to allow an

inexperienced ruler exposed to the influence of European adventurers, such as brought Egypt to the verge of ruin, to hold absolute rule over the country.

Expedition up the Jub River through Somaliland.—The *Geographical Journal* for March contains an important paper by Commander F. G. Dundas, R.N., of an expedition up the Jub River. Since Von der Decken no other explorer has advanced so far. The Jub River probably rises in the mountainous region of Abyssinia, but the upper river has never been explored. It is important as the boundary-line between the British and Italian spheres of influence in East Africa, and as a basis by which Somaliland may be entered. It is a way also into that Galla country which Dr. Krapf was so desirous to reach. One great difficulty of this route, apart from the intricacies of its navigation, is the character of the Somalis, who have always resisted any approaches to the interior. The ascent was made in the stern-wheel steamer *Kenia*, a vessel some 86 feet long and 23 feet in beam, drawing some 2 feet 6 inches of water. The crew, with native soldiers and porters, were some forty-two in number. After crossing the bar they soon found a large mass of Somalis lining the banks to bar their way, and only after a long delay, and a successful appeal to the Sultan of Ogaden, were they allowed, July 23rd last, to start on their voyage. After this, till reaching Bardera, they had little difficulty. Commander Dundas describes the Somalis as a fine, handsome race, of good physique, with excellent features. He passed through the Gusha district, formerly peopled with runaway slaves, now having a considerable population. They and their chief, a tall, fine, powerful man, received them with great cordiality. The land is excellently adapted for cultivation, and the Natives hope to find at Resmaya, on the coast, an outlet for their superabundance of grain. Bardera was at last reached, some 387 miles up the river. Here the Sheikh had massed his forces to bar the way. Commander Dundas had with him Maxim guns, but they could not be fired, and the crew were so intimidated that he did not trust to their rifles. Fortunately he bethought himself of his sound signals, which proved most effective, one bursting in mid-air with a loud explosion, lighting up the river with a shower of red stars. The Somalis ventured then on no attack. With a fortunate audacity Commander Dundas landed, placing himself in the power of the Sheikh, who seemed too astonished for words, but gradually peace was effected, and he became a firm friend. Commander Dundas ascended twenty miles further up to the rapids, where he found Von der Decken's stranded vessel. Bardera is important as on the caravan route from the Boran country to the N.E. coast. Much of the trade may be diverted to Kismayu. The climate was found excellent, little fever, and a country well suited for commercial enterprise. It is to be hoped that the expedition will open the way to the vast N.E. regions south of the Red Sea. Many important explorations are now being made in these regions. The expedition only occupied some two months.

Death of the Sultan of Zanzibar.—Seyyid Ali Ben Said, another of the short-lived Sultans of Zanzibar, died on March 5th last of dropsy. Seyyid Barghash died in 1888, since which date his two brothers, Seyyid Khalifa, and now Seyyid Ali, who have held the throne in succession, have died. On Seyyid Ali's death Kalid Barghash, his son, attempted to hold the palace, and to bar the way to entrance. But Mr. Rennell Rodd and the naval authorities were on the alert, and in half an hour, it is said, from the news of Seyyid Ali's death some 250 British Marines from the cruisers *Philomel* and *Blanche*, under the command of Captain Campbell, entered forcibly the

palace and removed Kalid Barghash under guard. Hamed Ben Thwain, grandson of Thwain, fourth brother of Seyyid Barghash, was then proclaimed Sultan, and now reigns.

German Steamers in East Africa.—Three steamers were transported recently to East Africa from Germany to do duty on the Lakes Nyanza, Tanganyika, and Nyassa. From the *Geographical Journal* we learn that the disturbances in East Africa have prevented the conveyance of the steamer to Lake Nyanza, a circumstance to be regretted. The boat is now doing duty on the East African coast. The remaining two steamers, under the charge of Major von Wissmann's expedition, arrived at the Chinde mouth of the Zambezi last June on their way to Lakes Nyassa and Tanganyika, as our readers may recall. We regret to learn that the difficulties of transport have been found so considerable that one of these steamers is after all to return to the coast. The *Wissmann*, however, the remaining one, is to be put together at Mpimbe, on the Upper Shiré, and will be employed on Lake Nyassa. She is a steel boat, her length 85 feet, with a draught of about 6 feet, and engines of 120 horse-power. She will be a useful accession then to the British gunboats to be stationed on the Lake. We trust these may soon give a good account of the slave-raiders who seem to be still troublesome both there and in the Blantyre district.

Lake Bangweolo.—Mr. Joseph Thomson, the enterprising and successful African explorer, gives an account in the *Geographical Journal* of his visit to Lake Bangweolo and the unexplored region of British Central Africa. The details of the journey are full of interest, and are most graphically told. He speaks very highly of the pioneers in the region of Nyassaland, the founders after Livingstone of British Central Africa. Of Mr. Scott's church at Blantyre he writes: "The church he has planned and built is the most wonderful sight I have seen in Africa." We notice that Mr. Keltie, in his very able work on the "Partition of Africa," also refers to it as a monument of what "African workmen can be trained to do under good guidance." On reaching Chitambo he found that the Chitambo of to-day was not that where Livingstone died. Chitambo himself was dead, and his sons reigned in his stead, but their village was twenty miles to the west of the old one. Mr. Thomson's "plague-smitten caravan" did not allow him to leave them even for a day, but a trustworthy guide was sent, who returned with the account that the tree under which Livingstone's heart was buried still spread its protecting branches over the spot, displaying unharmed the inscription cut deep into its bark by the great traveller's faithful followers.

Last Link in the Chain of the Great Inner Lakes.—The route from the Zambezi to Lakes Nyassa and Tanganyika is now well known and frequently trodden, but there still remained the last link between Tanganyika and Nyanza, not until recently thoroughly explored. For this service, as well as for others in exploration, we are now indebted to Dr. Baumann. Leaving Bukombe, on Smith's Sound, in the beginning of August last, he passed through the Uzinja country to Bukome, at the south-west end of Lake Nyanza, where Mr. Stokes has a station. Thence he travelled westwards through an uninhabited country till he reached Eastern Usui, where the ivory trade is important, and where there is yet no trade in slaves. The country is intersected by numerous valleys, separated by broad, rolling plateaux; and sorghum, manioc, sweet potatoes, and bananas are grown. He reached at last the Kagera, or Ruwuvu River, and following ultimately a wooded mountain-range called, curiously

enough, "Misozi-a-Mwezi," or Mountains of the Moon, he reached the source of the Kagera, which Dr. Baumann is inclined to look upon as also the true source of the Nile. Towards the end of September he reached one of the stations of Ramaliza, in Uzige, at the north end of Lake Tanganyika. He then travelled south-east, passing the Muvarazi and the Luviroza, the most southerly head-streams of the Kagera and of the Nile basin. The sources of the Nile are thus in a German protected country. Dr. Baumann reached Tabora on November 7th, after some three months' travel. It is now clear that there is an easy route uniting Tanganyika to Nyanza.

Development of South Africa.—The remarkable extension of the gold-fields in South Africa is likely to result in the most important consequences for the continent. South Africa below the rivers Kunene and Zambezi is the part of Africa where European colonisation is not only possible, but where it is already widely extending, and is indeed the manifest destiny in the future. It embraces regions—some arid, but for the great part fertile, and abounding in mineral resources—extending to some 1,200,000 square miles, a region larger than India, less perhaps than a third of Canada, and more than a third of Australia. It is estimated by a distinguished American expert that the gold-fields around Witwatersrand, in the Transvaal, may amount to some 325 millions sterling; this is greater than California has produced, estimated at some 230 millions sterling. Then beyond are the gold-fields of Tate and Mashonaland, the value of the last unknown at present, but certainly ascertained by exploration to be very considerable. There are also large stores of other valuable minerals. This cannot but give an immense stimulus to colonisation and to commerce.

The Labour Question in Africa.—The commanding position which South Africa is likely to occupy in the future colonisation of the continent renders it of great importance that the labour question should there be rightly solved. It is important that the black races should neither be slaves nor serfs, nor a mere proletariat. They should have their fair share in the land and in the wealth and resources of their country. Fortunately, south of the Zambezi, slavery has lost its hold and is doomed to utter extinction, although it still prevails in the lands of Lobengula, Gungunhana, and to some extent in the Portuguese territories. There is also far too much of serfdom in the relations of the Boer and his black servants. There is a similar danger as regards European plantations in Central Africa. Perhaps the best conditions under which labour exists in South Africa is in part among the Bechuanas, and largely among the Basutos. The latter have their lands guaranteed to them, and they are preserved from the danger of intoxicants, which are not admitted. The result is that, in place of former anarchy, there is now steady industry, and an output of grain worth some 250,000*l.* a year. Many thousands also obtain passes, and enrich South Africa and themselves by working at the gold and diamond fields. Much of this has been owing to the expansion of missionary enterprise, with its religious, educational, and, we may add, agricultural and mechanical training. The missionaries in South Africa, even where Christianity has not yet taken root, have been really the great civilisers. The Brussels Conference recognised formally the position of Missions as regards the progress and well-being of Central Africa. It is by some such process as that going on in the South—leaving large allotments to the Native tribes, educating them, training them industrially, excluding intoxicants and arms of precision, Christianising them—that Central Africa is to be advanced.

Belgian Expeditions in South-East Congoland.—We are informed by telegram from Stanley Pool, dated March 6th last, that the Delcommune and Bia Expeditions had arrived there from Katanga. The Delcommune Expedition, which was a separate one from the Bia (the route followed by the latter is scarcely definitely known as yet), started from the Lomami in May, 1891, reaching the Tanganyika in August, 1892. It left Tanganyika again in October last, following the Lukuga, and, after wide marches, reached Lusambo, on the Sankuru, three months later. They have been able, it is said, to identify the Lukuga and the Lualaba as one river, but how this has been ascertained we do not yet know. They explored on their way to Tanganyika the higher Lomami, discovered the Lake Kasali, and marked the lower course of the Lufira, which flows into it. The expeditions have brought into peaceful relations with the Congo State, it is said, all the Negro chiefs on Lakes Mweru and Bangweolo, and on the Lualaba. Lieut. Franqui, of the Bia Expedition, was able to place, near Lake Bangweolo, a commemorative tablet of the great traveller Livingstone at the place where he died, sent out by the Royal Geographical Society, and entrusted by that Society to the care of Mr. Arnot, a missionary. Katanga they found secure, but M. Bia died there from liver complaint. The district of Katanga is described as rich agriculturally, like the regions lying further east, such as the Shiré Highlands, which Mr. J. Thomson has described as excellently fitted for plantations and European enterprise. No information is given regarding gold. The Arabs are said to be still in force there, having fortified camps to guard their captives. The members of the expedition confirm the report that Lieppens and De Bruyn were murdered at Kasonga, Tippoo Tib's headquarters. They also state that Lieut. Dhanis had encountered the Arabs under Sefu, and driven them across the Lomami. An expedition was about to start from Stanley Falls—probably that of Lieut. Dhanis, whose headquarters had been Busoko—moving south to encounter the Arab raiders. The expedition is said by one report to have lost some 400 soldiers and porters during their long journeyings, chiefly from famine. Another account estimates the loss at 600. The Delcommune Expedition lost one of its European agents, Lieut. Hankanson, a Swede, killed by the Natives with the soldiers of the rearguard in crossing the Lualaba. But we must wait for full details and more complete accounts. Meanwhile the Belgians are making great efforts. A number of officers, including Capt. Pontier, have just been sent out to strengthen, it is said, Van der Kerckhoven, and to share in this important southern campaign.

German Protestant Missions in Africa.—The German Protestant Missions in Africa deserve to be more widely known than they often are. There are no other Missions, save the British, in Africa which can at all compare with them in extent and in educational and religious results. If Evangelical Christianity is to win the day in Africa it will owe much to their faithful labours. These Missions have been mainly hitherto in the south, with the exception of the Basle Mission, which is doing so great a work on the Gold Coast; but, with the late impulse to colonisation, the German Missions are gradually extending in Central Africa under experienced leaders. The German Missions have 157 stations and 224 out-stations; there are 272 European Mission labourers, and 592 Native labourers, of whom 22 are ordained. The baptized number 81,371; the communicants, 33,052; scholars, 17,553. The moneys raised by the Mission Churches (*Gemeinden*) are, approximately, 20,383*l.* 10*s.* We state the last with some reserve, as we have not all the details.

J. E. C.

THE MISSION-FIELD.

WEST AFRICA.



MISS F. HIGGINS and Miss J. J. Thomas, of Lagos, spent the several weeks during which the Girls' Seminary was closed for Christmas holidays at Ilaro, the out-station at which the girls of the Seminary support a schoolmaster, and they were so much encouraged by the openings for usefulness that it was arranged for them to remain until the end of February, when the Rev. H. Tugwell intended to visit Ilaro. Miss Higgins wrote in January of the time spent there "as the happiest weeks of our lives." The Seminary has undertaken to support an agent at Igbogun Island on the Lagoon, and pertaining to the Ijebu Country.

In December, Canon Taylor Smith conducted a special mission at Abeokuta. The Yoruba and Niger *Gleaner* gives the following brief report of the services:—

In the afternoon of Saturday, December 3rd, Canon Taylor Smith addressed the communicants of Ake at their usual monthly meeting, before administration of the Holy Communion. On Sunday morning, December 4th, there was early Communion at Ake and at Iporo. In the forenoon the Ake, Iporo, and Ijaye congregations met for morning service in the Ake Church; this was at 10.30. At 4 p.m. the same congregations met for morning service in the same place. The sermons at both services were by the Canon. He also at a short service at 2.30 gave an address to men only. On Monday the Canon gave the address at the usual 7.30 prayer-meeting in the Ake Church, and preached the sermon at the Harvest Mission service at 10 a.m. At 4 p.m. there was a gathering of about 300 children from the different stations, which was addressed by the Canon. On Tuesday, at 7 a.m., he addressed a number of the members of the Y.M.C.A. he also gave the address at the Iporo Harvest Mission service at 10 a.m., and conducted the monthly agents' prayer-meeting. On Wednesday, at 7.30 a.m., the Canon preached the sermon at the usual Wednesday service, which on this occasion was attended by members of other congregations; at 4 p.m. was held the second of the series of services for the young. Thursday was a quiet day. Holy Communion was administered at 7.30 a.m. by the Canon, assisted by the Rev. H. Tugwell, who had arrived on Tuesday from Ilaro. The wives of agents were admitted to

this service, but the attendance at the rest of the services of the day was limited to agents themselves. At 9.30 there was a Bible-reading; at 11.30 a devotional meeting, after which refreshments were partaken of at the mission-house; at 1.30 p.m. was a meeting of a more varied character. These meetings were stimulating and helpful and were much appreciated. On Friday, at 7.30 a.m., was a special service in the Ake Church, attended by members of other congregations, at which the sermon was by Canon Taylor Smith, who also addressed the young again at 4 p.m. On Saturday he went to Igbore to give an address to the communicants of that Church. On Sunday, December 11th, the congregations belonging to Ikija, Ikereku, and Ilugun met for the forenoon service in the Ikija Church; the sermon was preached by the Canon. In the afternoon there was a similar service at Igbore, where the congregations belonging to that place, to Kemta and Gbagura met. On Monday, December 12th, the address at the usual Monday 7.30 prayer-meeting was given by the Canon. At 10 a.m. was held a general missionary meeting in the Ake Church, which, amongst others, was addressed by the Revs. H. Tugwell and C. Phillips and Canon Taylor Smith. At 4 p.m. was the last, the fourth of the services for the young. The numbers at the services for both adults and the young kept up very well and the interest was well sustained.

Church Committees and a Church Council have been organised at Ibadan. The first meeting of the Council was held on January 11th, the Rev. T. Harding presiding, and there were present besides, the Rev. D. Olubi, two lay agents, and six delegates, two from each of three congregations, namely, those at Kudeti,

Arema, and Ogunpa, districts of Ibadan. A fourth centre of work in this town has been occupied.

The following summary of the evangelistic work done hitherto in the Ijebu Country is extracted from the Instructions which were delivered to the Native agents at the Valedictory Meeting held on November 14th, to which reference was made in our February number (page 119) :—

The Ijebu Province has been hitherto closed against the introduction and establishment of any Christian missionary agency in it. Not that there was an entire absence of an opportunity for the preaching of the Gospel in any part of it; for, with the consent of the secondary king, the Akarigbo at Ofen, and through the influence of the late Chief Atambala at Ikorodu, and the use the former made of the measure of independence enjoyed by his own government, the Rev. C. A. Gollmer, a European missionary of blessed memory, established Mission stations at both places in about 1854, under the auspices of the Church Missionary Society; voluntary efforts on the part of a Native Ijebu introduced Christianity into Iperu in Ijebu Remo in 1866, and the religion spread from this to other Irewo towns, where, with Iperu, several baptized converts and some inquirers are to-day to be found. A private effort from Lagos in 1889 placed a Native agent, in the person of one of you, at the capital of Ijebu Ode, with the object of evangelizing its people and imparting instructions to them; and as a result of one year's patient work, performed under much difficulty, and of the voluntary effort of those whom he had succeeded to interest and impress, after circumstances had brought him home for a time

and kept him away from his work, we hear to-day of many who profess themselves Christians, of large numbers who may be described as readers, and of an average of seventy or eighty persons at services on Sundays, conducted by one or two of their number.

But to-day there is a welcome change. The principal Government has declared itself willing to encourage the introduction and establishment of a Christian missionary agency and protect it. The Akarigbo had three years ago, and has recently also, signified his hearty and cheerful consent for the resumption of work within his territory, and in many places the people manifest a gratifying readiness to listen to the message of the Gospel, and an eagerness to acquire the power of reading, and knowledge through it. The authorities at Iperu have publicly declared persecution of Christianity by them at an end. You then, brethren, are going to your work under far more favourable circumstances than was the case with those who before you attempted to work in Ijebu. This auspicious circumstance does not, however, remove or lessen the necessity or desirability of the counsel the Committee desire in all Christian love to address to you now; but it rather strengthens it.

The whole tone of these Instructions is excellent, and we cannot refrain from quoting the concluding words of counsel as they appear in the Yoruba and Niger *Gleaner* :—

The Committee would press upon your notice the duty of being very considerate about the feelings of the people to whom you go. The Ijebu nation has always identified in its mind the Christian missionary agency with the British Government. Its feelings towards the Government has not been always of the best. It had always, rightly or wrongly, feared that advances to, and intercourse with it, by this Government, might result in the loss to it of its independence, and had therefore been distrustful of it and suspicious of its movements. This feeling had for long set it against

Christian missionary work, which it also feared might be a preparation for the loss it dreaded, especially when it is carried on by Europeans or even by Natives whom it has come to identify with Europeans. The late war in which it was conquered by the British Government, and the present military occupation of its country with the humiliation attending it and the inconveniences and even hardships connected with it, have only tended to make a sore feeling sorer. You, brethren, though Natives, go to them as missionaries who are British subjects—subjects of a conquering Government.

Your sympathies will be always suspected as in all things being on its side. This will often be an obstacle to your work, especially when you have to deal with important and influential chiefs. Be as loyal as ever to your own Government; be as ever devoted to its interest; but do not forget it is for you to befriend the Ijebu Government and nation, and seek in every lawful way to advance its welfare. You go to teach it Christianity, in order that, through it, it may gain enlightenment and prosperity. You will need to be very careful that you say or do nothing that will at any time irritate their national feelings, or make it appear that

you are taking an undue advantage of their conquered condition, and thereby prejudice your own work.

Remember that, though you are Native British subjects, they are your brethren, and the aim of your work should be to make them willing subjects of the King of kings—members of the Kingdom of Heaven. The Committee bid you go forth in your Master's name, in dependence upon His strength, in reliance upon His promise, and in expectation of victory. Work and pray always; pray and work always; and He who is thrusting you forth into His harvest-field in Ijebu will, the Committee trust, crown your labours with success.

Letters from the Rev. J. S. Hill, Bishop-Designate of the Niger, written from Onitsha after visiting Lokoja, have been received. Mr. Hill's party were well, though some had had fever. Before proceeding up the Niger, Mr. Hill wrote, on January 22nd, from the mouth of the river, on board the *s.s. Roquette* :—

We are all very well, and just starting in splendid spirits from Akassa up to Onitsha. The places we have visited on our way are all rapidly feeling the influence of the British protection, so that the whole country from Lagos to Akassa is now, as never before, like Ijebu, Abeokuta, and Ibadan, opening wide doors for the Gospel. Captain Harper, the Consul at Wari (nephew of Bishop Harper of New Zealand) begged me most earnestly to try and send some one into that district. It is thickly, and I may say densely populated for miles and miles in one continuous road. The people are all

willing to hear, but as yet never have heard, and are dying in Paganism: a party of chiefs having arranged to ask me to do something to give them a missionary. Wari is fairly healthy, and the captain is willing to give land for a station and otherwise assist. But this is only one of such needs; at Benin two young men from the Customs came to entreat me to try and get a missionary for them: all we could do was to give them a parcel of Gospel books, and encourage them to go on with their own most useful work. Bennett tells me this is what I am in for, all up the Niger.

EASTERN EQUATORIAL AFRICA.

The Rev. H. K. Binns writes that French priests have lately occupied a new station at Teita, and that other Roman Catholic stations were in contemplation among the Wanyika.

The Rev. H. and Mrs. Cole reached Kisokwe on December 24th, having accomplished the journey from the coast in eighteen days. Mr. Cole says :—

Our little church cannot contain all the people who come on Sundays, and we shall be glad when we have a more commodious place of worship. The population has greatly increased, and the Wagogos seem more desirous to

become Christians than heretofore. Polygamy is, of course, the great curse.

The small-pox has carried away a great many from the neighbouring districts, and it has now found its way into the Ugogo Country.

Mr. J. H. Briggs writes from the same station, which he reached in October :—

The Mission buildings were in a wretched condition, the house all but fallen down. One could see through the roof, and the white ants made their "hills" inside.

When the rains commenced I had to put all my things in a heap on the floor, and cover them with the ground-

sheet of a tent, my bed into a water-proof bag. One night my stores got buried by a piece of the wall which fell. There were other things in the house besides white ants. I killed two snakes, one a large black cobra five feet long, and nearly as thick as one's wrist.

U

I commenced building a new house as I could get any men to work. This soon after getting here, as soon, in fact, is nearly finished now.

Journals of the Rev. G. K. Baskerville to December 12th are to hand. Mr. Pilkington left Mengo on October 10th, accompanying canoes across the Lake to Nasa, for the benefit of the sail, as he had not been feeling well. The amount of building and road-clearing at the capital is described as "enormous." The Christians were returning, as a first instalment, 10*l.* of the 80*l.* sent to them by the Native Christians of Tinnevely in 1887. Mr. Baskerville says, "10*l.* here means a great deal, being 300,000 cowry-shells, or about thirty men's loads to carry."

Mr. H. F. and Mrs. Gordon, Miss Gedge, and Miss M. L. Holmes have returned to England. Miss Gedge has come home on furlough, and Miss Holmes on medical certificate.

PALESTINE.

The Rev. J. R. L. Hall visited the trans-Jordan district at the end of January. He writes:—

I spent ten days in Salt and Medeba. I found everybody well, and the work going on very nicely. There were thirty communicants on the Sunday morning at Salt, and the church was more than filled—several people standing—at the ordinary Sunday morning service, and well filled again in the afternoon. The Tuesday evening Bible-class was attended by about thirty men. In the boys' and girls' schools there were seventy-five and twenty-seven children respectively. There was a very nice tone about the Salt congregation, although they were (with other inhabitants of Salt) in very great trouble with the Government. The Kaimakam had robbed the village of 3000 durrum of land—about 1000 acres—and had given them to the Circassians, and when the Saltees appealed to the Wali of Damascus the Kaimakam had the ten representatives—chosen by the different communities in Salt—most cruelly treated and nearly killed. The story is too long to tell in detail to-day. There is a large class of confirmation

candidates who are being prepared by Mr. Nicola. The Bishop says that he will visit Salt about Easter.

At Medeba I found very little going on, as the Governor is very bitter towards all the Christians, and seems specially oppressive and annoying to the Khuri Yusef, the C.M.S. catechist. The Kaimakam had quartered soldiers on the Khuri, but of course, for very shame, they were obliged to absent themselves whilst I was there, and I was glad to feel that I could do even this much good. We had the Communion together, and I trust the Khuri was really comforted and encouraged by my visit. Medeba is a very important place for Mission work east of Jordan, and I believe that in a short time we shall find it become the centre of most interesting work amongst the Bedouin and Circassians.

I was rather troubled and anxious at not being able to get any news of the "Kerak Mission" party, but I had not time to go on and see how they fared, which I much desired to do.

Mr. Hall mentions in the same letter, dated February 18th, that the Rev. J. Huber was considered very ill. A later letter reports that he was better.

Dr. and Mrs. Bailey experienced a severe trial in January. Their new-born child was taken from them a few hours after its birth, under specially painful circumstances. Owing to the failure of the servant to watch during the night the fire expired, and the child died from the cold. The shock of awakening to find her dear child dead, and the severe cold, brought on Mrs. Bailey a severe illness, but happily it was of short duration.

PERSIA.

The Rev. W. St. Clair Tisdall writes from Julfa, a few days after his arrival there, at the end of December:—

I need hardly tell you that Dr. and Mrs. Bruce have given us a very kind welcome to the Mission, and have made us very comfortable. I have also had

the pleasure of meeting not only the European workers, Mr. and Mrs. Stileman, Miss Bird, and Miss Stubbs, but also all the Native teachers and many members of the congregation. It is a great pleasure to us, after being so long on our journey, to reach our new sphere of work. We trust that our Master may use us here in Persia to the exten-

sion of His Kingdom and His own glory. I hope that the deep sorrow which came upon us so soon after landing in the country may make us live nearer to Him who bore our griefs and carried our sorrows, and may be a kind of consecration to the work to which He has called us in this land.

NORTH-WEST PROVINCES.

The new Allahabad Corresponding Committee held its first meeting on December 13th, when the Hon. Mr. Justice Knox (in the chair), F. E. Elliot, Esq., C.S., J. B. Braddon, Esq., and the Rev. G. B. Durrant, the Secretary, were present.

Two whole families were baptized at Agra by the Rev. W. McLean, one on Christmas Day and the other on January 8th.

The following is extracted from a brief report of the Bishop of Lahore's sermon from Psalm xlv. 16, on the occasion of Bishop Clifford's consecration, which is given in the North India *Gleaner*.—

To-day we are witnessing another fulfilment of this promise; we are not founding a purely missionary bishopric in regions where the Gospel has never been proclaimed, nor are we sending a successor to a chair which has been occupied and vacated. We are planting a new centre, relieving this metropolitan diocese once more of a portion of its vast area and population. For forty years after the Act of 1833, which added the Bishoprics of Madras and Bombay to the then single See of Calcutta, all plans for the extension of the Indian Episcopate were baffled again and again. But in the last fifteen years it has been more than doubled, and, the service of this morning completed, three Sees will have become eight. The Bishop we are consecrating to-day goes to a charge containing some fifty millions of people. It is, for an Indian diocese, compact and homogeneous. It is a land rich in sites of historic interest, and including that city wholly given to idolatry to which more than forty millions of those to whom our brother is sent look as the holiest place on earth.

It is a heavy charge, and the fact

The ceremony of enthroning Bishop Clifford took place at the Cathedral at Allahabad on January 25th, before a large congregation. The Bishop of Calcutta, the Metropolitan, preached from Psalm xc. 16. After the service, in the adjacent schoolroom, the Archdeacon of Lucknow, the Rev. Brook Deedes, and the Rev. Dr. Hooper addressed a few farewell words to the Metropolitan. The following extracts are taken from the report of the *Pioneer*.—

The Rev. Dr. Hooper (of the Church Missionary Society), as one of the senior missionaries present, added a

that he is sent to be its first Bishop adds something to the burden. It is a peculiar and rare responsibility to be the first Bishop of a diocese, not only because the work of organisation has to be undertaken *ab initio*, for in this instance the lines have been, as far as possible, laid with provident thought beforehand. But there is a tradition to be created, a tone and standard to be set. What does not the Diocese of Lichfield owe to St. Chad and the whole northern English province to St. Aidan? What does not the Diocese of Lahore owe to its first Bishop, who lived on so high a level of unworldliness, and was so completely emancipated from the trammels of ecclesiastical and party spirit? Our confidence in bidding God-speed to the first Bishop of Lucknow to-day is in some measure due to the conviction that another has been found in the ranks of the great Missionary Society which gave us Bishop French who will emulate his evangelistic fervour, his superiority to shibboleths and ecclesiastical fashions, his devotion to the primitive and genuinely Catholic ideal.

few words on behalf of the missionary and Native clergy. His own deepest heart's feelings, and he was sure the

feelings of them all, were of gratitude to Almighty God, and under Him to the Bishop, for the way in which he had ruled them and directed and helped and strengthened them. The Bishop never allowed the fact that he was a State official to interfere in the slightest degree with his spiritual relationship to the missionary body, which had no connexion at all with the State. The missionaries had always found him taking just as real and deep interest in them and their work as he took in the other clergy of the diocese. He had never made the slightest difference between European and Native. They were grateful for the new Bishop given them, but at the same time they rejoiced to think that they were not passing altogether from under the Metropolitan's care. They were sure of his continued interest, sympathy, and prayers; and they, missionaries and Native clergy, would never cease to remember him in their own poor and unworthy prayers.

The Bishop of Calcutta, in replying, said that it had been a great gratification to him to hear the kind words Dr. Hooper had spoken. He (the speaker) could most truly say that he had loved the Native as he had loved the European; and the keynote of his work had been to insist that Natives, Eurasians,

and Europeans must all be absolutely on the same level, according to their qualifications and characters. From the commencement he said that he could have no share in any work that did not acknowledge this; and he trusted that in Northern India, at all events, that question had been settled for ever. The Bishop expressed the belief that the day would come when the Church in India would be entirely served by Native clergy and ruled by Native bishops. He would rejoice if he might live to see the day—but there again a thousand years in God's sight were but as a day. The day might be long distant; but it seemed to him that the lines on which they must work were unmistakable. It was not necessary for the clergy to tell him of their affectionate regard. He knew of it; and the fact that they knew he knew was all that they desired to know. In conclusion, speaking of the new Bishop, he said, "God forbid that any one should think that everything is to be exactly the same as it has been. Your Bishop has his own faculties, he has his gifts; Oh, welcome them! Never let us rest in our intercessions to Almighty God, and never rest from our labours, until the Church of Christ is made a praise in this country."

Sir Anthony P. MacDonnell, K.C.S.I., Civil Commissioner of the Central Provinces, presided at the annual prize distribution of the C.M.S. High School, Jabalpur, on December 27th. The report was read by the Rev. C. H. Gill, after which Sir A. P. MacDonnell made an important speech, from which the following passages are extracted:—

So far as numbers are concerned, the school is certainly in a flourishing state. A total of 1071 pupils is eloquent testimony to the zeal and perseverance of the reverend gentlemen who have devoted their energies to the cause of education in this town. And looking to the quality of the instruction conveyed, the result is not less satisfactory. Such a record of good work has naturally merited and received the approval of the educational authorities, and I very heartily congratulate Mr. Gill on the success of his efforts. I do so with the more pleasure because the school is one of those which aims at something higher than imparting mere secular instruction. It recognises the great principle that moral training is the only sound basis of education. It is an aspect of the educational question which has been, perhaps, too much

overlooked, and, as Mr. Gill has suggested, the neglect has unfortunately led to a one-sided development, which all well-wishers of this country must deplore. Mr. Gill recognises the difficulties which beset the Government in the attempt to convey moral training in State schools. For my own part, I consider the difficulty so great that State schools offer to me but little prospects of a satisfactory solution. The problem can alone be solved by such institutions as this, which are free to make religious and moral teaching part of the daily curriculum. It is for this reason that I look on the multiplication of schools like this as a most hopeful feature in the educational outlook of the country, and that I am more than anxious to help, so far as my resources allow, efforts of this kind, no matter from what religious body

they proceed. And, connected with this subject, I may refer to the question of boarding-houses, which is mentioned in the report. I entirely concur with Mr. Gill upon the great benefits which result from the establishment of boarding-houses in connexion with high schools, and the healthy atmosphere which is thereby maintained in the school. In the resolution on the Educational Report for last year I made special reference to this subject, and I will read for you the remarks I made:—
 “A great want of our high schools is accommodation for boarders who come from a distance and have no friends living near the school. Representations have been made to the Chief Commissioner as to the risk of contracting bad habits which such young men run, and it is within his knowledge that such

risk has deterred parents from sending their sons to a high school in a distant town. Certainly the danger is a real one, and the Chief Commissioner would be very glad if the case of each high school, which has not as yet a boarding-house attached to it, or at which the boarding-house accommodation is insufficient, be taken up separately, and efforts made to raise subscriptions for the object in view. When the results are reported, the Chief Commissioner will see what he can do to supplement private generosity in this direction.” This will show you what the policy of my administration is; and on the present occasion I need say no more on the subject, except that the claims upon the provincial finances are many, and that I may not be able to be as liberal as I myself could wish.

TRAVANCORE AND COCHIN.

The following account of the proceedings on the occasion of the opening of the new buildings of the Buchanan Institution at Pallam by the Bishop of Travancore, on November 25th, has been received:—

Advantage was taken of the presence of all the Travancore and Cochin missionaries at the Conference in Cottayam to have a formal opening of the new buildings of the Buchanan Institution. The Bishop presided, and there was a very large attendance, including all the European missionaries of the C.M.S. in the country, the principal Native officials, and many others.

The company assembled in the largest room of the Institution, the students being ranged in three long lines along the western hall. The Bishop took the chair at 4.30 p.m., and called upon the Rev. John Chandy, pastor of Pallam, to open the proceedings with prayer. The chairman then expressed his satisfaction at the completion of the building and the very large audience present. In the course of his remarks he made a touching allusion to the death of Mrs. Lash in March last, and read a letter from Mr. Chandy stating that a sum of several hundred rupees had been contributed by Native friends, and especially through the efforts of the pupils of the Buchanan Institution, for the purpose of a memorial to Mrs. Lash. The interest of the money was to be used in giving prizes to deserving students, to be called the “Mrs. Lash Prizes.” The Bishop also informed the meeting that the Committee of the Amelia Baker Memorial

Fund had agreed to employ the interest of that fund in the erection of branch schools in connection with the Buchanan Institution, to be called “The Amelia Baker Memorial Schools.” The fund amounts to Rs. 2319. After his address the Bishop declared the Institution open, and then proceeded to distribute prizes to about thirty students.

The Principal of the Institution, the Rev. A. H. Lash, after welcoming the Bishop and other guests, thanked them for their expression of sympathy with him and his daughter in their great sorrow. Referring to the Amelia Baker Fund, he said Rs. 2070 had been invested in Government securities, and the balance, Rs. 249, had been placed in his hands for the purpose of erecting the first Memorial School-House. He added that the first school-house would be erected in Pallam, and would accommodate the children of a school started more than twenty years ago by Miss Mary Baker. He thought it was fitting that such a school should be the first of the Memorial Schools. This school has been for the past year affiliated with the Buchanan Institution. Mr. Lash mentioned that the Institution had been visited by the European Inspector of Schools, Mr. Duthie, who had expressed himself much pleased with the progress of the work, and especially with the teaching powers of

the girls in the training class. In response to his recommendation the Government of His Highness the Maharaja had given a grant of Rs. 50 a month. Mr. Lash mentioned that there were 130 girls on the roll, about 90 of whom were boarders, and that eight branch schools (three being opened this year) were affiliated with the Buchanan Institution, containing about 250 children. During the year eight partially trained teachers have left and found employment in the Institution and schools.

The Rev. J. H. Bishop was the chosen speaker. He expressed his satisfaction at the commencement and progress of a work in which he had long been deeply interested. Among other things he said he was glad that the first Amelia Baker Memorial School should be connected with the work of Miss Baker as well as with the memory of her grandmother.

Rev. J. W. Richards then commended the work to God in earnest prayer.

The children then left their seats and took up their places in two other rooms,

where eight classes were arranged to illustrate to the visitors the teaching powers of the girls in the training class. This exhibition excited the greatest interest, and every one was struck with the concentration each young teacher exhibited in the work she had in hand, and the control she exercised over her class. Lessons were given in Scripture, arithmetic, geography, reading, dictation, and objects. After the teaching the visitors inspected all the buildings in the quadrangle, the dormitories, dining-hall, kitchen, well, &c. In the meantime the girls took their places in the centre of the quadrangle to be drilled. Miss Lash stood upon the steps, and the children, with their eyes steadfastly fixed upon her, imitated all her movements in exact time, accompanying their actions with a musical chant. This performance greatly delighted the crowd, who looked upon it from the verandahs, and elicited a burst of applause. The proceedings terminated with the Benediction by the Bishop. The buildings were greatly admired.

The *Travancore and Cochin Diocesan Record* has a description of the building, apparently from the pen of the Rev. A. H. Lash. It stands in a compound which exceeds thirty acres in extent. The *Record* says :—

The Buchanan Institution building stands on the highest ground in the compound, somewhat to the rear of our bungalow. It consists of a main building, 100 feet in length, with verandahs on both sides. The width of the main building, including the verandah, is 40 feet; it is divided into three classrooms, the centre one, 45 feet long, being used as a hall, in which all assemble for prayers, &c. To the rear, at right angles with the main building, are two side buildings used as dormitories and practising school, each 60 feet long, with verandahs opening on the quadrangle. Near to one of these the dining-room is attached, a building also 60 feet long, on a lower level than the dormitories, which is connected with the kitchen. Besides the kitchen, at the east end of the block of buildings, are a large well, with arrangements for washing purposes, and a commodious store-room.

The process of building this Institution has been of constant interest to us. The walls are built of laterite, a soft, reddish stone, which is dug out of quarries in our own grounds. We are fortunate in having an abundant supply

of this stone of an excellent quality. It is found about three feet below the surface. The stonecutters dig away the earth until a level surface of laterite is exposed; this they carefully smooth, and then commence to cut into blocks with their powerful stone hatchets. The blocks are all cut exactly the same size, and when shaped for building are 18 inches long, 9 inches wide, and 6 inches thick. It is remarkable how cleverly the stonecutters manage so that there is no waste of material or labour. The wood required for the roof and verandahs is all teak, which is the best wood in the country for building purposes. The roof of the Institution is composed of red tiles made by the Basel missionaries at Mangalore. When new they are rather too brilliant in colour, but are soon toned down by weather, and contrast pleasantly with the white walls.

And now I must say a few words about the occupants of the Buchanan Institution. We have 120 students; of these about two-thirds are Christians of our own communion, while the remainder are Syrian Christians. About half of those belonging to the

Anglican Church are daughters of our Native clergy and other agents, while a good proportion of the Syrians are children of Catanars or priests.

The students in the highest, or training class, are being taught to manage schools, and the art of teaching. I give them model elementary lessons in every subject, to teach them method, and they have to give similar lessons to children of different ages. We strive to make the teaching of the little ones as interesting as possible to both the teachers and their classes, and endeavour to exercise their power of observation, and their reasoning power, as well as to store and strengthen their memories. Our methods are similar to those in vogue in training institutions in England.

Of course a great deal of attention is paid to the study of the Bible, and to teaching the students how to give Scripture lessons, our constant prayer being that by their example, as well as by their teaching, our young pupils may prove to be true missionaries to their countrywomen. One of our aims is to set on foot a number of branch schools, for all classes of girls, in which our trained teachers may find a sphere for their energies. During the last year we have opened three such schools, which are attended by girls belonging to a variety of castes, and five schools, previously opened, have been placed under our management, so we have now eight branch schools connected with our work, and the same number of teachers are already employed.

SOUTH CHINA.

Our statement last month that Miss Hamper had come home was premature. She has been advised by the doctor to stay for awhile at Cairo or the South of France, so as not to reach England until June.

Archdeacon Wolfe reports the death of the Rev. Wong Kiu Taik, the senior Native clergyman in the Fuh-Kien Mission. He was ordained by Bishop Alford in 1868. The Archdeacon says of him :—

Mr. Wong was especially qualified as a controversialist. He was well acquainted with the various heathen systems and customs of his countrymen, and could expose them with scathing power. He was able to hold his own with the *literati* of the city, and was, without question, the most literary Native agent in the Mission. About two or three years ago he was appointed to the College as Native Principal, a post for which he was well qualified, but he was afterwards transferred to the city to take up his old work in South Street, where he remained till his sad death, which occurred on the afternoon

of Monday, January 16th. On that day there was an unprecedented fall of snow at Foochow, such as had not been seen by the oldest living inhabitant, and the curiosity of the Natives was therefore very great. Mr. Wong, anxious to view the sight of the city houses enveloped in white, took a ladder and went on the roof of his house for the purpose. He must have lost his balance when he got to the top of the ladder, and fell backward on the stones in the court below, and broke the back part of his skull. He never spoke or moved afterwards, and in a few moments he breathed his last on earth !

Archdeacon Wolfe wrote on December 8th :—

We have just finished our Conference meetings, native and foreign, and I am glad to be able to say we never had more successful ones, and the attendance of Natives was *never* so great. Our increase in the number of

adherents this year has been a little over 800 souls ! And the subscriptions of the Native Church have been the largest we have ever had. *Hok-Chiang* alone has given this year *over* \$1800—nearly \$1900.

The Rev. H. S. and Mrs. Phillips, who went to Fuh-Chow after the riots at Kien Yang, returned up-country in December to Nang-Wa. Here Mr. Phillips had the joy of baptizing Mr. Sia, the Native teacher of Miss Newcombe, of the C.E.Z.M.S. He says :—

His face shone with a light that seemed more than natural. An immense crowd of heathen were present, among

them five or six of the other teachers. It was a tremendous step, and one almost trembles for him, were one not

sure that, in spite of the persecution which will certainly come, his childlike faith in the Saviour will carry him through. As far as man can see he is most *thoroughly converted*.

Archdeacon Wolfe, writing of the troubles during the past year at Kiong-Ning, and Chung-Ho, and Kien Yang, says :—

Now that Kieng Yang and Chung-Ho have been occupied it will never do to abandon them. To do so now is to close them, humanly speaking, for years and years to come. You must help us by every means you can to get back possession of these places. And should Chung-Ho be given back, you must send a man to occupy it. It should never be occupied by ladies alone. I am almost persuaded that if

It is very good of God to give Miss Newcombe this blessed seal on her work her last Sunday before going home on furlough.

we get our point with the authorities, this will be one condition which the Consul will insist upon, viz., that the place must not be occupied by the ladies alone, but that a male missionary must be placed there. Every effort must be made to hold our ground; and may the Lord help us, for without His help we cannot go forward. Perhaps this trouble is sent as a reminder to friends that we want help.

MID CHINA.

Miss Mertens writes, November 4th, from Ch'entu, in Sz-Chuen :—

Miss Wells, Miss Garnett, and I came here overland, a journey of eleven days—perhaps not so pleasant a way of travelling as by boat, but by no means disagreeable; I rather enjoyed the change.

We had a Native Christian man and woman to escort us; the woman was a great help in speaking to the women who came to see what the foreigners were like, when we stopped at the inns. In "that day" I trust we shall find that the words spoken were blessed to some "weary, heavy-laden ones."

On arriving here we found as usual kind friends and helpers at the C.I.M., so we quickly settled down in our new home, and here we have been ever

And Miss Gertrude Wells, writing says :—

I was at Chentu for three months, spending most of the time in study, but doing little bits of work as God gave me opportunity. I had just begun to take the women's weekly prayer-meeting at the C.I.M. Mission-house, when one of the sisters of the same Mission at Kuan-hsien, a city about 120 "li" from Chentu (36 miles; 10 li = 3 miles), kindly invited me to stay with her for a time that I might get an insight into the work. I was

since, working hard at the language, and using all the opportunities the Lord gives of making use of the words we know to tell the "Old, old story of Jesus and His love."

But oh, how one feels one's helplessness and need of the "fulness of the Spirit" for power to witness for Him! They are so ignorant, their hearts so dark, and they *seem* to have so little sense of sin. We have "the promise"—may we believe and receive. We have Bible-reading and prayer every evening with our cook and his wife, and we enjoy it.

I am so well here, thank God; China evidently suits me, and I feel I cannot praise Him enough for allowing me to come to this needy land.

on November 19th from Kuan-hsien,

glad to come, and have been here for the last month, and up till now it has been a very helpful time, as we are able to go amongst the people much more freely here than in Chentu.

We visit the women in their homes, and itinerate into the neighbouring villages, besides constantly having guests coming to the house.

It is a great joy to be able to tell (however imperfectly one knows it to be) the story of Jesus.

JAPAN.

Mrs. Harvey arrived at Nagasaki on December 15th; and Miss A. C. Bosanquet, Miss E. Huhold, and Miss E. C. Payne arrived at Osaka on December 17th.

THE C.M.S. DEPUTATION IN INDIA.

LETTER FROM MR. EUGENE STOCK.

Calcutta, Feb. 14th, 1893.



DO not propose to send the *Intelligencer* any accounts of our Indian tour. The impressions of one who rapidly passes from one Mission to another would be of little value in its pages. Any sketchy letters I might be able to write would be more suitable for the *Gleaner*—if I write them at all. But I may be allowed in the *Intelligencer* to give just a bare summary of our movements.

Let me explain that it was by direction of the Committee that I attended the Decennial Missionary Conference at Bombay, as a representative of the Society. After that, my official commission was at an end, and the natural course would have been to go straight home. But it would have been a great disappointment to be in India and not see a little of our North Indian Missions; and moreover it would not have been wise, after missing two London winters, to pass from a tropical climate to England in February. So, as the Committee had very kindly given me *carte blanche* as to my movements, I took leave to delay my return for two months, and gratefully used the holiday time thus at my disposal to run round North India, not doubting that even so short a visit would prove useful in my future work at home. I should like also to explain as regards Mr. Stewart. It was his wish to go straight back to China from Australia, Mrs. Stewart sailing with her younger children from England and joining him there. But the Committee telegraphed that he was to accompany me to India and come home with me. Personally I cannot be too grateful to them for thus deciding; and I believe the visit of an experienced China missionary to India will prove of real use to the Society in more ways than one.

We left Bombay on January 10th. We should like to have gone by sea to Karachi, and then up the Indus Valley to Multan, and so to Lahore. But time did not allow of this, and we took railway tickets direct to Amritsar, *via* Agra. On the way we stopped one night at Agra, and one at Delhi. At Agra we saw St. John's College and Boarding School, and the building for the new Christian Girls' Boarding School about to be opened under the charge of two C.M.S. ladies; and we also visited Secundra, with its orphanage and printing-press. At Delhi we were kindly entertained by the Cambridge Mission Brotherhood, which was founded by the Rev. E. Bickersteth, now Bishop in Japan, and which works in connexion with the S.P.G. The ability and devotion of the Cambridge missionaries much impressed me.

At 5 a.m. on Sunday, January 15th, we arrived at Amritsar; and we then devoted eighteen days to the Punjab Missions. At Amritsar itself we saw the Native church and congregation, the High School, the Alexandra Christian Girls' Boarding School, the Middle-Class Girls' Boarding School, the C.M.S. and C.E.Z.M.S. Medical Missions, &c. The missionary band here, combining the two societies, is a noble one. I am not mentioning names in this short letter, but I must express the special pleasure it gave us to meet at Amritsar Mrs. F. E. Wigram, who (as our friends know) had come out with her eldest daughter, one of the latest additions to the Punjab staff, and also to see her eldest son, already in full work, he having come a year previously. We also visited some of the places that have hitherto been called out-stations of Amritsar, but are really now regular stations and centres of work. At Tarn Taran we saw the Christian lepers in the Leper Asylum, and their little church, and the C.E.Z.M.S. hospital, &c.; at Ajnala, the C.E.Z. Mission carried on under the superintendence of Miss Clay; at Bahrwal, the simplest

of village stations, established by Mr. Perkins. (I am obliged to mention the names of these two, seeing these two stations are all their own work respectively.) At Batala we saw the Baring High School for Christian boys, and other agencies, both C.M.S and C.E.Z. It was a disappointment to me not to visit Narowal, but Mr. Stewart succeeded in getting there after a trying eleven hours' journey in the rain, partly on horseback. While he was there, I went to Lahore, saw the Divinity School and Bishop French's Cathedral, and attended a meeting of the C.M.S. Corresponding Committee, over which the Bishop of Lahore presided, and which, I need not say, was conducted with characteristic energy by our revered veteran, Mr. R. Clark, who, though only recovering from severe illness, exerted himself to the utmost in our behalf during the time we were in the Punjab. Our furthest point was Peshawar, with its Afghan guest-house, its *anjuman* (literary institute), its remarkable church built in Oriental style (see pictures in the *Gleaner* of November, 1884), its High School, and its C.E.Z. Medical Mission.

Leaving the Punjab on February 2nd, we turned our faces again southward and eastward to the N.-W. Provinces, and went straight to Lucknow *via* Bareilly. At Lucknow we found the C.M.S. staff consisting of a band of three associated evangelists. For women's work we were here in I.F.N.S. territory (or shall I now say Z.B.M.M. ?) ; and we were glad to meet a good band of ladies, and particularly to see the recently-opened Lady Kinnaird Memorial Hospital, built in memory of the revered head of the I.F.N.S. and the Y.W.C.A. I missed Cawnpore, but Mr. Stewart had a few hours there, and was kindly received by the two brothers Westcott, of the S.P.G., sons of the Bishop of Durham. At Allahabad we were the guests, to our great and thankful satisfaction, of Bishop Clifford, the new Bishop of Lucknow. Here the C.M.S. agencies are St. Paul's Divinity School and the Christian village of Muirabad. I ought specially to mention the kindness of the new Archdeacon, Mr. Brook Deedes, who was offered the Bishopric before Mr. Clifford, but declined it. Interesting educational work for the Eurasian population is being carried on under his superintendence. Our last visit in the N.-W. Provinces was to Benares, where Hinduism in all its terrible degradation was the chief sight, but where various Mission agencies also were inspected. At both Allahabad and Benares we also met I.F.N.S. ladies; and in this connexion I must not forget to mention having met the F.E.S. lady missionary at Agra, four other C.M.S. ladies at the same place, and five German ladies at Secundra who were sent out by the little Berlin society which has for years supplied female workers for that station. Here let me say that in my judgment the women's work almost everywhere is the best, and that the lady missionaries are distinctly in the front rank in respect of self-denying devotion and spiritual power.

Eight days were spent in the N.-W. Provinces (besides the day at Agra on our way up), and on Friday, February 10th, we left Benares for Santalia. We left the mail train at Barhawa at 3 a.m. Saturday morning, spent Saturday at that station, went by rail in the evening twenty-five miles to Taljhari, spent Sunday there, and left the district again at 3 a.m. on Monday morning by the corresponding train. Here we saw village work in its simplicity among a simple people, and our recollections of it will always be among our happiest. This, at all events, I must one day try and describe in the *Gleaner*. On Sunday we both preached in the noble church built by Mr. Storrs; but the little gatherings in mud-walled prayer-houses in the hamlets were still more impressive, and the Boarding Schools for both boys and girls most interesting.

We were now in Bengal. Our train set us down at Burdwan at 8 a.m.


Here we spent a couple of hours, saw the pretty new church built to replace the old one of J. J. Weitbrecht, and called on the Bishop of Calcutta, who was staying in the town, having dedicated the church the day before. Then we went on to Calcutta, arriving there at 2.30 p.m. on Monday, February 13th. We stay here the rest of this week, and devote next week to a short tour in the Krishnagar or Nuddea district. On March 1st we leave Calcutta, and travel three nights and two days by rail to Bombay, whence we sail on the 4th. This alteration in our plan is owing to the direction to me from the Home Committee to visit Egypt on my way back.

I must once more express our deep thankfulness to God for health and strength. During the whole of our tour, in the Colonies and India, we have never once been ill—kindly newspaper paragraphs notwithstanding!—and have each of us only twice been kept from work one day by temporary indisposition. Here in India, I suppose the real cold of a Punjab cold season has been good for health, though I cannot say I liked it! I used to threaten to take the next train to Tinnevely in order to get warm. The newspapers dilated on the exceptionally “intense cold,” and though it was not severe in an English sense, frosts and cold winds were not agreeable in houses chiefly built for hot weather, and cold rain was still more unpleasant. Since we left Bombay, five weeks ago, we have not had one day which would be called “hot” even in England; but the real heat may now begin at any moment here in Calcutta. As regards travelling, we shall have completed more than six thousand miles upon Indian railways alone when, God willing, we reach Bombay on March 4th.

With one little word of three letters I will conclude. Everywhere we find one sore need—**MEN!** “Pray ye the Lord of the harvest that He will send forth labourers into His harvest.”

EUGENE STOCK.

IN MEMORIAM—E. B. THOMAS.

N Saturday, February 18th, the funeral of this venerable friend of the Church Missionary Society took place at Kensal Green Cemetery, where, at the ripe age of ninety years, his mortal remains were laid in their last resting-place. At the grave assembled many of his old friends of the Indian Civil Service, and young ones consisting of boys from the Limpsfield C.M. Children's Home, headed by their Principal, the Rev. F. V. Knox, to show their love and respect for one who had taken the most kindly interest in their welfare.

Few men had a larger circle of warm friends both among the Natives of India and the Europeans, for he was ever most hospitable and generous to all alike. An unusually good Tamil scholar, he encouraged free access to himself from the Natives, conversing freely without any aid of interpreter, and entering into their thoughts and feelings.

“This will be a sad day in Coimbatore,” said one, as we drove away. “Many a lamentation will be made when the news reaches that ‘Thomas Sahib’ is dead.” And another told how, when he revisited, after years, the scenes of his official life, he had halted on the Ghât, on his way to Coonoor, at a humble little coffee-stall presided over by a poor old Tamil woman, and, as she poured out the rather untempting mixture, was heard to whisper to her small attendant, “The old Collector, Thomas Sahib; give him *two* lumps of sugar.” It was at least a sweet little tribute from a humble admirer.

His great delight and work during the many years he was Collector of Coimbatore was of agricultural interest; he planted thousands of avenue trees, dug wells, made gardens, and greatly promoted the growth of good fruit.

For many years he supported at Coimbatore a school for Natives, where the Bible was taught. He was ever a true and kind friend to missionaries. He was a succourer of many, and spent but little on himself. So living, he will be missed by many who loved him, and who will now have, regarding him, the best consolation that he has gone to his reward.

May the mantle of our departed friend fall upon the shoulders of some young follower of the Master, and his example stir many to go and do likewise.

C. E. C.

NOTICES OF BOOKS.

THE STORY OF THE CHINA INLAND MISSION. By M. GERALDINE GUINNESS, Author of "*In the Far East*;" with an Introduction by J. HUDSON TAYLOR, M.R.C.S., F.R.G.S. Vol. I. London: Morgan and Scott.



THE China Inland Mission has grown, in little more than a quarter of a century, to be one of the great missionary agencies of the Christian Church, its workers numbering, it is claimed, five hundred and fifty, besides over two hundred Native helpers. The curious reader who would learn particularly what are the special features of this Mission in respect to its home organization, its system of administration, its methods of operation, will not find much to answer his inquiries in this volume. But he will find clearly and definitely enough stated and illustrated and practised the great principle that "God, alone, is sufficient for God's own work." It is a record of faith: taking to God in prayer the burden of perishing souls which His Spirit had laid upon the enlightened conscience of His servants, and trusting God to overcome every difficulty, open every door, supply every need. The instrument God has chiefly used in founding and guiding this Mission, James Hudson Taylor, received his inward call to China very soon after his conversion at the age of sixteen, and he at once commenced to prepare himself, by disciplining his body, mind, and spirit, in view of his life's work. Nothing in this volume is more characteristic, we think, of the man and of the movement which his efforts and example under God have inspired, than the following extract from his own "Retrospect" of an experience before he was twenty years of age:—

"Having now the twofold object in view of accustoming myself to endure hardness, and of economising in order to be able more largely to assist those amongst whom I spent a good deal of time labouring in the Gospel, I soon found that I could live upon very much less than I had previously thought possible. Butter, milk, and other such luxuries I soon ceased to use; and I found that by living mainly on oatmeal and rice, with occasional variations, a very small sum was sufficient for my needs. In this way I had more than two-thirds of my income available for other purposes; and my experience was that the less I spent on myself and the more I gave away, the fuller of happiness and blessing did my soul become. Unspeakable joy all the day long, and every day, was my happy possession. God, even my God, was a living, bright reality; and all I had to do was joyful service.

"It was to me a very grave matter, however, to contemplate going out to China, far away from all human aid, there to depend upon the living God alone for protection, supplies, and help of every kind. I felt that one's spiritual muscles required strengthening for such an undertaking. There was no doubt that if faith did not fail, God would not fail; but, then, what if one's faith should prove insufficient? I had not at that time learned that even 'if we believe not, He abideth faithful, He cannot deny Himself,' and it was consequently a very serious question to my mind, not whether *He* was faithful, but whether I had strong enough faith to warrant my embarking in the enterprise set before me.

"I thought to myself, 'When I get out to China, I shall have no claim on any one for anything; my only claim will be on God. How important, therefore, to learn before leaving England to move man, through God, by prayer alone.'

"At Hull my kind employer, always busily occupied, wished me to remind him whenever my salary became due. This I determined never to do directly, but to ask that God would bring the fact to his recollection, and thus encourage me by answering prayer. At one time, as the day drew near for the payment of a quarter's salary, I was as usual much in prayer about it. The time arrived, but my kind friend made no allusion to the matter. I continued praying, and days passed on, but he did not remember, until at length, on settling up my weekly accounts one Saturday night, I found myself possessed of only a single coin—one half-crown piece. Still I had hitherto had no lack, and I continued in prayer.

"That Sunday was a very happy one. As usual my heart was full and brimming over with blessing. After attending divine service in the morning, my afternoons and evenings were filled with Gospel work in the various lodging-houses I was accustomed to visit in the lowest part of the town. At such times it almost seemed to me as if heaven were begun below, and that all that could be looked for was an enlargement of one's capacity for joy, not a truer filling than I possessed. After concluding my last service about ten o'clock that night, a poor man asked me to go and pray with his wife, saying that she was dying. I readily agreed, and on the way to his house asked him why he had not sent for the priest, as his accent told me he was an Irishman. He had done so, he said, but the priest refused to come without a payment of eighteenpence, which the man could not produce, as the family was starving. Immediately it occurred to my mind that all the money I possessed in the world was the solitary half-crown, and that it was in one coin; moreover, that while the basin of water-gruel I usually took for supper was awaiting me, and there was sufficient in the house for breakfast in the morning, I certainly had nothing for dinner on the coming day.

"Somehow or other there was at once a stoppage in the flow of joy in my heart; but instead of reproving myself I began to reprove the poor man, telling him that it was very wrong to have allowed matters to get into such a state as he described, and that he ought to have applied to the relieving officer. His answer was that he had done so, and was told to come at eleven o'clock the next morning, but that he feared that his wife might not live through the night. 'Ah,' thought I, 'if only I had two shillings and a sixpence instead of this half-crown, how gladly would I give these poor people one shilling of it!' But to part with the half-crown was far from my thoughts. I little dreamed that the real truth of the matter simply was that I could trust in God plus one-and-sixpence, but was not yet prepared to trust Him only, without any money at all in my pocket.

"My conductor led me into a court, down which I followed him with some degree of nervousness. I had found myself there before, and at my last visit had been very roughly handled, while my tracts were torn to pieces, and I received such a warning not to come again that I felt more than a little concerned. Still, it was the path of duty, and I followed on. Up a miserable flight of stairs, into a wretched room, he led me; and oh, what a sight there presented itself to our eyes! Four or five poor children stood about, their sunken cheeks and temples all telling unmistakably the story of slow starvation; and lying on a wretched pallet was a poor exhausted mother, with a tiny infant thirty-six hours' old moaning rather than crying at her side, for it too seemed spent and fainting. 'Ah,' thought I, 'if I had two shillings and a sixpence instead of half-a-crown, how gladly should they have one-and-sixpence of it!' But still a wretched unbelief prevented me from obeying the impulse to relieve their distress at the cost of all I possessed.

"It will scarcely seem strange that I was unable to say much to comfort these poor people. I needed comfort myself. I began to tell them, however, that they must not be cast down, that though their circumstances were very distressing, there was a kind and loving Father in heaven; but something within me said, 'You hypocrite! telling these unconverted people about a kind and loving Father in heaven, and not prepared yourself to trust Him without half-a-crown!' I

was nearly choked. How gladly would I have compromised with conscience if I had had a florin and a sixpence! I would have given the florin thankfully and kept the rest; but I was not yet prepared to trust in God alone, without the sixpence.

"To talk was impossible under these circumstances; yet, strange to say, I thought I should have no difficulty in praying. Prayer was a delightful occupation to me in those days; time thus spent never seemed wearisome, and I knew nothing of lack of words. I seemed to think that all I should have to do would be to kneel down and engage in prayer, and that relief would come to them and to myself together. 'You asked me to come and pray with your wife,' I said to the man, 'let us pray.' And I knelt down. But scarcely had I opened my lips with 'Our Father which art in heaven' than conscience said within, 'Dare you mock God? Dare you kneel down and call Him Father with that half-crown in your pocket?' Such a time of conflict came upon me then as I have never experienced before or since. How I got through that form of prayer I know not, and whether the words uttered were connected or disconnected I cannot tell; but I arose from my knees in great distress of mind.

"The poor father turned to me and said, 'You see what a terrible state we are in, sir; if you can help us, for God's sake do!' Just then the word flashed into my mind, 'Give to him that asketh of thee,' and in the word of a King there is power. I put my hand into my pocket, and slowly drawing forth the half-crown, gave it to the man, saying that it might seem a small matter for me to relieve them, seeing that I was comparatively well off, but that in parting with that coin I was giving him my all; what I had been trying to tell him was indeed true—God really was a Father, and might be trusted. The joy all came back in full flood-tide to my heart; I could say anything and feel it then, and the hindrance to blessing was gone—gone, I trust, for ever.

"Not only was the poor woman's life saved, but I realised that I was saved too. My life might have been a wreck—would have been a wreck probably, as a Christian life—had not grace at that time conquered, and the striving of God's Spirit been obeyed. I well remember how that night, as I went home to my lodgings, my heart was as light as my pocket. The lonely, deserted streets resounded with a hymn of praise which I could not restrain. When I took my basin of gruel before retiring, I would not have exchanged it for a prince's feast. I reminded the Lord as I knelt at my bedside of His own Word, that he who giveth to the poor lendeth to the Lord, and I asked Him not to let my loan be a long one, or I should have no dinner next day; and with peace within and peace without, I spent a happy, restful night.

"Next morning for breakfast my plate of porridge remained, and before it was consumed the postman's knock was heard at the door. I was not in the habit of receiving letters on Monday, as my parents and most friends refrained from posting on Saturday night; so that I was somewhat surprised when the landlady came in holding a letter or packet in her wet hand covered by her apron. I looked at the letter, but could not make out the handwriting. It was either a strange hand or a feigned one, and the postmark was blurred. Where it came from I could not tell. On opening the envelope I found nothing written within; but inside a sheet of blank paper was folded a pair of kid gloves, from which, as I opened them in astonishment, half-a-sovereign fell to the ground. 'Praise the Lord!' I exclaimed; 'four hundred per cent. for twelve hours' investment; that is good interest. How glad the merchants of Hull would be if they could lend their money at such a rate! I then and there determined that a bank which could not break should have my savings or earnings as the case might be—a determination I have not yet learned to regret."

Mr. Taylor first went out to China in 1853, in connexion with the Chinese Evangelization Society, and it was during his first furlough in England, 1860—1866, that the China Inland Mission was formed. In the latter year Mr. and Mrs. Taylor returned to China, accompanied by a party of thirteen brethren and sisters, and it is very helpful and encouraging to read how the funds needed for their outfit and passages were supplied in answer to prayer; while for their maintenance and that of those who followed them confidence

was reposed in the God in whose Name they went forth. As Mr. Taylor says:—

“Our Father is a very experienced one. He knows very well that His children wake up with a good appetite every morning, and He always provides breakfast for them, and sees to it also that they do not go to bed supperless at night. ‘Thy bread shall be given thee, and thy water shall be sure.’ He had no difficulty in sustaining two or more millions of Israelites in the wilderness for forty years. We scarcely expect that He will send two million missionaries to China; but if He should do so, He would have abundant means to sustain them all. Let us see to it that we keep God before our eyes, that we walk in His ways, and seek to please and glorify Him in all things great and small. Depend upon it, God’s work, done in God’s way, will never lack God’s supplies.

“When the supplies do not come in, it is time to inquire what is wrong. Surely something is amiss somewhere? It may be only a temporary trial of faith; but if there be faith, it will bear trying; and if there is none, it is well that we should not be deceived. How easy it is with money in the pocket and food in the cupboard to think that one has faith in God! But oh! when our faith fails, His faithfulness stands sure. . . . He does not break His word nor cast off His children in their hours of trial and weakness. No! He is always gracious, always tender. ‘If we believe not, yet He abideth faithful; He cannot deny Himself.’”

When this Mission was commenced eleven of the vast interior provinces of China were without a single resident Protestant missionary; now the C.I.M. has stations in nine of these—all except Hunan and Kuang-si—as well as in other provinces which had been already entered—fourteen provinces in all: “Through faith obtained provinces,” may truly be said of the founder of this great work, and doubtless it shall as truly be said hereafter—“subdued kingdoms.”

ROUND THE ROUND WORLD ON A CHURCH MISSION. *By the REV. G. E. MASON, Rector of Whitwell, Hon. Canon of Southwell. London: S.P.C.K., 1892.*

Canon Mason is a pleasant travelling companion, and he brightens up with humour and never-failing anecdotes the stages of his journey *viâ* the United States to New Zealand, whither he went accompanied by Canon Bodington, in response to an invitation conveyed through the Bishop of Lichfield—the present Archbishop of York—for two clergymen to conduct mission services in the dioceses of Christchurch and Auckland. We are not surprised to find that Canon Mason’s visit to some places excited controversy, if he gave expression, as he would seem to have done, to some of the pronounced ecclesiastical views which here and there appear in his book. Regarding the Maoris he bears a generous testimony. He says:—

“It is surprising that, with all they have undergone, there should still be some thirty thousand Christians. And then, these have a wonderful power of recovery. There has been lately an extraordinary movement in favour of temperance. Thousands of them have taken the pledge. The English clergy, who are in charge of the Natives, give hopeful account of the prospects of reconverting the Hau-Haus, who abandoned the Church at the time of the war. The name is taken from the cry which they adopted—a kind of imitation of a dog’s bark. Their religion is a mixture of the Bible—chiefly the Old Testament—and their Native superstitions. Hau-Hauism was simply another aspect of their rebellion against the English. Rightly or wrongly, they were burning under a sense of injury, and when they threw off the yoke of England, they threw off along with it their obedience to the Church of England.

“But with all their faults, they are, as Samuel Marsden has said, ‘a noble race, vastly superior in understanding to anything you can imagine of a savage nation.’ Their generous and chivalrous nobility, their fine sense of honour, their splendid bravery, their Christian sensibility, they showed over and over again in

their wars with us. They allowed waggons of ammunition and provision to pass untouched on Sunday. These men, who once were cannibals, neither robbed nor mutilated the dead, but granted permission for their burial, and they tended the wounded. In the defence of the Gate Pah, to which I have referred, a little band of 300 Maoris repulsed with fearful loss more than 1600 English troops, who advanced upon them with the best rifles and four batteries of artillery. And it was in the night after this fearful battle, in which the 43rd Regiment lost, so they say, more officers than any regiment at Waterloo, that Henare Taratoa, who had written on the orders for the day the text, 'If thine enemy hunger, feed him; if he thirst, give him drink,' in heroic obedience to his orders, crept through the English lines at the imminent risk of his own life, to fetch a cup of water for a wounded enemy who lay dying within the pah. And no race of men can be more courteous and bright and hospitable.

"There is one thing more to be remembered, and it is this—that visitors to New Zealand generally come across the worst specimens of the Maoris and judge them by the few they see. But the influx of tourists who squander their money never raises the moral tone of the districts they visit. And there is a class of tourists who make it their pleasure to debase the Natives. They encourage them in immoral dances, they teach them oaths and foul words, of which the Natives do not understand the meaning, and they are ready to ply them with intoxicating drink. These abominable creatures have reached even the lovely glens of Wairoa. But who are the more to blame—the poor Maoris, or the strangers who corrupt them? When their great catastrophe befell them, they confessed in their sorrow and bereavement that it was a just punishment for their sins; but the punishment, after all, did not fall upon the most guilty."

THE LEPERS OF OUR INDIAN EMPIRE. By WELLESLEY C. BAILEY. London: John F. Shaw and Co.

This is an account of Mr. Bailey's visit to the Leper Asylums in India in 1890-1. Those who read Mr. Bailey's *Glimpse at the Indian Mission-field and Leper Asylums* will know that they may expect in these pages an agreeable and always intelligent and sympathetic account of the missionary work and workers whom he met with in his extensive tours. As we said in our notice of the former book so we say of this one, that it is admirable for reading at working parties.

Two books by the Rev. H. C. G. Moule have been sent to us, to which we are very happy to call attention. They are both, we need not say, excellent. One is *At the Holy Communion—Helps for Preparation and Reception*. It contains chapters on the nature and significance of the Sacrament, on what is required of those who come, and on the life of the communicant. It also gives the Communion Office with brief but very helpful annotations; and a number of selected passages of Scripture. We commend this little book very heartily. For Confirmation candidates it will provide sound and devout instruction, and experienced communicants will also welcome its aid. The other is *Prayers for the Home*. The special features of this Manual of Family Prayer are: (1) That usually several short prayers—never one prayer only—are provided, and often short passages from Scripture on the Liturgy are introduced, and the suggestion is made that in many cases these may be said responsively. A few prayers are brought from the Moravian Liturgy, and here and there an ancient prayer, not in the Prayer-book, is adapted. (2) That a few leading subjects are distributed among the days of the week. On Thursdays, e.g., there are prayers for Missionary Work. This, it is explained, is not intended to interfere with the use of cycles of prayer. We question whether the responsive use of some of the passages chosen could be adopted in most Christian households, but the introduction of the General Confession and Thanksgiving and of the Gloria is excellent, and rare, we think, in such manuals in combination with prayers breathing an Evangelical and catholic (in its right sense) spirit such as are found here. There are a few printer's errors which are inconvenient.

NOTES ON OTHER MISSIONS.



HE income of the S.P.G. during 1892 from subscriptions and donations amounted to 102,106*l.*, an increase of 8328*l.* upon the previous year's receipts. The advance is almost wholly under the head of special funds. The total income from all sources amounted to 127,148*l.*, which is 10,628*l.* more than in 1891.

Within the twelve months the Board of Examiners considered the offers of forty-five candidates for work abroad, and recommended, or, as we should say, accepted, fifteen clergy and fifteen laymen. Ten of these came from St. Augustine's College, Canterbury; five were Cambridge and two were Oxford graduates. The others were divided between seven other colleges and universities.

The London Jews' Society has taken a step forward by publishing a new children's magazine, the *Jewish Missionary Advocate*, the first number of which was issued in January. It is to be the organ of the "Children's Beehive for Israel," the juvenile auxiliary of the Society, corresponding in a measure to our own Sowers' Bands.

At a time when we are beginning to hear of an increased number of missionaries from Australia to our C.M.S. Missions, it is interesting to note the mention of Australian missionaries in connexion with other societies. *India's Women* publishes a letter from an Australian lady stationed at Ellore. The *L.M.S. Chronicle* gives short biographies of six Australian ladies who are at work in connexion with that Society at Salem, South India, Pekin, Shanghai, and Barotonga. The *Church of Scotland Mission Record* quotes a letter from a Presbyterian Zenana missionary in Madras who had come from New South Wales.

The EPISCOPAL CHURCH OF SCOTLAND assists Foreign Mission work by contributing largely towards the support of the diocese of St. John's, Kaffraria, and by paying the salary of a Native clergyman at Chanda, Bengal, under the direction of the Bishop of Calcutta. If we understand the *Year Book* rightly, no European has been sent out by that Church.

The *Free Church of Scotland Monthly*, like many other missionary magazines, institutes comparisons between present and past efforts. In March, 1887, it tells us, the Free Church of Scotland had in the foreign mission-field, sent out from Scotland, 44 ordained missionaries, 3 medical men not ordained, 24 professors and teachers, 11 evangelists and artisans, and 28 women. In March, 1893, the total had increased from 110 to 151, and consisted of 62 clerical missionaries, and 4 unordained medical men, 23 professors and teachers, 19 artisans, and 43 ladies, three of the latter being fully qualified medical women. Taking India alone, in March, 1887, there were 27 ordained men, 9 professors, and 14 women. In March, 1893, there were 34 ordained men, 2 unordained medical men, 8 professors, and 27 women, making 71 in all.

The *Chronicle* for March contains a candid article upon L.M.S. Missions in India. We learn that in 1881 the Native Christians in connexion with the society numbered 55,138, and the communicants 5480. In 1890 the figures were 60,563, and 7829, an increase of 10 and 42 per cent. respectively. The percentage of increase among the converts is about that of the growth of the population, but the percentage of the communicants is much larger, which facts point to a consolidation of existing work rather than extension. It is surprising to learn that the L.M.S. had in 1891 only forty-nine missionaries in India, exactly the same number as in 1851. "Is it any wonder," asks the writer of the article, "that while the general increase of Native Christians in India during these thirty-nine years was 514 per cent., the L.M.S. only secured an increase of 201 per cent. in the number of their adherents?" With this stagnation in the number of workers, the "Forward Movement" has come none too soon. One encouraging feature is found in the number of Native preachers, which has risen 36 per cent. Another is the number of scholars—20,837. Sunday scholars have

increased during the last nine years 176 per cent., and now show a total of 18,446. The article further points out that whereas the average proportion of missionaries to converts, taking all societies together, is as one to 653, each of the forty-nine L.M.S. missionaries has, on an average, nearly double that number, 1235, under his care.

We learn from *Work and Workers in the Mission Field* that the triennial conference of Methodist missionaries, which took place just before the great Decennial Conference at Bombay, has drafted a scheme for the formation of synods in India. It proposes that provincial synods of the South and North Indian provinces (the former to include Madras, Negapatam, Trichinopoly, Mysore, and Hyderabad; the latter to include the rest of India and Burmah) shall be held annually, and general synods for the whole of India every five years. The *L.M.S. Chronicle* says that the Wesleyan foreign ordained agents in India increased 18 per cent. between 1881 and 1890. In the same period the Native ministers and preachers increased 45 per cent., the Native Christians 72 per cent., and the communicants 121 per cent. It ought in fairness to be set against these remarkable figures that the forty-five Wesleyan missionaries have only 6188 adherents and 2671 communicants attached to them.

A new Mission has been started in the Shire Highlands, under the title of the Zambesi Industrial Mission. The moving spirit is a Mr. Joseph Booth, an Australian colonist, who has obtained the support of the well-known Messrs. John and Richard Cory and others. A large tract of land has been purchased, to be laid out in coffee-plantations, for it is intended that the Mission shall eventually become self-supporting. Several volunteers are already proposing to join Mr. Booth.

The AMERICAN EPISCOPAL MISSION in Mid China has suffered a great loss in the death of the Right Rev. W. S. Boone, D.D., who had held the bishopric since 1883. The late Bishop's father was the first Bishop of the same see. The Principal of St. John's College, Shanghai, mentions that Bishop Moule confirmed some of the students, in the absence of a Bishop of their own. St. John's College has lately been re-modelled, and now includes preparatory, collegiate, theological, and medical departments.

We regret to hear that the A.B.C.F.M. have recently had to retrench very largely. As a consequence the great Madura Mission has received a grant of 1250*l.* less than it had received before. This is very unfortunate, considering the dark prospects of famine in the Madras Presidency. The great scarcity of rice is getting to be almost as bad as in 1876-78, and the distress is very severe.

The Rev. C. C. Grewbuck, late Associate Editor of the *Missionary Review of the World*, has kindly sent us a more exact account of the controversy which is agitating the American Board than that which we quoted some months ago from the *Review of the Churches*. "Both sides," Mr. Grewbuck says, "agree in allowing that the Scriptures give no warrant for the belief of a universal recovery of mankind. But a majority of the Board maintain it necessary for a missionary to hold that eternal destiny is always decided before death (or at least not to hold the opposite opinion), whether Christ is historically known or not. The minority maintain that it is an admissible alternative opinion, that the attitude of the soul towards Christ, historically known, is what decides; and that those who in this life did not know Him will not be conclusively condemned until, hereafter, they have known Him and have decided for or against Him. Most of the minority do not accept this opinion themselves, but they all maintain it to be legitimate, as no difficulty is made anywhere among the Congregational Churches of ordaining men to home pastorates who favour this view. Universalism, therefore, is not in the question at all. The minority simply contends that the Board, being the agent of the Congregational Churches, and now substantially of them alone, has no right to distinguish between alternative eschatological opinions which the Congregational body at large holds equally consistent with ecclesiastical trust."

J, D. M.

EDITORIAL NOTES.



ASTER will be with us soon after this number reaches the hands of our home readers. Easter, with its call to renewed consecration by the irresistible argument of victorious love; with its solemn reminder of a world-wide duty imposed by our Risen Lord; with its disclosures of inexhaustible resources of strength available to us who believe, even according to the working of the might of His power who raised up Christ from the dead; and with its pledge of certain triumph, for the Lord's decree repromulgated each Easter Day is, "I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession"! Thank God for Easter! In the joyous light of His countenance who liveth and was dead, may the Church Missionary Society, its home friends, its Committee, its missionaries and workers throughout the world, seeing Him in the midst of the seven candlesticks, with the angels of the churches in His right Hand, and with a sharp two-edged sword proceeding out of His mouth, pursue with holy confidence the great work of witnessing unto Him at home and abroad, and to the uttermost parts of the earth, with ever-increasing fervour and power, till He come!

THE Anniversary arrangements are not yet completed as we go to press, but our readers already know that they are on a much larger scale this year than ever before. In *four* churches, on the evening of May 1st, special sermons will be preached. Besides the Anniversary Sermon by the Bishop of London at St. Bride's, there will be sermons by the Bishop of Ossory at St. Mary Abbot's, Kensington, by the Bishop of Carlisle at St. Mary's, Whitechapel, and by Canon M'Cormick at Holy Trinity Church, Marylebone. During the Annual Meeting at Exeter Hall, on the morning of May 2nd, there will be again this year a meeting at St. James' Hall (for which a limited number of reserved-seat tickets can be had); and in the evening there will be, in addition to the usual meeting in Exeter Hall, a meeting in St. James' Hall, for the special benefit of those kept late at work. Among those who have promised to take part we may name, in addition to the President, Bishop Bickersteth of Japan, Bishop Barry, the Dean of Winchester, the Rev. W. E. Burroughs of Kingstown, Sir Charles Euan Smith, K.C.B., Sir Mark J. Stewart, M.P., Sir T. Fowell Buxton, Bart., Mr. J. C. Monro, C.B., and Captain Dawson of Bournemouth. Several missionary brethren will also speak, and Mr. Stock and Mr. Stewart will report on their recent visit to the Colonies and the Indian Mission Field. At Mr. Wigram's Breakfast Canon Bernard has promised to speak, and the Dean of Armagh will give the address at the Clerical Breakfast in Exeter Hall.

It has also been arranged, as we have announced already, to hold a meeting for ladies *only* in Prince's Hall, Piccadilly, at three o'clock, on May 2nd. The speakers will all be ladies, and women's work in connexion with the C.M.S., both abroad and at home, will be fully set forth. It is hoped that many friends who have been unable hitherto to find room at the Gleaners' Conference at the C.M. House will attend this meeting. It is mainly intended for those ladies resident in London and the neighbourhood who do not usually face the more crowded morning and evening gatherings. For this and all the other meetings earnest prayer and hearty co-operation in making the gatherings known are asked.

THE Rev. R. H. Walker and his friend Mika Sematimba had an interview with the Committee of Correspondence on March 21st. Mr. Walker urged

the need of more clerical and lay missionaries—men of fervent piety, of much love and patience, and apt to teach. For women he does not think the country is yet sufficiently settled, but he recommends that the staff of lady workers at Frere Town should be strengthened with a view to some of them going forward to Uganda shortly, and in the meantime getting acclimatised and accustomed to the Natives and their modes of life, and learning Swahili. Mika Sematimba addressed the Committee by interpretation, and his earnest appeal for more missionaries was most striking. He said: "I am like a man who is hungry and has come to people who love him very much. If a man comes to his friends and finds them cooking food for him, he tells them it is not sufficient. And, Sirs, I wish to tell you that our country is very large and much hunger is there, and the men you send are very few. When we left there were only four. These teachers were all living in one place—the capital. When I walk about your country I find in every town a church. In our country it is not so; we want to have a teacher in every town to teach us just as in this country. Because in Uganda there is a country called Kyagwe, and there is no teacher there. There are also countries called Singo, &c., &c., and no teachers are there. The people there are all hungry to be taught. And therefore, Sirs, I beseech you to strive hard to send us some teachers to teach us."

A DIVISION took place for the first time during the present Parliament on a question relating to Uganda on Monday, March 20th. Mr. Labouchere moved, in Committee of Supply, a reduction of the vote by 5000*l.*, being the cost of Sir Gerald Portal's mission to Uganda. The Prime Minister, Mr. A. J. Balfour, Mr. Chamberlain, Mr. Abel Smith, and several other members took part in the debate. The amendment secured forty-six votes, and was lost by a majority of 322. The subject was reverted to and discussed again on the two following days.

A LETTER from Captain Williams to the Administrator of the Imperial British East Africa Company appeared in the *Times* of March 20th, dated Kampala, December 9th. He says: "I am informed that the Catholics are buying guns in large numbers in German territory, not necessarily to fight against us, but as a protection to themselves in the troublous times they think are coming, for they know perfectly well that at present our rule is precarious. This is a source of danger in the future. I have pretty well stopped the trade in guns and powder in the Protestant part, so that the Catholics are increasing their strength as regards the other parties." Captain Williams' letter concludes thus:—

"Having briefly given an account of the present state of affairs, I beg to offer a few remarks on the question of the possible evacuation of this country. And I will premise by saying that no middle course is open; no such arrangement as suggested in one of the letters received by me—viz., that Mwanga should be subsidised, and that an English Resident should be left here without a force to manage the country with the help of an agent of his Highness the Sultan of Zanzibar—is possible. Mwanga has no power, and would go away with us if we left. The influence of his Highness the Sultan would be like that of the English Resident, absolutely *nil*. The question remains, Is a temporary abandonment possible? To this I reply, No. The cost of reoccupying this country a second time would be enormous, with every man's hand against you from Usoga up. It is difficult to foresee exactly what would happen on our leaving; one thing is quite certain, that fighting would commence at once, and complete anarchy would reign. If the Soudanese were abandoned, as my orders direct, the result would be still more deplorable. They are well armed, and would probably join with the Mohammedans and establish a Mohammedan kingdom, bitterly hostile to us English. Slave-trade would be rampant, and the whole country destroyed. The effect would not only be felt in our territory. The Germans would have to

retire from Bukoba, Mwanza, and Tabora, and the prestige of the European would be gone, never to return. Are we justified in doing what would cause all these horrors? Are we to throw away all the money that has been spent here, and to do away with all the results obtained by the missionaries? Surely not. It seems to me that from a humanitarian point of view it would be wrong, and from a commercial point of view foolish."

BISHOP TUCKER's journal published in this number will be read with deep interest. We did not look for news of the latter portion of his journey at so early a date. The many prayers for the safe and prosperous progress of his party have been richly answered. The wonderful story of the discovery of the late Bishop Hannington's remains and their reverent removal to be interred at Mengo, has already been communicated to the public through the Press. It is a right and true sentiment, we think, which takes an interest in such an event, and all will recognise how meet it is that the remains of one who was so singular in his devotion and courage, should lie among the people for whom he gave his life. May the possession of this sacred trust, and the tombstone to the memory of Alexander Mackay, which by a recent decision of the missionaries was to be removed from Usambiro to Mengo, prove an inspiring force, prompting the Uganda Christians to lay aside every weight and to run with patience the race that is set before them, looking unto Jesus!

BISHOP HORDEN also, and with the same meetness as in the case of Bishop Hannington, has been laid to rest among the people for whom his life was spent. During the forty years of Bishop Horden's quiet, unpretending but truly heroic labours, amidst hardships and privations of no ordinary kind, in frequent loneliness and in journeyings long and perilous, he has maintained a cheery sociability and simplicity which have endeared him to an extensive circle in the home land, where his rare visits were ever most welcome, and among whom his letters, limited in frequency by the restricted opportunities of communication, but written with a charming freedom and fulness, were distributed. The Archbishop of Canterbury wrote to Mr. Wigram: "I am deeply concerned at the news of Bishop Horden's death. The story of his life from a boy is very touching, and I have always regarded him as one of my heroic people." Archdeacon Winter has kindly written a short "In Memoriam" for this number, and we also print an ordination sermon preached by the Bishop in September last from Deut. xxxi. 6, which had very much of the tone of a parting address. We could wish that space permitted our reproducing in full the very excellent biographical sketches which appeared in the *Record* and *Rock* newspapers of March 3rd. Doubtless, in due time, a worthy biography will appear.

ALREADY active steps are being taken to commemorate the life and labours of the late Bishop. The citizens of Exeter and residents in the county of Devon are proposing to place, with the permission of the Dean and Chapter, a memorial in Exeter Cathedral, wherein is a pulpit erected to the memory of another devoted missionary, Bishop Patteson. An influential meeting, presided over by the Mayor of the city—an old schoolfellow of Bishop Horden—and at which the Bishop of Exeter, the Sheriff of Exeter, Sir John Kennaway, and several others spoke, was held at Exeter on March 10th. A very real memorial may be said to have been raised by the late Bishop himself, though, of course, without any such purpose, in the Endowment Fund of the Bishopric of Moosonee, which he collected during recent years. It was a source of much satisfaction and thankfulness to him to have been enabled, by the liberal

response of his many friends, to collect the fund, and thus relieve the Society somewhat of its pecuniary responsibilities.

THE Bishop was privileged, moreover, to enjoy a satisfaction which is still less common, in having at his side some months before his death the man who was, in all human probability, to succeed him in the Episcopate. As he returned to Moose in 1889, after his last visit to this country, he met the Rev. Jervois A. Newnham at Montreal, and learned that he had a desire to engage in missionary work in Moosonee. A correspondence began, and the Bishop communicated his views to the Honorary Secretary. Mr. Newnham was invited to London, and was sent out to Moosonee in 1891. In view of the Bishop's expected retirement, the Committee, with whom the duty of nomination rests, instructed the Secretaries in July last to take the necessary preliminary steps for promoting the appointment of his successor, and a letter from the Metropolitan of Rupert's Land on the subject was received only a few weeks before the telegram which announced that the See was vacant. Hence it was possible for the Committee to proceed, on the same day on which Bishop Horden's death was reported, to nominate his successor. The consecration will take place, it is hoped, during the session of the Provincial Synod at Winnipeg next autumn.

THE Rev. J. S. Hill, who, as our readers will remember, is not only an agent of the C.M.S. and the Bishop-Designate of the Niger, but is also the Commissary of the Archbishop of Canterbury, lately sent an able report to the Archbishop. As it is expected that Mr. Hill will shortly be in England again, and that opportunity will be afforded for conference on the various matters relating to the Niger and the Yoruba Missions, some of the subjects treated of in his report have not been dealt with either by the Archbishop or the Committee. It was unnecessary, however, to await his return in regard to one important recommendation, which was that two Native Assistant Bishops should be at once appointed for the Yoruba Country. Both the Archbishop and the Committee heartily endorsed this recommendation, and approved the names submitted by Mr. Hill; and an intimation has been sent out to this effect.

WE regretted very much to notice the editorial comments on this subject in the *Rock* of March. They were made under some misconception of the facts. It is not the case, as the *Rock* asserted, that Mr. Hill nominated four individuals from whom two were chosen. Mr. Hill mentioned only two in this connexion. Our contemporary is usually so well informed, and more especially on subjects relating to Africa, that we were as much surprised by the singular mistake as disappointed on account of the rash pronouncement of opinion founded upon it. That differences of opinion have existed among the members of the Committee regarding some aspects of the West African problems we have never attempted to conceal. But the question of appointing one or more Native Assistant Bishops for Yoruba has not been one of these, and not a single voice was raised in opposition in the Committee of Correspondence when the proposal on the Archbishop's letter was considered, or again when the Resolution was confirmed by the General Committee.

THE notices in the Press of the recent events in the neighbourhood of Kilima Njaro and of the charges against the Rev. A. R. Steggall made by German officials on the East Coast of Africa have rendered it necessary for

us to deal with the subject at some length (see page 246). Will our readers pray that all may be over-ruled for the extension of the Redeemer's Kingdom?

WE regret to say that Mr. Wigram, the Society's Honorary Secretary, is laid aside as we write. We earnestly hope that his indisposition will prove a very brief one. He had the joy of welcoming home Mrs. Wigram on March 21st, after her visit to the Punjab, and of hearing happy accounts of the work there, in which two of his children, a son and daughter, are now privileged to take a part.

It is expected that Mr. Eugene Stock and Mr. Stewart will arrive in England during Easter week. A most pleasing testimony comes from Australia of the good work which the Lord has permitted them to do, and a pledge also that the Lord's people do not intend to let it be an evanescent work. We learn that on January 14th a new Training Home, for the purpose of training women workers for the Foreign Mission-field, was opened at Sydney, New South Wales, under very exceptional and exceedingly happy circumstances. The Home is named the "Marsden Training Home," after Samuel Marsden, the "Apostle of New Zealand"; the Honorary Lady Superintendent, Miss Hassall, is a granddaughter of Samuel Marsden, and she has devoted her house, together with herself, her time and means, to the missionary cause; and one of the three first candidates to be inmates of the Home is a great-granddaughter of Samuel Marsden! The Dean of Sydney, the Venerable Dean Cowper, in the absence of the Primate, presided at the opening, and we earnestly echo his prayer that the blessing of God may rest upon the Home and all connected with it, and that many trained and highly consecrated women who will render loving and devoted service to the cause of Christ in the Mission-field may be sent therefrom.

THE *Intelligencer* has not hitherto noticed (though the *Gleaner* did so some months ago) a large legacy left to the Society by the late Rev. James Spurrell, who resided at Hove, near Brighton, and who died in July, 1892. The amount of his bequests to religious and charitable institutions was no less than 181,500*l.* Of this sum 50,000*l.* was bequeathed to the C.M.S., and, contrary to expectation at the time when the Estimates were formed, the amount, less legacy duty (5000*l.*), has been received during the current financial year. One moiety, by the terms of the bequest, is to be exclusively devoted to purposes connected with Missions to China, but no other conditions are imposed. The Committee have felt that a great responsibility rested upon them in utilising this munificent gift so as to promote therewith to the fullest degree attainable the great end of evangelizing the world. Under "Selections from Proceedings of Committee" will be found in full the method in which after careful consideration it has been decided to deal with the money. It will suffice here to observe that the bulk of the moiety available for the general purposes of the Society has been added to the investments of the Society which are its security to cover the liabilities set out on page 304 of the Annual Report for 1891-2. This investment of the money secures its interest to the General Fund of the Society, and at the same time makes it possible to pay off a mortgage on some of the Society's property which had for some years been held as part of the necessary security just mentioned. The moiety for China has been invested, and will be drawn upon to the extent of 2500*l.* per annum, a first charge on this amount being to meet the calls for strengthening and expanding the work in the China Missions. By this means the capital with annual interest will probably not

be exhausted for some twelve or fourteen years, but in any year the Committee will have power to apply the whole or any part of the balance remaining at the time for any special additional expenditure called for in those Missions.

THE Dean of Wells, Dr. T. W. Jex-Blake, has accepted the offer of Vice-President of the Society. In 1888, Dr. Jex-Blake visited India, and his impressions as expressed in a letter to the *Times* were quoted in the *Intelligencer* for November, 1888.

ON March 7th the Committee of Correspondence accepted an offer of service from Miss Elizabeth E. Brodie; and they also authorised the acceptance of Mr. Alfred E. Redman and Miss Helen A. Wilkinson, already in India, in local connexion. The Committee also accepted the service on March 21st of the Rev. Charles Ernest Watney (B.A., Corpus Christi College and Ridley Hall, Cambridge), Curate of West Ham. Miss Wilkinson is a cousin of the Rev. D. H. D. Wilkinson, the Society's Assistant Clerical Secretary, and of Miss W. B. J. Wilkinson, whom she accompanied to Muttra, North India, last autumn. She offered to the Society, but was declined, like so many others, on the testimony of the Medical Board, and she therefore decided to go out tentatively at her own charges. After some experience of the climate, she has intimated her wish to renew her offer, fortified with a medical certificate, and it will be competent for the Corresponding Committee to accept her as a missionary of the Society. The same explanation applies in almost every particular to Mr. A. E. Redman, who is a brother of the Rev. J. Redman of Hyderabad, and of the late Mr. J. H. Redman, who died on the East Coast of Africa in February, 1892.

THE Annual Sermon on behalf of the Society, in Westminster Abbey, will (by the kindness of the Dean and the Canon in Residence) be preached at the 10 a.m. Service on Sunday, April 16th, by the Hon. and Rev. E. Carr Glyn.

THE first number of the *Sierra Leone Diocesan Messenger*, which it is intended to publish quarterly, has been received, and we heartily wish it success.

THE widow of the devoted missionary, Ion Keith Falconer, has presented a number of copies of his Memoir to the Society for distribution to missionaries. We learn that a few copies are still on hand, and may be had at a reduced price (1s. 3d.) from the publishers (Messrs. Geo. Bell & Sons). The record of such a life can hardly fail to stimulate missionary zeal.

LETTER TO THE EDITOR.

THE AUSTRALIAN DEPUTATION.

DEAR MR. EDITOR,—I have sent to Mr. Yarnold, by favour of the Primate of Australia, the following reply to the letter from him which I understand you intend publishing in the *Intelligencer* for March:—

[Copy.]

"Calcutta, Feb. 15th, 1893.

"DEAR MR. YARNOLD,—The C.M.S. has sent me an advance proof of your letter to the *Intelligencer* of December 16th, which I am informed will appear in the March number.

"Three of your four 'corrections' are of 'errors' in the *Intelligencer* which you had seen before I left Sydney on September 22nd. Of two of them you spoke to me personally at the meeting of September 21st, and asked me to correct them. I did so in a P.S. to a letter sent off the next day, before I sailed for New Zealand. It might have been kinder on your part to wait and see how I fulfilled my promise; but you write on these two points on December 16th, nearly two months after you spoke to me, though before you could see what I had written. With regard to one of them, your No. 3, I observe that in giving 'facts' you suppress the essential 'fact' that the first leader of the New Guinea Mission, and one who would be its leader still but for his universally lamented death, was an advanced High Churchman. With regard to No. 1, you said nothing to me about it at the meeting of September 21st. It really is pure matter of opinion, and I must frankly say that I differ from you.

"As you did not write on these three points until fully two months after you saw my letters, I presume that the only real cause for your writing was the 'error' corrected in your No. 4. Regarding this, I fully acknowledge that you must know more of the matter than I do, but I am bound to say that I am unable to reconcile your statements with those made to me by persons intimately concerned in the Missions referred to, though I am sure there would be a perfect reconciliation if we could meet together and discuss the points. In one thing I am no doubt in error, viz. in the date of the foundation of the Sydney Chinese Mission.

"I think I ought now to say, what otherwise I should not have said, what a disappointment it has been to contrast our frequent and sympathetic reference, in our Australian addresses, to Melanesia, New Guinea, and the other Australasian Missions, with the absence of such sympathetic reference on your part to the N.S. Wales C.M. Association, which, as you well know, is older than any of them, and equally under the sanction and support of the Primate. I was especially struck by this in a Missionary paper lately issued by you, in which every other Australian Church Mission was noticed, in which some kindly words of mine in the *Intelligencer* were quoted apart from their context to express what any reader of my letter would know I did not mean to express, but in which the N.S. Wales C.M. Association was absolutely ignored. I hoped the Board of Missions would take kindly cognisance of *all* Church efforts for Missions. If it did so it would do a good work and command our hearty respect. For my part, it is a matter of sincere satisfaction that our campaign benefited, not only the C.M.S. Associations, but also the Missions recognised by the Australian Board. These Missions have profited directly in funds, offertories after our addresses (where made, and where not applied to local home objects) being sent to them; and they have profited also, I cannot doubt, indirectly, by the missionary spirit which it was our privilege to foster.

"I remain, dear Mr. Yarnold, yours sincerely,

"EUGENE STOCK."

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for Bishop Horden's life and labours, and prayer for his diocese and successor. (Pp. 256, 309.)

Thanksgiving for safe journey of Bishop Tucker's party. (Pp. 264, 309.)

Prayer for Bishop-Designate of the Niger, and for Yoruba and Niger Missions. (Pp. 289, 310.)

Prayer that England may fully realise and rightly discharge its great duties towards India. (P. 241.)

Prayer for the Kilima Njaro district, and for Mr. Steggall. (Pp. 246, 310.)

Prayer for the Japan Mission. (P. 276.)

Prayer for the trans-Jordan district of Palestine Mission. (P. 290.)

Prayer for recent converts at Agra and Nang-wa-Kau. (P. 295.)

Prayer for the Anniversary preachers and speakers. (P. 307.)

Prayer for Mr. Wigram, and thanksgiving for Mrs. Wigram's safe return. (P. 311.)

Prayer for the "Marsden Training Home." (P. 311.)

LOCAL ASSOCIATIONS AND UNIONS.

THE OXFORD ANNIVERSARY.



HE Annual Breakfast given by Canon Christopher to senior and junior members of the University took place at the Clarendon Hotel on Saturday, February 11th, and was attended by more than three hundred gentlemen. Canon Christopher presided, and expressed the pleasure he felt at seeing so many present, and urged them to do all they could to spread missionary information. Oxford had sent forth, or rather God had sent forth from Oxford, a number of invaluable missionaries, such as Bishop French, Bishop Patteson, Bishop Hannington, and now dear Bishop Tucker, his own personal friend, was in the heart of Africa, in Uganda, carrying on the work; and what God had done in past years He could do now. He prayed that many more from Oxford might offer themselves for work among the heathen. The Rev. H. M. M. Hackett, the Principal of the Divinity College, Allahabad, then gave a powerful and telling address on Indian Missions, which produced a deep impression. Archdeacon Palmer also spoke.

The Anniversary Sermons were preached in the churches of St. Aldate, St. Clement, St. Ebbe, St. Martin (Carfax), St. Matthew, St. Peter-le-Bailey, and Holy Trinity.

On Monday afternoon a meeting was held at Wycliffe Hall, under the presidency of Archdeacon Palmer, when an interesting address was delivered by Mr. Hackett.

The Annual Meeting of the Oxford Auxiliary was held on Monday evening in the Town Hall. Canon Ince presided, and the attendance was larger than usual. Canon Christopher presented the financial statement, from which it appeared that the amount raised by the Oxford Auxiliary last year was 732*l.*, of which 708*l.* was sent up to the general funds of the Parent Society. After an address by the Chairman, the following also spoke: Mr. J. Monro, C.B., the Rev. R. H. Walker, and the Rev. H. M. M. Hackett.

Accrington.—Sermons in connexion with the Accrington and Haslingden and District C.M.S. Association were preached in seventeen churches and mission-rooms on Sunday, February 19th. On Monday evening, February 20th, the Annual Meeting was held in St. Paul's Schools, Accrington. There was a remarkably large attendance, the spacious room being nearly filled. Mr. A. Appleby, J.P., occupied the chair. The Deputation were the Rev. E. J. Peck, missionary to the Eskimos, and the Rev. T. T. Smith, Association Secretary. The Rev. I. Downham presented the report, which was very encouraging, there being signs on all hands of increased missionary interest. The annual statement of accounts was presented by Mr. R. H. Rowland, J.P., showing that 200*l.* had been remitted during the past year to the Parent Society. The Rev. E. J. Peck gave a very interesting account of his missionary labours for sixteen years among the Eskimos. I. D.

Boscombe.—The Rev. S. A. Selwyn, of St. John's, Boscombe, Bournemouth, had some special services to arouse and awaken missionary interest, and also to lead to some offering themselves for foreign work. These meetings began at the usual Saturday evening prayer-meeting on March 4th, and were continued until the evening of the 8th. On Sunday there were special sermons, in the morning by the Rev. E. J. Peck, missionary in North-West America; in the afternoon by the Rev. J. B. Whiting, of Ramsgate, and in the evening Mr. Whiting again preached, and Mr. Peck was at St. George's Hall. On Monday, Tuesday, and Wednesday there were four services each day, at 11.30, 3, 5, and 7.30. Those in the morning were taken by Mr. Whiting. The five o'clock meetings were for children and young people, and were well attended. The Rev. W. Clayton, Association Secretary, spoke at the afternoon and evening meetings, with Mr. Whiting and Mr. Peck. On the last night the attendance

was over 300, and at the close about thirty persons rose in the congregation to testify their willingness to go abroad if there was no hindrance to their doing so. The meeting was a very solemn one, and closed with prayer and praise by the Vicar, the Rev. S. A. Selwyn.

Leamington.—On Sunday, March 12th, sermons were preached at most of the Leamington churches in aid of the Society. The general meeting was held the next day under the presidency of Sir Arthur Hodgson, K.C.M.G. There was a large audience. The Rev. E. W. S. Kingdom read the fifty-eighth annual report of the Leamington Association, which stated that the Association showed manifest proofs of earnest and systematic work and progress. The F.S.M. awakened increased interest in the cause. The Gleaners' Union had now 223 members enrolled, including many working men. Many more missionary-boxes were out, producing larger contributions. Two "Sowers' Bands," formed and led with much prayer and energy, now mustered eighty-two, with prospect of increase, and a small harvest had already been reaped from the seed sown. Mr. Lloyd (treasurer) then read the balance-sheet, which showed that the receipts were 979*l.* 7*s.* 1*d.*, against 967*l.* 4*s.* 7*d.* The chairman having addressed those present, was followed by the Rev. A. B. Hutchinson, of China and Japan, who delivered an interesting address on Mission work in the latter country. The Rev. E. D. Stead then addressed the meeting on the "Bitter Cry of the Heathen World, and the response expected from the Christian Church." There was also a meeting for children, at which Dr. Harford-Battersby spoke. Another meeting was held in the evening, presided over by Sir C. E. Bernard, K.C.S.I. All the meetings were well attended, and the collections amounted to 34*l.*

E. W. S. K.

Liverpool.—On Wednesday afternoon, February 1st, a drawing-room meeting of the members and friends of the Ladies' C.M. Union was held in the Palace by the kind invitation of the Bishop of Liverpool and Miss Ryle, at which nearly 200 ladies were present. The Bishop presided. The Rev. H. E. Fox of Durham gave a stirring address on missionary work, and on the urgent need of greater effort and devotion being shown by the home workers, after which Bishop Royston and the Rev. W. Plummer gave interesting accounts of what they had seen in the mission-field.

Manchester.—Sermons were preached on March 12th in the churches of Manchester and district on behalf of the Society. At morning service at the Cathedral, the Rev. Canon Crane drew the attention of a large congregation to the approaching meetings in support of the Society, and at the afternoon service the Rev. Canon Jones also dealt with the work of the Society in his sermon. On the Saturday evening a meeting was held in the Religious Institute, Corporation Street, in connexion with the Lay Workers' Union. The Rev. J. B. Armstrong (Eccles) presided, and there was a large attendance. The Rev. H. J. Schaffter, a missionary from Tinnevely, spoke of the success of the Missions in South India. The Rev. C. N. Bolton (Cannock) also spoke. In the afternoon an address to clergymen on the subject of the work of the Society was delivered in the drawing-room of the Y.M.C.A., by the Rev. A. Oates, Vicar of Ware, the Rev. Canon Kelly presiding.

A public meeting in connexion with the local Auxiliary of the Society was held on Monday evening, the 13th, in the Free Trade Hall. Mr. T. W. Preston presided. The other speakers were the Rev. J. B. Brandram, Japan, Mr. J. Monro, C.B., late Chief Commissioner of Police, London, now a missionary in India, and the Rev. R. H. Walker, from Uganda, who gave some interesting details as to the work which was being carried on. Mika Sematimba, a Uganda chief, addressed the meeting, Mr. Walker acting as interpreter. During the meeting a collection was taken in aid of the Society's funds, which amounted to 45*l.*

St. Marylebone.—A Missionary Mission Week was held at Holy Trinity Church, St. Marylebone, from January 29th to February 5th. On Sunday, the 29th, sermons were preached by the parochial clergy; on Monday a women's service was held in the church at 3 p.m. by the Rev. Dr. Gardiner, formerly of

North-West America; on Tuesday there was a Band of Hope meeting at 7 p.m., and a temperance meeting at 8 p.m., at which lectures illustrated by magic-lantern were given by the Rev. G. Grant, honorary secretary of the Native Races and Liquor Traffic United Committee. On Wednesday there were services in the church at 11.30 a.m. and 8 p.m. by the Rev. J. Parry, Vicar of St. Stephen's, Canonbury, and the Rev. Dr. Gardiner; on Thursday, a drawing-room meeting at 3 p.m., a children's meeting, with magic-lantern and address by the Rev. A. B. Hutchinson from Japan, at 7 p.m., and a Gleaners' meeting at St. Mark's Mission-hall at 8 p.m., addressed by Dr. Gardiner. On Friday a grand conversation was held in the Trinity Schools from 7 to 10, at which there was missionary music, an exhibition of missionary curios, and missionary addresses were given by the Rev. H. C. Knox from China, Miss Taylor from Palestine, the Rev. A. B. Hutchinson from Japan, and Dr. Gardiner from North-West America. On Saturday there was a prayer-meeting at 8 p.m. at St. Mark's Mission-hall, and addresses by the missionaries. On Sunday, February 5th, the Rev. A. B. Hutchinson addressed those at the 11 a.m. and 4 p.m. services, the Rev. Dr. Gardiner the children at 3 p.m. and the congregation at 7 p.m., and Sydney Gedge, Esq., gave an address at the special service for men only at 9 p.m.

Walthamstow.—The Anniversary of the St. Stephen's Association took place on February 25—27. Sermons were preached by the Rev. R. H. Walker of Uganda both morning and afternoon. The Vicar preached in the evening. On Monday afternoon a meeting of clergy took place at St. Mary's Vicarage, which was addressed by Mr. Walker. In the evening the annual tea took place in St. Stephen's schoolroom, which was followed by a public meeting. These were crowded to excess. Great interest was excited by the presence of Mika Sematimba, who accompanied Mr. Walker, and at the meeting played the various beats on a drum from Uganda, and also spoke in Luganda, of which Mr. Walker acted as interpreter. The total proceeds of the Association for the year will be over 280*l*. It has been a very happy and blessed Anniversary.

C. G. B.

Windsor.—The Annual Sermons on behalf of the C.M.S. were preached in Windsor on February 26th. The Rev. B. Baring-Gould preached morning and evening as a Deputation from the Society. By the kind permission of the Dean of Windsor, a service was held in the nave of St. George's in the afternoon, when an eloquent address on the general subject of Foreign Missions was delivered by the Bishop of Ripon. The Annual Meeting was held in the Town Hall on Monday evening, February 27th, and was addressed by the Very Rev. the Dean, the Rev. T. Dalton of Eton, the Rev. B. Baring-Gould, the Vicar of Windsor (the Rev. Canon Gee, D.D.), W. Sandby, Esq., and the Mayor (Joseph Gane, Esq.). The amount collected during the past year and forwarded by the treasurer (F. Layton, Esq.) to Salisbury Square was 103*l*. 17*s*.

A. L. W.

DURING February and March the Society's cause has also been advocated by Sermons or Meetings, or by both, at Ashdon (All Saints'), Belfast, Bromley, Kent (F.S.M.), Broughton Giffard, Blakeney, Bromyard (Parish Church), Bidford, Bootle District, Brigstock (St. Andrew's), Bedford, Catton, Darnall, Durham Missionary Sunday, Eastbourne (Annual Tea, &c.), Eynsham (Oxford), Fairfield (St. Peter's), Gloucester (St. Michael's), Gosport (St. Matthew's), Hoddesdon (Parish Church), Holybourne, Holt, High Wycombe, Haughton-le-Skerne, Litton-Cheney, Little Berkhamstead, Leyton, Leamington (St. Mary's), Melton Mowbray, Newcastle-on-Tyne, Norbiton (St. Peter's), Penrith, Old Sodbury (Parish Church), Swansea, Sunderland, Stockport Branch, Shrewsbury (Juvenile Association), Salford (St. Bartholomew's), St. Colan, Salford Priors, St. Mewan (Aux.), Sefton Park, Wanstead (Christ Church), West Ham, &c., Weymouth, West Hartlepool Branch, &c.

Sales of Work have also taken place at St. Leonard's-on-Sea (238*l*.), Norwich, Dorchester, Lincoln (51*l*.), Carlisle Ladies' Association, Margate (Juvenile), &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, Feb. 21st, 1893.—The Secretaries read a letter which they had written to the Archbishop of Canterbury in accordance with the instructions to the African Group Committee, commenting on certain matters in the Report forwarded to his Grace by the Rev. J. S. Hill, regarding which the Archbishop had expressed his readiness to receive the Committee's views.

Letters were read from the Foreign Office relating to the Rev. A. R. Steggall, and reference was made to the correspondence between Bishop Tucker and Sir G. Portal, Consul-General at Zanzibar, which resulted in the withdrawal of Mr. Steggall from Mochi. The following Resolution was adopted:—

"The Committee are prepared, in deference to the wishes of the Foreign Office, to ask Mr. Steggall to withdraw temporarily from Taveta. They have every confidence that the charges brought against him by the German Government will prove unfounded. They feel so great a responsibility for the continuance of the Mission at Taveta that, as at present advised, they are not prepared to close the Mission now."

The Secretaries having referred to the large and growing work of the Indian Missions, and the need of further help in their home administration, the Committee invited the Rev. T. Walker, now on furlough, to give a portion of his time to rendering such assistance as the Rev. W. Gray may seek from him.

The Committee took leave of the Rev. and Mrs. J. B. Ost, proceeding to Mid China. The Instructions of the Committee were delivered by the Rev. C. C. Fenn, and, Mr. Ost having replied, he was addressed by the Chairman and the Rev. W. H. Barlow, and commended in prayer by the Rev. Robert Lang.

The Rev. F. T. Cole, of the Santhal Mission, was present and addressed the Committee. In January, 1892 (in the middle of his furlough), Mr. Cole had returned to the Mission, at the request of the Parent Committee, to meet an emergency there; but he had been driven home by repeated attacks of fever. Mr. Cole had been twenty years in connexion with the Santhal Mission, and for several years back had been Chairman of the thriving Santhal Native Church Council. He adverted to the fact that within a few years past the Mission had been largely denuded of its senior Missionaries; but he expressed his opinion that the reinforcement most needed at present in the Mission was a band of Associated Evangelists, which he strongly urged the Committee to endeavour to send out. He referred in very encouraging terms to the work and zeal of the Native Church Council, and urged that it should be encouraged to realise and carry out the Missionary obligations resting upon it.

Committee of Correspondence, March 7th.—On the recommendation of the Ladies' Candidates Committee, Miss Elizabeth E. Brodie was accepted as a Missionary of the Society. The Committee also authorised the acceptance of Miss Helen A. Wilkinson as a Missionary of the Society in local connexion in India.

The Secretaries reported the death of Bishop Horden of Moosonee on January 12th, and read a letter from the Archbishop of Canterbury respecting the late Bishop. The following Minute was adopted:—

"The Committee have heard with the deepest sorrow, though with trustful submission to God's holy and loving will, of the removal from the Church militant here below of their revered, loved, and honoured friend John Horden, late Bishop of Moosonee, who was called to his rest on January 12th last. They thank God for his forty-two years of devoted and self-sacrificing labour, for the bright testimony of his holy, loving, and consistent life, for the twenty-one years of his wise and faithful and successful episcopate, for his translations of Holy Scripture and other books into the Cree and Ojibbeway languages, for the almost entire expulsion of heathenism from the Indian tribes in his diocese, and for the hopeful commencement in the same vast area of the evangelization of the Eskimos. The Committee have no doubt that the memory of this departed Christian brother will long be an incentive to every good work and effort in the Moosonee diocese, and that the fruits of his prayers and efforts will continue to be manifested there until the Lord returns. They remember with pain that they, like many others, have lost a valued, wise, and trustworthy adviser, and they offer the expression of their deep and respectful sympathy to his widow and family in their profound sorrow and terrible bereavement. They

pray that they and the dear Missionary and Indian brethren may find that as affliction abounds so consolation will abound also, and that God will wipe away all tears from their eyes."

The Secretaries referred to a letter from the Metropolitan of Rupert's Land, in reply to their letter written in accordance with the instructions of Committee of July 19th, 1892, on the subject of appointing a successor to Bishop Horden, who was then contemplating retirement. The Committee nominated to the Metropolitan of Rupert's Land the Rev. Jervois A. Newnham, M.A., McGill University, Montreal, as a fit person to be consecrated to the Bishopric of Moosonee, and requested his Lordship to take the necessary steps for the confirmation of this nomination, and the consecration of Mr. Newnham.

The Committee took leave of the following Missionaries returning to the Yoruba Mission: The Rev. S. S. and Mrs. Farrow, the Rev. R. Kidd, Miss Wright, and Miss Tynan. The Instructions of the Committee were delivered by the Rev. F. Baylis, and, Messrs. Farrow and Kidd having replied, they were addressed by the Chairman (Mr. Henry Morris) and the Rev. H. W. Webb-Peploe, and commended in prayer to the favour and protection of Almighty God by the Rev. A. Oates.

On the report of the Islington College Visitors, an offer made through the Rev. T. W. Drury of 1000*l.* towards the carrying out of certain extensions and improvements in the College buildings was gratefully accepted, and a sum not exceeding 700*l.* was granted from the General Fund of the Society towards the same object.

On a Memorandum from his Grace the Archbishop of Canterbury, drawn up on a report to his Grace from his Commissary on the Niger, the Secretaries were instructed to inform the Archbishop that the Committee had deferred consideration of their future action upon the proposals contained in the report until they should have received information of his Grace's views upon those proposals. The Committee were now prepared, if his Grace desired it, to take at once the one step which seemed to call for prompt action, namely, to nominate two Assistant Native Bishops for the Yoruba Country. The Committee expressed their deep sense of gratitude to the Archbishop for the cordial sympathy with the work of the Church Missionary Society in West Africa which his Memorandum made evident.

Dr. S. W. Sutton, of the Quetta Mission, being at home for a brief stay, was present, and gave the Committee interesting information regarding the position and prospects of that Mission. He spoke of the progress of the Medical Mission since the accession of Dr. Eustace to it, and expressed thankfulness that the Rev. C. M. Gough had now been also attached to Quetta. He mentioned interesting incidents which showed the promising and hopeful character of the work. The Committee thanked Dr. Sutton for the interesting and encouraging account he had given, and expressed their sincere sympathy with him in his present weakened state of health, which might keep him back from a return to Quetta somewhat longer than he had expected.

The Committee authorised Mr. Alfred E. Redman being accepted as a Missionary of the Society in local connexion in the Punjab and Sindh Mission.

On the recommendation of the Committees in charge of the Niger, Eastern Equatorial Africa, Palestine, Egypt, Bengal, North-West Provinces, Punjab, Western India, Travancore, Ceylon, South China, Mid China, Japan, and North-West America Missions, various arrangements were agreed to with regard to those Missions.

General Committee, March 14th.—A letter was read from the Very Rev. the Dean of Wells accepting the office of Vice-President of the Society.

The Secretaries reported the death of the Society's warm friend of very many years' standing, Mr. Edward B. Thomas, late of the Madras Civil Service, and from time to time a member of this Committee, who had been called to his rest, in the ninetieth year of his age. During his long residence in India, wherever he had the opportunity, and very especially in Tinnevely, Mr. Thomas had always shown himself a most true friend of the Society and its missionaries. Since his return home he continued his interest in the Society's work. He took a deep interest in the Society's Children's Home, which he often visited and

helped in a variety of ways. The Committee instructed the Secretaries to convey the expression of their sincere condolence to Mr. Thomas' surviving relatives.

On a Report of the Finance Committee with reference to the disposal of the late Rev. James Spurrell's legacy of 50,000*l.* (less duty), the following Minute was adopted:—

(a) That the Church Missionary Trust Association be and are hereby instructed to pay off the mortgage of 19,047*l.* 12*s.* on the Limsfield Children's Home Property, and that for that purpose the necessary amount be placed at their disposal out of that portion of the late Rev. James Spurrell's legacy available for the general purposes of the Society."

(b) That the sum accruing from the repayment of the loan on the mortgage of the Limsfield Children's Home Property, amounting to 19,047*l.* 12*s.*, be invested in the names of the four standing Trustees of the Society, in such securities (within their power as Trustees) as the Society's Hon. Stockbrokers shall recommend, and that the investments be held in the Society's Balance-sheet against the "Funds not specially invested."

(c) That the unsecured loan to the Limsfield Children's Home from the Society's General Fund, amounting to 982*l.* 17*s.* 1*d.*, be also repaid from that portion of the late Rev. James Spurrell's legacy available for the general purposes of the Society.

(d) That the balance of that portion of the legacy available for general purposes be carried to the General Fund.

(e) That as regards the moiety specially assigned to China, until the Committee otherwise order, it be invested, the annual interest being added to the capital; and that a sum of not less than 2500*l.* be applied each year to the expenses of the China Mission, a first charge thereon being to meet any calls on the funds of the Society for strengthening and expanding the work in China.

The Secretaries having read a letter from the Manchester Soudan Committee in connexion with the C.M.S., the following Resolution was adopted:—

(a) The Committee having received the letter of the Manchester Soudan Committee in connexion with the Church Missionary Society, dated February 18th, 1893, intimating that the Manchester Committee is now dissolving, record their thankful appreciation of the support and sympathy given by their friends in Manchester to the Society, and specially to the missionaries of the Soudan Mission from December, 1889, to the present date. The Committee are assured that their missionaries have greatly valued the prayerful and practical support of their work by these friends in full sympathy with their aims and methods. The Committee are glad to notice that, in dissolving, the Manchester Soudan Committee not merely remit a final donation for the benefit of the Upper Niger Mission on the lines indicated in the recent Church Missionary Society Appeal; but also express their continued interest in that Mission, and their desire to help it individually as far as they can.

(b) The Committee, having now concluded their correspondence with the Manchester Soudan Committee in connexion with the Church Missionary Society, through whom the Rev. Eric Lewis laid before Committee the reasons for his resigning his connexion with the Society, desire to add to the statement of his resignation, recorded on December 6th, 1892, an expression of their regret that he has felt compelled to resign; and they desire to express their sense of the earnest zeal and devotion he has ever exhibited while working for his Master in the foreign field.

The Committee nominated Dr. Harford-Battersby to serve on the Native Races and Liquor Traffic United Committee in succession to the Rev. Dr. Allan.

NOTES OF THE MONTH.

ORDINATION.

Bengal.—On January 29, at Bahawa, by the Bishop of Chota Nagpore (acting for the Metropolitan), Mr. Joel Barsa Hembron to Deacon's Orders.

DEPARTURES.

Palestine.—The Rev. Dr. R. Sterling left London for Constantinople and Gaza on March 15.—Miss M. A. Daniels left London for Jerusalem on March 16.

Mid China.—The Rev. J. B. Ost left London for Shanghai on March 4.

ARRIVALS.

Eastern Equatorial Africa.—Mr. and Mrs. H. F. Gordon and Miss M. Gedge left Mombasa on Feb. 22, and arrived in London on March 18.—Miss M. L. Holmes left Mombasa on Feb. 22, and arrived at Plymouth on March 17.

BIRTHS.

Persia.—On Jan. 25, at Julfa, Ispahan, the wife of the Rev. C. H. Stileman, of a daughter (Isabel Trevelyan).

Japan.—On October 16, 1892, at Matsuy, the wife of the Rev. B. F. Buxton, of a son (George Barclay).—On Dec. 1, at Tokio, the wife of the Rev. J. Williams, of a son (Oswald Hubert).

North-West America.—On Jan. 28, 1893, at Bristol, the wife of the Ven. Archdeacon Winter, of a son.

MARRIAGES.

Punjab and Sindh.—On Jan. 10, at Bombay, the Rev. D. Davies of Dera Ismail Khan to Miss A. Bemrose.

Japan.—On Jan. 17, at Tokyo, the Rev. D. Marshall Lang, of Osaka, to Miss Adelaide Norton Whitney, of Newark, U.S.A.

DEATHS.

South China.—On Jan. 16, at Foo-Chow, the Rev. Wong Kiu Taik.

Japan.—On Jan. 27, at Sapporo, Kathleen Gertrude, daughter of the Rev. W. P. Buncombe.—On Oct. 28, 1892, at Nagasaki, Albert Edgar, son of the Rev. A. R. Fuller.

North-West America.—On Jan. 10, 1893, the wife of the Rev. Gilbert Cook, of Stagville.—On Jan. 12, at Moose Factory, the Right Rev. John Horden, Bishop of Moosonee.

On Feb. 10, at Winnipeg, Arabella, widow of the late Archdeacon Cowley, of the N.-W. America Mission, aged 70 years.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice :—

Annual Letters (Extracts) of C.M.S. Missionaries, 1892-3 :—

Part III. Containing Letters from the Egypt, Palestine, Persia, Bengal, and North-West Provinces Missions.

Part IV. Containing Letters from the Japan, North-West America, and North Pacific Missions.

Other Parts to follow. Price 3d. each Part, post free.

A Telugu Convert : The Story of P. Venkayya. By the Rev. T. Y. DARLING. (With Preface by the Rev. J. BARTON.) 32 pages 16mo, in coloured wrapper. With Illustrations and a Map. *Price 2d. (2½d. post free), 2s. per dozen copies, or 12s. per 100, post free direct from C.M. House.*

“What are we going to Say ?” Extracts from “Do Not Say,” by the Rev. J. H. HORSBURGH, of the C.M.S. Mid-China Mission. *Free.*

BRIEF SKETCHES OF C.M.S. WORKERS. By EMILY HEADLAND. New issue: Rev. K. G. Pfander, D.D., C.M.S. Missionary from 1841 to 1865. *Price 2d., post free, from C.M.S. Book Room.*

MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS.

For reading from the Sunday-School Desk, or in the Sunday-School Class, or for Distribution among Young People generally.

No. 42. April, 1893. INDIA : ITS MAP AND ITS MISSIONS.

Price 6d. per dozen, or 3s. per 100, post free. Single copies, 1s. per annum, post free.

Orders should be addressed to “The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.”

THE CHURCH MISSIONARY INTELLIGENCER.

NINE YEARS' MISSIONARY PROGRESS IN INDIA.



THE *Times* newspaper of January 24th, 1893, in referring to the recently held Decennial Missionary Conference in Bombay, had the following remarks:—

“The Decennial Missionary Conference, which was sitting in Bombay when the last mail left India, has a surprising record to show of the result of missionary work. During the past nine years with which it deals extraordinary progress is disclosed in every department of evangelistic labour. The number of Protestant Native Christians in India and Burma has increased from 492,882 to 648,843 between 1881 and 1890. The proportionate increase in the number of communicants is still higher—namely, from 138,254 to 215,759. The work of education has kept pace with this rapid extension of the Protestant Native Christian community. In 1881 the total number of pupils, male and female, in Protestant Mission schools was 196,360; in 1890 it was 299,051. This is exclusive of boys and girls in Sunday-schools, who numbered 144,263 in 1890, as against 65,728 in 1881. According to the census returns the total Christian population in India—Roman Catholic, Jacobites, and Protestants—exceeded two and a half millions in 1891. The rate of increase in British India alone has been over 66 per cent. during the nineteen years between 1872 and 1891. Among the Protestant Native Christians the increase has been from 286,987 in 1871 to 648,843 in 1890—or more than double.”

As we have now the “Statistical Tables, 1890, of Protestant Missions in India, Burma, and Ceylon” in our hands, it will repay our attention to take a careful and somewhat detailed review of them, glean up such encouragements as they give and such lessons as they teach.

Let us, in the first place, remind ourselves of the mightiness of the task the Church of Christ has before it in the conversion of India, by glancing at the disclosures which the Government Census of India for 1891 has made as to the present population of India in the British Provinces and the Native States, divided according to religious beliefs. The following are the figures:—

	British Provinces.	Native States.	Totals.
Hindus	155,171,943 . . .	52,559,784 . . .	207,731,727
Musalman	49,550,491 . . .	7,770,673 . . .	57,321,164
Animistic	5,848,427 . . .	3,432,040 . . .	9,280,467
Buddhist	7,095,398 . . .	35,963 . . .	7,131,361
Christian	1,491,458 . . .	792,714 . . .	2,284,172
Sikh	1,407,968 . . .	439,865 . . .	1,907,833
Jain	495,001 . . .	921,637 . . .	1,416,638
Zoroastrian	76,952 . . .	12,952 . . .	89,904
Jew	14,669 . . .	2,525 . . .	17,194
Minor and Unspecified.	20,645 . . .	22,326 . . .	42,971
Grand Total . . .	<u>221,172,952 . . .</u>	<u>66,050,479 . . .</u>	<u>287,223,431</u>

Comment on the extent and variety and diversified difficulties of the work which lies before the Church of Christ in connexion with

the above vast populations is unnecessary. The whole of the Protestant Missionary Agencies labouring in India are between them, as will be seen in a table lower down, maintaining only 857 "Foreign Ordained Agents."

A few words of explanation regarding the scope of the "Statistical Tables" may be useful to our readers. They were prepared on information collected from the various Protestant Missionary Societies at work in India, Burma, and Ceylon, and comprise statistics which give a bird's-eye view of the progress of the Gospel in those countries during the last forty years. They acquaint us with the condition of affairs at the close of the year 1890, as contrasted with that at the end of 1851, 1861, 1871, and 1881. In the tabulation of results, the Protestant Missionary Societies actually at work are divided into nine main groups, with principal reference to their denominational connexion. For example, under the first group are included the various Baptist Missionary Societies labouring in India which have their headquarters in England, America, Canada, and Australia. The Tables present, first of all, a complete list of the stations occupied, and the names of the missionaries occupying them. This is followed by tabulated returns showing, in connexion with each individual Mission, the number of lay agents, the numerical strength of the Native Christian community, with statistics as to communicants, adult baptisms, contributions, &c., for 1890, and interesting numerical particulars as to theological and training institutions, Anglo-vernacular schools and colleges, boarding and day schools (male and female), and zenânas under visitation, together with the number of pupils in each; while Sunday-schools are not forgotten. Separate summaries for India, Burma, and Ceylon follow, the one for India indicating, first in the case of Societies and then in that of provinces, (i.) the number of missionaries and agents, foreign and Native, ordained and unordained, and figures representing congregations, Native Christians, and communicants for the several decades under review; (ii.) the statistics for male education, comprising a comparative view of the number of schools, teachers, and pupils during those decades;—the nationality and religion of the teachers, as well as the various kinds of schools, being carefully distinguished; and (iii.) interesting particulars about women's work, in which are shown the number of Christian and non-Christian agents engaged in teaching, and the number of day, boarding, and zenâna pupils. All this shows the immense labour that has been involved in collecting and compiling and summarising the vast mass of details. The Tables close with columns summarising the educational successes of the various Societies in University examinations, with returns which indicate the present state of medical missionary work, and with a brief summary of Sunday-schools. Allowance must, of course, be made for inevitable inaccuracies in returns which are collected from so wide an area; but the best thanks of all friends of Missions are due to those who have taken such evident trouble to make these Tables as complete and accurate as possible.

In order to present the results of their labours in a concise and useful form, we here give some tables of our own, the figures of which are taken in each case from the published statistics :—

TABLE I. (INDIA).

Summary of Results for all Protestant Denominations.

Societies.	Foreign Ordained Agents.				Native Ordained Agents.				Native Lay Preachers.				Native Christians.				Communicants.			
—	1851.	1871.	1881.	1890.	1851.	1871.	1881.	1890.	1851.	1871.	1881.	1890.	1851.	1871.	1881.	1890.	1851.	1871.	1881.	1890.
1. Baptist . . .	49	49	80	129	—	19	135	215	91	190	461	425	4544	16,496	75,747	133,122	1367	5387	30,245	53,801
2. Congregational	71	63	70	76	2	46	67	84	153	447	473	582	22,929	48,040	68,954	77,466	1720	6012	9959	13,775
3. Church of Eng- land . . .	100	147	144	203	13	105	170	249	163	773	767	870	57,952	115,483	180,681	193,363	9232	23,976	40,990	52,377
4. Presbyterian . .	53	88	105	149	5	26	39	64	38	217	260	520	821	7474	17,274	34,395	272	2647	6714	11,128
5. Methodist . . .	13	43	71	110	—	12	26	116	6	117	180	561	440	2846	10,646	32,381	367	1568	4295	16,782
6. Lutheran . . .	42	87	107	125	—	11	23	48	30	224	328	365	4304	31,598	62,536	62,838	1692	12,576	21,924	24,207
7. Moravian and Friends and	11	11	9	16	1	6	1	10	1	16	19	13	102	2323	1467	398	11	650	458	114
8. Isolated Mis- sions . . .	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
9. Female Mission- ary Societies . .	—	—	—	—	—	—	—	—	—	—	—	—	—	—	67	150	—	—	10	30
10. Supplement* .	—	—	—	49	—	—	—	11	—	—	—	155	—	—	—	25,548	—	—	—	11,508
Total in India .	339	488	588	857	21	225	461	797	493	1984	2488	3491	91,092	224,258	417,372	559,661	14,661	52,816	113,325	182,722

* It is not shown to what communities these supplemental numbers belong.

TABLE II. (INDIA).

Summary for the Church of England.

Societies.	Foreign Ordained Agents.				Native Ordained Agents.				Native Lay Preachers.				Native Christians.				Communicants.			
	1851.	1871.	1881.	1890.	1851.	1871.	1881.	1890.	1851.	1871.	1881.	1890.	1851.	1871.	1881.	1890.	1851.	1871.	1881.	1890.
—																				
C.M.S.	64	102	95	146	7	67	110	147	122	475	499	561	35,762	60,114	99,018	112,244	4,897	13,106	21,071	28,216
S.P.G.	35	41	41	43	4	37	57	100	40	282	261	306	22,621	45,083	80,812	80,929	4,335	10,604	19,658	24,078
Oxford Mission . . .	...	...	4	6	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Bishop's Mission . . .	...	...	3	8	...	...	...	...	...	...	1	...	...	...	170	...	...	...	49	...
Local Church of England . . .	1	4	1	...	2	1	3	...	1	16	6	1	169	1,286	681	40	...	286	212	24
Dent Mission . . .	...	...	...	...	...	...	...	1	...	...	...	2	...	...	...	150	...	...	...	59
Total	100	147	144	203	13	105	170	249	163	773	767	870	57,952	115,483	180,681	193,363	9,232	23,976	40,990	52,377

It will be seen from the foregoing tables, amongst other things, that the Native Christians (baptized and catechumens) in connexion with the various Protestant Missionary Societies labouring in India (some sixty in number, including the Female Missionary Societies) have increased in the nine years ending December 31st, 1890, from 417,372 to 559,661, i.e. by an increase of 34 per cent.; and that the communicants have increased from 113,825 to 182,722, i.e. by an increase of 60 per cent. But it has to be remembered that in the decade ending December 31st, 1881, the Native Christians had increased by 86 per cent. and the communicants by 115 per cent. The compilers of the Statistical Tables, 1890, plainly say: "It is probable that considerable disappointment will be felt at the result. High expectations have been formed, and there cannot be a doubt that the result, as shown in the present Tables, falls con-

siderably below some of the more sanguine forecasts that have been made." It has, of course, to be borne in mind that the Statistical Tables, 1890, report the results of nine, not of ten years. There can be no doubt, also, that in some of the older Missions the attention of the missionary labourers had to be largely directed to the process of weeding out and strengthening the things that remain, rather than to extension.

At any rate, the increase of Native Protestant Christians from 417,372 to 559,661 cannot but be a source of thankfulness to all who are interested in the progress of the Gospel of Christ in India; and the increase of the communicants from 113,325 at the end of 1881 to 182,722 at the end of 1890 is perhaps a cause for greater thankfulness still.

The numerical progress of the C.M.S. will be seen in Table II., given above. The European missionaries had increased in the nine years' period from 95 to 146; the Native Clergy from 110 to 147; the Native Christians (baptized and catechumens) from 99,018 to 112,244 (i.e. by 13 per cent.); and the communicants from 21,071 to 28,216 (i.e. by 34 per cent.).

In view of the importance of the part which education in its various branches plays in the great work of evangelizing India, it is proposed in a subsequent article to show from the Statistical Tables progress in that direction. Meanwhile we may remark here how great a cause of thankfulness it is to God that so much of the education of the Empire of India is in the hands of Protestant Missionary Societies. There is no let or hindrance in proclaiming Christ's Person and work to every boy and girl in every one of the missionary schools. Let the Christian people at home be up and earnest in their prayers that the quickening power of the Holy Spirit of God may accompany the Christian teaching given in every one of those schools. Surely never was greater opportunity presented for promoting the Kingdom of Christ in India by the Christian people of England than is given through missionary education. For the present we conclude here our reference to the Statistical Tables.

But, after all, numbers and figures give us but a very inadequate view of missionary progress and prospects in a country like India. We are thankful for them, but our view of progress may well be a brighter and more hopeful one than even the brightest and most hopeful which the statistics furnish. In estimating progress we must notice the various indications there are of the inward working towards Christianity of the people's minds. The springing into existence of every new *Somaj* may be regarded as a new form of uttering the old words, "Sir, we would see Jesus." The inert mass of Hindu thought is being more and more moved. The people of India are knit and held together in a marvellous way by unique institutions, and, when they move at all, they will move in masses. When the great break-up begins, shall we be in readiness to give anything like adequate shepherding to those who come?

And in considering the prospects of the future we are bound

to take into account the growing interest evinced at home in Indian Missions, as shown by, amongst other things, the very considerable increase of the number of European missionaries, male and female, who have gone forth to India in the last nine years. We must take into account, too, the vast power for helping forward the interests of the Lord's Kingdom which is latent in the growing Native Indian Churches, which are gradually feeling the ground under them, and which must be expected more and more, under the power of the Holy Ghost, to be making themselves more felt in the direct evangelization of the land. And we look with hopefulness, too, at the efforts which are being made in not a few quarters in the Indian Missions to consolidate and strengthen existing work, to separate from existing agencies all weakening and enfeebling excrescences, and to remove unworthy names from the roll of professing Christian membership—in a word, all the efforts that are being made to bring the whole of the existing agency and membership into a state of readiness for aggressive missionary action. And still further, and above all, we may thankfully take into account the increasing urgency of the prayers of God's people in England for the advance of the Kingdom of God in India.

We refer, in conclusion, to a few special efforts which the C.M.S. has put forth in connexion with its Indian work in the nine years' period under review; and we mention them as indicating important directions in which, amongst other directions, progress must be looked for and expected to take place in India. (a) The first was the appeal issued in 1887 on behalf of Mohammedan Missions. The appeal had very special reference to India, although it took into view also Mohammedan Missions generally. It is to be regretted that its earnest call for specially qualified men to come forward for this most hopeful work has been but little responded to. The splendid openings for this work, especially amongst the Mohammedans of India, have been constantly pointed out. The Rev. R. Clark, in a letter of December, 1892, says: "Perhaps in no part of the whole world has the Christian Church the same opportunities for special work amongst the Mohammedans, for teaching and for training, as the C.M.S. has at the present time in the Punjab." This is a matter which has to be kept well and steadily before the thoughts of the up-rising Christian Church. Our earnest prayer must continue to be, "Deliver all Mohammedans from the delusions of the false prophet. O Thou True Prophet of Thy Church, enlighten them by Thy Holy Spirit and bow them down at the foot of Thy Cross."

(b) Another special effort of the nine years' period was the appeal sent forth in 1889 in connexion with Higher Education. The Committee on that occasion expressed themselves in no doubtful terms in favour of using the Higher Education as a great and most efficacious evangelizing agency. There is no doubt that a very considerable impetus has been given since the issue of that appeal to this form of missionary work in the Society's Indian Missions. Two of its in-

stitutions (at Agra and Masulipatam) have been raised to First Class Colleges, and almost all its Colleges and High Schools have come in for improvement in efficiency in one way or another, but chiefly in the direction of having secured to them a larger amount of Christian teaching power. We hope, as stated above, to deal specially with educational progress in the nine years' period in a future article.

(c) A third special effort, and one which to all human appearances is likely to be accompanied with far-reaching results, has been the adoption of the new system of Associated Evangelists, a system for more widely and less expensively spreading the Gospel amongst the masses of the population by bands of men living and praying and working together. The system has been already set on foot in the Society's Bengal and North-West Provinces Missions, in which four bands of Associated Evangelists are at work.

Clearly, in view of more rapid missionary progress in the future, there are more men, and we may add also more women, needed to supply the many, many gaps in the ranks of the C.M.S. Indian Missions. It would be difficult indeed to overstate how great the need is. It would be easy to call up to memory the earnest, almost beseeching, cries of so many brethren in isolated places of the field, where they are left to work on alone and where the harvest has not been gathered for want of harvesters. But while we deeply feel the need of more male and female labourers, we cannot leave out of sight the almost sorer need of continuous sustaining and strengthening prayer on the part of God's people everywhere for the labourers in the field. When shall the people of God in this country be roused to come to the help of the Lord against the mighty?

And there is another thing. We ought surely to be looking with eager expectancy for the time to come fast on when the Native Christian communities in India shall take the matter themselves more thoroughly in hand, and grasp the honour of being the evangelists of their fellow-countrymen. An Indian missionary has recently said, and truly said: "Is there not a tendency to forget that there is material on the spot out of which prayer and effort may gather far more influential workers than ever came from a foreign shore? A foreigner's proclamation of the Gospel seldom comes to us with the same power as when spoken in our own mother-tongue. Oh! for Indian Christians to arise and rouse their fellow-countrymen to new life. It seems to me that this is what we must pray and work for."

Let us, on the whole, be thankful for the past and take courage for the future, and let our prayers go up more than ever before that the Holy Spirit of God may fill the heart of every labourer, male and female, Indian and European, in India, more full than ever with Christ, and make the heart-felt and heart-stirring testimony to Him, which must result therefrom, effectual to the drawing of thousands and thousands of souls to Him.

W. G.

EARLY DAYS, FRIENDS, AND LOCALITIES OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 104.)



WE have seen that the founders of the Church Missionary Society, in the vestry of St. John's Chapel, resolved to base their whole enterprise upon evangelical principles, in the sense they understood that expression. Every single step in their proceedings from April 12th, 1799, indicates an unswerving adherence to the original intention; and now while the Society, in the persons of its deputies, stands in the presence of the episcopate, this point was in the very forefront.

Let us survey the situation. The letter addressed to the Archbishop was dated July 1st, 1799. At the latter end of August, as soon as His Grace returned from his holidays and Mr. Wilberforce could see him, there was a long conversation respecting the Society and the persons by whom it was set on foot. The Archbishop had also in his hands the Society's unpublished *Account* of itself, which clearly set forth both its doctrinal views, and its proposed plan of operations—the catechist plan. It becomes therefore a vital point in any history of this Society that the sentiments of the heads of the Church at this time, in regard to that class of their clergy, who were coming forward in this missionary project, should be as far as possible understood. A few quotations dating about the period, will, we think, sufficiently answer this end.

The Outlook as to Episcopal Support.

Some time in the earlier part of 1799, just, therefore, while the founders of the Society were putting their scheme into shape at the Eclectic meetings, there occurred a free conversation between Mr. Pitt and Mr. Wilberforce. A memorandum of it preserved by the latter runs as follows:—

"We spent some hours together at a *tête-à-tête* supper, and I confess I never till then knew how deep a prejudice his mind had conceived against the class of clergy to whom he knew me to be attached. It was in vain that I mentioned to him Mr. Robinson of Leicester, Mr. Richardson of York, Mr. Milner of Hull, Mr. Atkinson of Leeds, and others of similar principles; his language was such as to imply that he thought ill of their moral character, and it clearly appeared that the prejudice arose out of the confidence he reposed in the Bishop of Lincoln.* I remember proposing to him to employ any friend, whose mind should not have already received a bias on either side, to visit the several places I had mentioned, to inquire into their characters, and to ascertain the principles and conduct of their adherents, adding my confident persuasion that both their moral and political principles would be found favourable to the peace and good order of society; indeed, I went further, and alleged that they were in general friendly to his administration, from believing these to be promoted by its continuance. All however, was of no avail."†

* Dr. Pretyman Tomline, Pitt's early tutor and subsequently his biographer.

† This memorandum, undated, occurs in the *Life of Wilberforce*, by his Sons, 1838, ii. 364. It was written after the abortive attempt of Lord Sidmouth to introduce his bill to regulate the licences of dissenting teachers. This bill, strongly protested against by Wilberforce, was broached on April 19th, 1811 (*Life of Wilberforce*, iii. 507—510), and shortly afterwards (twelve years therefore subsequent to the conversation) the memorandum was written.

Here we have evidence both of an estimate of the Evangelical clergy which had been formed by a bishop, and of the impression existing in the mind of Pitt so deep as to be ineradicable under the efforts of even so close a friend as Wilberforce. Bishop Pretymann Tomline, whose diocese equalled three average ones in extent, an intimate of the Premier, was one of the most influential prelates of his time. Our next extract brings him and Wilberforce together at an exact date, and one corroborating the period we have assigned to the conversation with Pitt. It is from Wilberforce's diary,* under April 11th, 1799, the very day preceding the foundation of our Society. "The Bishop of Lincoln good-natured; but Pitt having told me of his thinking the great bulk of the more serious clergy great rascals, not open, I fear."

The prejudices which a public man like Pitt would disclose perhaps only now and then to an intimate were scattered incessantly through society by that virulent, but influential organ the *Anti-Jacobin Review*, then recently started to counteract French principles. The sore trouble which it was to the Evangelical clergy and their sympathizers will be seen from our next two extracts:—

Mr. Wilberforce to Mr. William Hey of Leeds.†

"January 21st, 1800.

"Have you had an account of what has passed respecting this said ‡ Mission Society? It is rather indicative of the temper of the bench of bishops, and in that view very important. If you have not received it, I will endeavour to find a vacant half hour for scribbling it to you. While I think of it, let me ask you, does the *Anti-Jacobin Review* meet with many readers in your country? It is a most mischievous publication, which by dint of assuming a tone of the highest loyalty and attachment to our establishment in Church and State, secures a prejudice in its favour, and has declared war against what I think the most respectable and most useful of all orders of men—the serious clergy of the Church of England. It has of late openly opposed and vilified the Abolitionists; it has condemned as puritanical the wish expressed by the Society for Bettering the Condition of the Poor, that the number of ale-houses might be lessened to the proportion really wanted for travellers. But its opposition to the Evangelical Clergy is carried on in so very venomous a way, and with so much impudence, and so little regard to truth, that the mischief it does is very great indeed. It accuses them in the plainest terms, and sometimes by name, as being disaffected both to Church and State.§

The Rev. Thomas Jones of Creaton, to the Rev. Thomas Charles of Bala.

"February 4th, 1800.

"The *Anti-Jacobin Review* has an amazing run. It defends the whole body of the English clergy except the Methodists; they are holy every one of them, and the Church itself is pure; but as for the pestilential Methodists, they must be put down. One of the English Bishops has said, 'Church-methodism is the disease of my diocese; it shall be the business of my life to extirpate it.' This I have seen in his own handwriting."||

It is only fair that we should likewise cite what one of the most eminent of the Evangelical clergy felt compelled to admit as to the faults on the side of his own friends; faults which, as they vexed him and some others, must have had their share in provoking the displeasure of the bishops at a period when the great Methodist body,

* *Life of Wilberforce*, by his Sons, 1838, ii. 335.

† *Wilberforce's Correspondence*, vol. i. p. 200.

‡ Not previously mentioned in the letter as printed.

§ *Wilberforce's Correspondence*.

|| *Life of Jones of Creaton*.

after the death of Wesley, were avowing their separation openly before the world. Among the letters of the Society there is one dated April 26th, 1802, addressed to their own Secretary, Thomas Scott, by his admiring and affectionate friend, the Rev. Thomas Robinson of Leicester. It is a most urgent warning against ecclesiastical irregularity, careful as Scott generally was in matters of that sort. It reads like a private rather than an official letter, yet it is preserved among the records, and we must suppose for some reason. The utmost of Scott's offending was that he had occasionally preached for Rowland Hill. But that to Robinson was intolerable, and his admonitions were not spared:—

"Your letter perfectly astonished me, as containing a confession of your *irregularity*. I had for some years past boasted of you as belonging to our company, and now I find you have been in the habit of preaching at S. Chapel. I am sorry to find myself mistaken; but am glad that you promise and are firmly resolved to amend your conduct in the future. You know that I was always *churchy*, but I am become more decidedly so from seeing the mischief of the opposite plan. The times are critical with respect to the state of religion in the Church. Evangelical ministers are increasing around us, but they are watched with a malignant eye. They are evidently more and more hated by the clergy of an opposite description, and I doubt not but plans are in agitation to check them or to drive them out of the Establishment. I trust those plans will not be carried into effect; but I say to all my brethren so aimed at: Be more than ever circumspect, maintain a perfect consistency of character, show yourselves true friends of the Church by avoiding everything which might weaken her interests, and then abide all consequences. I know not that I should have said *all* that W.R.* has done in the *Christian Observer*. I would have let Whitefield and Wesley sleep quietly in their graves. They did good, immense good. But the plan they pursued has been too much followed by others and produced unspeakable mischief. You may not be so much aware of it as *we parish priests*. But it has introduced sad confusion and insubordination, so that a country clergyman has no hold of his people. All are masters, and think themselves at perfect liberty to run where they please, to desert him, and to set up a Church for themselves. This is a serious evil. Surely it becomes *us* to set ourselves firmly to resist it; and therefore I am decided to observe the line of strict regularity.† *You* will not blame me, though the Rector of Surrey Chapel may possibly do so. With *him* I cannot act; but still I esteem him highly."

Surely if the leaders of the Evangelical clergy were of Robinson's stamp—as unquestionably they were—it was the wisest policy of the fathers of the Church to encourage them with all their might, even though they could not fraternise with them. The Society for Missions too, not only was it attracting Church-ward an awakening sentiment of great interest and power, but it was the very thing that was to serve to bind them mightily to Church regularity and order if they had it not before. By it they became deeply pledged to a vigilant Churchmanship, without which their darling project, which they had taken exclusively upon their own shoulders, must have been shattered. But the governors of the Church, estimable men as most of them were, did not really know this class of their fellow clergymen; and there must have been some ground, we are persuaded, for a remark made by Dean Isaac Milner to Mr. Richardson of York (September

* Rev. William Richardson of York.

† The subject of clerical irregularity was discussed about August 5th, 1800, at the Elland Clerical Meeting, attended by Robinson, Simeon, Jones of Creaton, and eleven others. (Jones's letter of August 13th, 1800, in the Society's Collection.)

8th, 1800): "It is a lamentable truth that the Bishops of our country do not understand the real state of religion."* Kind, courteous, learned, in their palaces, they practically knew little indeed of their brethren over whom they were set in the Lord.

Country Friends.

The first company of Country Members of the Committee, chosen on May 27th, 1799, began generally to be informed of their election in the middle of October, the delay arising from the slow progress of the deputation to the Archbishop. The printed matter required made up a package which had to wait for slowly offering opportunities. Thus, as we may put it, not until six months after its foundation as a London Society did our institution really begin to ramify into the remoter parts of England, and by the end of the year, as the Country Members had been doubled on December 2nd, the process as far as then contemplated was well-nigh completed. We have travelled through the records of the London Committee for the first twelve months, and seen their formal minutes of business. Were we now to peruse the letters of the Country Members and some others, which are still preserved in Salisbury Square, we should find the utterance of the hearts and spirits of them all, both in town and country. The letters and the minutes are companion records of the original days, not a little interesting to those who value the work and history of the Society. Here we can but briefly touch on the salient features of the provincial correspondence.

Mr. Crouch, who dates from Oxford, October 26th, 1799, sends the earliest response, as a Country Member, that we have seen. Warmly sympathetic he seems to discern no prospect of anything to be done at his University, nor does he suggest any encouraging signs whatever. Later on, however, he and Mr. Fry, a Fellow of Lincoln, between them mention a large number in other parts of England, those, doubtless, whom they had known, and perhaps had influenced, at Oxford, as likely to sympathise and help.

Mr. Edwards of Lynn, promising a five-guinea subscription from himself and engaging his efforts to obtain others, says that the serious Christians of his neighbourhood are mostly poor, many of whom are the converts of his ministry, while among the upper classes his exertions seem to have been fruitless.

Mr. Biddulph of Bristol (November 23rd, 1799) consented some time before, on Mr. Goode's application, to be a Country Member, but the burden of ten thousand souls, since laid on his shoulders, compels him, unwillingly, to decline. He suggests in his stead Mr. Tandey, the new rector of the small parish of St. Werburgh, a man of superior influence, wisdom and judgment; or Mr. Vaughan, who is wanting employment; or Mr. Wait, the curate of St. Maryport; or Mr. Hart, the Vicar of St. George's. The printed papers he has distributed.

Mr. Jones of Creaton (December 2nd, 1799) mentions a young man behind a counter at —, as a likely missionary, with some valuable qualities. In a second letter (January 1st, 1800) his young

* *Life of Isaac Milner*, p. 218.

man has a strong mind, thirsts for knowledge, is a staunch episcopalian, somewhat contemptuous of Dissenters, and wants ordination. On the whole Mr. Jones is more doubtful.

We pause a moment to introduce in its place a letter which will show how the Committee's plan of lay missionaries is being regarded in Episcopal quarters :—

“ *Mr. Wilberforce to Rev. Thomas Gisborne.*

“ *Near Bath, December 6th, 1799.*

“ Venn desires me to say that the Mission plan has been misunderstood. It was not intended that the Catechists should ordinarily baptize, but only in cases of necessity. This seems to take away the force of the Bishop of Durham's objection to the use made of Hooker's authority. Surely there might be some special appointment or designation for persons intended for teaching barbarous heathen. For the service requires qualifications very different from that of a minister in an enlightened, polished country like this, where the truths of Christianity are already known and professed. Do meditate on this, and if you approve, state your opinion to the Bishop of Durham.” *

Mr. Burn of Birmingham (December 10th, 1799) engages to help in the great work, and promises to interest his friends in every possible way; having already consulted them he finds there is a prospect of their most cordial co-operation.

Mr. Stillingfleet of Hotham (December 18th, 1799) cannot bring himself to think that he reaches the standard of the qualifications of a Country Member as described in the Committee's letter, and on that scruple he seems rather inclined to hold back. We do not gather, however, that he refuses.

Mr. Vaughan of Bristol (December 31st, 1799) expressing his thanks that he has been deemed eligible for so important a post, cheerfully concurs in the design, and is fully disposed to promote it in every possible way. He would like two or three dozen of the pamphlets.

Mr. Fawcett of Carlisle (January 21st, 1800) feels no hesitation in accepting the office. He knows of two young men apparently suited for missionaries; but can it be right to break the hearts of their mothers? He has mentioned the plan to several; has six guineas (including one from himself) to send, and wants more copies of the *Account*.

Mr. Mayor of Shawbury (dating Shrewsbury, January 22nd, 1800) while humbled in reflecting how far short he comes of the true Country Member's spiritual qualifications, will accept the call and do his best. His neighbourhood is not promising for missionaries, but he will mention one young man, who has all the spirit of one and preaches about; he has been obliged, however, though at heart a Churchman, to take out a dissenter's licence to give him legal security.

Mr. Powley of Dewsbury (April 5th, 1800) will be extremely happy to promote the design, and has communicated with several clergymen and others. The plan has been much approved, and there is reason to think it will be heartily encouraged, provided the Bishops will countenance it, at least so far as to engage to ordain the

* *Wilberforce's Correspondence.*

catechists when presented to them. If the catechists are subjected to the supervision of a clergyman, and the bishops will at the proper time ordain them, no reasonable objection can be made against the scheme; "but if the bishops will not ordain them, it is generally thought that the catechists will in the end become lay-preachers or dissenting ministers, and thus the end of the institution be so far defeated. . . . You will have the goodness to inform me whether the bishops approve of the plan, as the knowledge of this circumstance will weigh much with regard to a subscription in these parts."

Mr. Melvill Horne of Macclesfield (April 22nd, 1800) accepts the office with more pleasure than he can express, though his ability does not keep pace with his good will. He hopes in a little while to send a contribution from himself and his flock. How the Macclesfield church people stand affected to their pastor and his work appears from his next remarks, that the afternoon congregation number 2000 and the communicants 500, many of the people being truly pious, but the majority in a sort of twilight between morality * and Gospel, light and darkness. With his plain speaking they do not quarrel, and the friendliness shown to the preacher encourages the hope that they are disposed to attend to his doctrine. But Melvill Horne, as described by others in later days, Bishop Shirley for instance,† was a preacher much out of the common. In a subsequent letter‡ Mr. Horne mentions a condition of things at Macclesfield which embarrasses him not a little, and may perhaps explain that "Church Methodism" which the Bishop alluded to by Jones of Creaton was resolved on eradicating. All the fruit of Simpson's earnest ministry for twenty-five years at Macclesfield, wrote Horne, were now found in the Methodist ranks. Pews were being held by the same persons both in Church and in Chapel, Simpson's ministry having produced that result. Simpson, in fact, had himself in his last days declared for Methodism, and had died in it; his flock was now largely supporting the Wesleyan Missions, which Dr. Coke was managing. Such an example could not but prejudice the Society of Missions in the eyes of bishops, and in the eyes of men who were "churchy" like Robinson without his evangelical standpoint.

On the whole, therefore, the country division of the Society of Missions was adopting the cause in good heart and disposed to carry on the great design with hopefulness and energy, while the London division (not for lack of these qualities) were reduced to being hardly able to command a quorum.

The Primate's Decision.

On July 24th, 1800, Mr. Wilberforce wrote thus to the Rev. John Venn :—

"I have had an interview with the Archbishop, who has spoken in very obliging terms, and expressed himself concerning your society in as favourable a way as could be well expected. I will tell you more at large when we meet what passed

* He means, of course, a reliance before God on merely human goodness, without any adequate dependence on the merits of the Saviour.

† *Life of Bishop Shirley*, p. 314.

‡ January 7th, 1805.

between us. Meanwhile, I will just state that His Grace regretted that he could not with propriety, at once express his full concurrence and approbation of an endeavour in behalf of an object he had deeply at heart. He acquiesced in the hope I expressed, that the Society might go forward, being assured he would look on the proceedings with candour, and that it would give him pleasure to find them such as he could approve."

The Primate then expresses no positive disapprobation, much less does he forbid. He will not commit himself to the Society, and certainly will not fraternise with it; but he will not be responsible for stopping it. In short, he, and the Episcopate in him, mean to be neutral, or outside friends. This being the main point, it signified little what the special objections may have been, and these were doubtless communicated by Mr. Wilberforce in conversation. The Society had nothing whatever to complain of, or to be disappointed with in this result; and they could have no possible grievance in the fact that a body of prelates who included Tomline, and had been recruited under Pitt, did not avow themselves of the Evangelical school. Nor had the Society done anything as yet to merit more than tolerance from the governors of the Church in those days. As represented by the founders of April 12th, and by its present working Committee, the Society had little to boast of that could attract the attention of the world—two or three rectors, a cluster of curates and lecturers, a banker or two, merchants and tradesmen. Nor were they all resolute in their own cause. Mr. Secretary Venn in after years observed of them:—"Humble as this list of names will appear for so great an undertaking, yet some of this number afterwards rendered but little assistance to the cause, and some withdrew from it." * When the Society went before the Archbishop, as it were, it had not discovered a single person of its own principles suitable for a missionary. Its own unity and coherence had yet to be proved, as well as its zeal and perseverance, not to speak of its competence for so difficult a business as the direction of Missions to the heathen. Mr. Wilberforce himself, deeply interested as he was in the undertaking and pledged to its principles and plan, had apparently not thought the Society to be yet of sufficient importance to have a President. The Society had, in fact, to win its spurs before it could expect formal recognition from the Heads of the Church.

The Committee which met in these circumstances on August 4th, 1800, was an important and a memorable one. There were present the Revs. Abdy (Chairman), Goode, Patrick, Pratt, Scott, Venn, Woodd; Messrs. Brasier, Cardale, Downer, Martin, Pearson, E. Venn. Mr. Wilberforce's letter was read. The minutes disclose no disappointment, no complaint, no grievance, nothing, in fact, but the final resolution. The discussion, however, could not have been otherwise than a most anxious one. Mr. Henry Venn's information enables us to give the substance of it, as follows:—

"The encouragement thus given by the Archbishop was deemed by many of the Committee as too slight to proceed upon; but the ardent zeal of the Secretary and the sound judgment of Mr. Venn, who had a chief part in the negotiation with the Bishops—supported especially by the lay members of the Committee—

* *Venn's Founders*, p. 6.

determined the rest of that body in their course. Mr. Scott contended 'that it was their duty to go forward, expecting that their difficulties would be removed, in proportion as it was necessary that they should.'*"

No trace of despondency or disappointment is discerned in the Resolution which appears in the Minutes, but only that thankfulness and hope, that spirit of putting the best interpretation on things which the majority were resolved on cultivating in themselves and encouraging in their distant friends. They had behaved with the dutifulness of Churchmen, as well as with the independence of Englishmen, and it was really a great point that they were left free to go forward without a stigma of mutiny; and being now left to carry on their own project in their own way without reproach, to go forward they were determined. Their Resolution was, THAT IN CONSEQUENCE OF THIS ANSWER FROM THE METROPOLITAN, THE COMMITTEE DO NOW PROCEED IN THEIR GREAT DESIGN WITH ALL THE ACTIVITY POSSIBLE.

Five thousand copies of the pamphlet, with the date altered to 1800,† were to be printed, names of deceased members being omitted. The Country Members were to be informed of the purport of the Archbishop's letter, and the Committee's design to make a first attempt at Sierra Leone, while Mr. Zachary Macaulay, lately Governor of that settlement, was to be asked to meet the Committee, as one capable of giving them important information. In a memorandum written a few days afterwards for his family, Mr. Scott remarked:—"What will be the final issue—what the success of these Missions—we know not now. I shall know hereafter. It is glorious and shall prevail. God hath said it, and cannot lie."‡

Under the public patronage of laymen the Society was now to go forward, and the seven who were consenting to let their names remain in the forefront of this design, derive an additional interest in our eyes. Sponsors before the world were they for the ability, wisdom, and determination of that handful of working members, until such a time as the Fathers of the Church should come to believe in them. The Laymen patronised the Society in its time of promise; the Episcopate were to do so in its day of success.

Resumption of Activity.

The very next day after the meeting of August 4th, 1800, and its energetic resolution, the secretary began to communicate with the Country Members, acquainting them with the purport of the Archbishop's reply, and with some modifications which had been decided on in the plan described in the printed Account, copies of which were offered for distribution. In the course of August several replies came.

On August 8th, 1800, Dr. Hawker writes from Plymouth in most unfavourable terms. Unless the corrections in the pamphlet are very considerable he will require no copies, and will not recommend the Mission. He must learn a new idea of things before he can sanction a young man's going abroad as a catechist. He has not so learned

* Venn's *Founders*, p. 15.

† This reprint is among the Society's papers. It gives the *Account* verbatim as the edition of 1799.

‡ Venn's *Founders*, p. 165.

Christ. As for laymen baptizing in case of emergency, what has emergency to do with lawfulness? If lay baptism is valid in emergency only, it is never valid; if in emergency, it is valid without it. Let the missionaries be ordained men; if they are not fit for ordination they are not fit to go out at all. He will be no party to fettering the Gospel in the manner proposed by the Committee.

To this explosion Scott replied in a most patient tone. "We know that we cannot procure ordination for *every* person whom we might consider as capable of doing good service as a missionary, and we have assigned a reason in the pamphlet why we cannot expect the bishops to ordain them in present circumstances. If, then, none but ordained persons must be sent, we must either wholly, or in a great measure, give up the design. We do not hear that the Bishops object to this part of our plan (I mean of sending catechists)." The Committee, however, Mr. Scott adds, purpose waiving the point of catechists baptizing. He hopes that, in the face of the difficulties to be encountered and the many various opinions to be conciliated, Dr. Hawker will favour the Committee with his counsels, and at least not turn others against them by withholding his countenance.

Mr. Simeon, August 22nd, 1800, writes from Cambridge: "I am happy that at last the plan seems likely to be put into a state of activity after being so long dormant. To those who know not how I have been employed I shall seem to have been extremely remiss; but I have endeavoured (in a prudent way) to sound the dispositions of the serious young men respecting Missions, and I am sorry to say not one of them says, 'Here am I, send me.' . . . I see more and more who it is that must thrust out labourers into the harvest." He will be glad of some pamphlets, and he adds—what seems so unlike Simeon, but what shows how disappointment has entered into his soul—that he will send a contribution when he knows what others are going to do. "I should not, indeed, wait for any example if matters seemed likely to take a favourable turn, but I feel a little discouraged at my own entire want of success."

A Closer Search for Missionaries.

All through September no news of missionaries had arrived from country members. Mr. Macaulay, attending the Committee of October 6th, 1800, by request, recommended an application to two persons he knew. He was desired to communicate with them. In the case of one of them only, Mr. Brunton,* shall we see a practical result, though he did not prove a missionary.

Committee, November 3rd.—Still no missionary had been heard of. The Country Members, who had engaged to try their best, had failed in this respect, though they were doing something towards obtaining funds. It was resolved, therefore, to go beyond the Country Members, and institute for themselves an exhaustive search through the whole country, by sending to every likely clergyman whom they knew

* There are two letters from him to Mr. Macaulay, November 26th, December 4th, 1800, in the Society's collection.

or could discover a printed circular, which Mr. Scott was requested to draw up.

In the course of November the Secretary received two letters, one from Dr. Gaskin, the Secretary of the S.P.C.K., acknowledging fifty copies of the pamphlet, the other from Dr. Haweis, the leading promoter of the London Missionary Society. These were the only two Societies which Churchmen could join, should the Society for Missions fail. Dr. Gaskin, November 7th, 1800, writing from Bartlett's Buildings, observes :—"The harvest truly is plenteous.' God grant that fit labourers may be found to work in it, that the Gentiles who have not yet entered into the sheepfold of Christ's Church may be led to see that it is the *ark of salvation*!"

Dr. Haweis, from Brighton, November 15th, 1800, hardly conceives it practicable to make a beginning in the way suggested by the *Account*; nor can he imagine any fit catechist devoting his life to the heathen 20,000 miles distant* who should be deemed unworthy of ordination. He laments that all denominations, and foreign Churches too, could not combine.

On January 29th, 1801, Mr. Newton wrote to decline the Anniversary Sermon. After an introduction breathing every brotherly sentiment and a lowly estimate of himself, he proceeded to state objections, and these turned on the catechist plan :—

"I was always afraid it would involve us in difficulties, and not answer our wishes, and perhaps render our simplicity disputed. I apprehend the catechists in the primitive Church were not quite an appropriate precedent for us. Both they and their catechumens seem to have been constantly under the eye and notice of the Bishops or elders. I think the catechists were not sent abroad as missionaries into unknown and very distant parts of the globe, or if they were, they were not † restricted from administering the sacraments—not allowed even to baptize unless in cases of great necessity. I find *teaching* and *baptizing* so closely connected in our Lord's commission that I know not how to separate them, either in point of conscientious regard to His express command, or, indeed, in the reason and nature of the thing. For baptism seems the necessary and only door of admission into the visible Church. I think as ministers and members of the Establishment, we are under peculiar disadvantages for the business unless the Lord is pleased to impress the heart of one or more clergymen of years and experience to undertake it. Of all teachers and preachers, a missionary should not be a novice; and though young men may be directed and assisted in useful studies, the true spirit—the fortitude, wisdom, self-denial, and devotedness (such as we see among the *Unitas Fratrum*) must be given from above. Without this missionary spirit, and ordination afforded to such as are not already ordained, I am afraid we shall do little. As to a catechist who should, by the Lord's blessing, awaken a number of heathens, leaving his charge and returning home from the interior of Africa or Asia to obtain leave to baptize them, I suppose few persons are so sanguine as to expect it, and I should think the man who would promise so much beforehand too much a stranger to his own heart to be fit for the employment."

Committee, February 2nd, 1801.—Mr. Newton's letter was read. Much must it have taken them all by surprise, Mr. Newton having never objected to the catechist plan in Committee, as, in fact, he notices in a part of the letter we have not quoted, giving as his

* This remark suggests the wisdom of the Society in beginning at so moderate a distance as Sierra Leone.

† The reading of the MS. is so, but the sense requires the omission of "not."

reason that he had not the heart to disturb their unanimity by interposing his own humble and solitary opinion; nor would he have done this now, but that he had been asked publicly to endorse the plan in a sermon, which in his conscience he could not do. Surely this disapproval by one so revered, the father, the Nestor of the whole Evangelical body, must have poured the last drop into the cup of their discouragement. It is not necessary to suppose that they failed to see or appreciate the difficulties he suggested; but that they were difficulties surmountable by time, patience, prayer, experience, they must have been convinced, and the history of their Society has abundantly justified their faith and indomitable perseverance. If they could not do what was theoretically the best thing, they were resolved on doing what they discerned to be the next best. On the present occasion the Committee told off three of their number, John Venn, Thomas Scott, Josiah Pratt, as a deputation to wait on their venerable friend, who, through growing years and deafness, was now not frequently in attendance. One thing more we notice among the minutes of this meeting. Mr. Zachary Macaulay is thanked for a letter giving an account of the "Society for the Education of Africans."

The letters of February, 1801, mention numerous country clergymen thought well inclined to the Society's objects, and as those to whom the circular should be sent. The lists sent in by the two Oxford Fellows are especially copious, and altogether they afford an idea of the extent which the Evangelical revival in the Church of England had by this time reached. But missionaries are still nowhere in sight.

Committee, March 2nd.—Mr. Scott and Mr. Pratt had visited Mr. Newton, who consented to preach the sermon. Whit-Tuesday was fixed for the Anniversary Day, and was to be proposed at the General Meeting to be made such in future years.

The March letters from the country, besides remitting contributions, show a zealous distribution of the circular letter and express cordiality in the cause, despite the present failure of missionaries. Mr. Edwards of Lynn, in sending his list (March 7th, 1801) of country clergymen, describes them as all zealously disposed to co-operate, but finding no signs of a missionary spirit anywhere. Mr. Walker, from Dublin, March 28th, 1801, reports pleasing appearances of a revival in Ireland, but dark clouds hanging over.*

Committee, April 1st.—Letters were read from six clergymen, one of them William Marsh of Reading relating to the circular. A Mission to Ceylon was suggested, in consequence of that island having come under the British. Mr. Grant to be consulted, and to be asked about any one in India with whom a correspondence might be opened. The attendance of two visitors at this Committee, Mr. Macaulay and Mr. H. Brunton,† issued in what proved to be of substantial advantage. Mr. Brunton, well acquainted with Susoo, was requested

* From this revival soon came several supporters of the Society.

† A Scotch Presbyterian missionary at Sierra Leone, and for a while Chaplain to the Colony after the death of Mr. Clark.

to draw up and print, at the cost of the Society, a grammar, a vocabulary, and a Christian tract in that language.

Committee, May 4th.—Letters on Ceylon communicated by Mr. Grant. Mr. Brunton produced a Susoo epitome of the Bible which he had prepared, and on his reading portions of it to two African boys who accompanied him, they readily translated it into English, to the great satisfaction of the Committee. A letter was read from Mr. Vaughan of Bristol enclosing a memoir,* by Mr. William Moseley, a Dissenting minister then at Bristol, on the practicability of introducing the Scriptures into China, Mr. Moseley being ready to hand over to the Society a considerable aid which had been promised him if he undertook it. To be considered.

Mr. Newton reported as not likely to be able to take the Sermon, and Mr. Scott requested to be ready with one, the day being Whittuesday, May 26th, service at eleven. No advertisements are ordered for either the Sermon or the Meeting, but the Secretary was to prepare letters to send to the subscribers summoning them to a general meeting after the Sermon. Such was the humble provision made for the first Anniversary.

Committee, May 18th.—Mr. Moseley's plan of translating the Bible into Chinese considered very desirable, if it can be accomplished. The Chinese version in the British Museum† to be inquired into. Resolved to open a special account for printing the Scriptures and religious tracts into Oriental languages. The Report to be presented to the approaching General Meeting read by Mr. J. Venn and approved.

Committee, May 25th.—A letter from Mr. Brunton on the Chinese Version was filed for future consideration.

William Marsh of Reading a young man of twenty-five, and apparently seeking further employment, writes to Mr. Scott, May 12th, 1801, "If you will employ me in anything that lies within my reach, either on account of yourself or the Church, I shall esteem myself obliged." Ardent young clergymen there were at that crying juncture who, though warmly interested for Missions, did not offer their personal services. The Church at home in later years was greatly benefited by them all; but while such as they felt the call to stay irresistible, it is clear that the Church of England in its Evangelical members, in spite of the London Committee, the Country Members, the thickening cloud of country clergy responding to the circular letter, had hardly yet begun to awake to the missionary call.

The First Anniversary.

The nineteenth rule required that an Anniversary Sermon should be preached by a minister appointed by the General Committee, at some church in London, on the morning of the day on which the Annual Meeting of the Society was held; and the Church of Mr. Goode, in whose house the Committee met, being naturally offered by him was gladly accepted. It is often incorrectly called St. Anne's, Blackfriars, being really the Church of St. Andrew by the Wardrobe,

* An extract from it is given as Appendix II., p. 94, in the Report for 1801.

† It was a harmony of the Gospels, and a Version of the Acts and St. Paul's Epistles, by an unknown hand.

with which parish St. Anne's became united when its own church was burnt down in the Fire. St. Andrew's Hill, on which the present church stands, and Wardrobe Place on the north-east of the churchyard, a survival of the ancient royal wardrobe, serve to remind us of the true dedication. The fabric is a fairly spacious one, and in Romaine's time, with the help of a gallery all along the north side it held a large congregation, though it was greatly surpassed both in stateliness and capacity by St. Bride's, one of Wren's finest. In the days of Romaine and Goode St. Andrew's was hidden away completely among lanes and alleys, far more than St. Bride's is now, and only since the opening of Queen Victoria Street has it become known to the general public.

The date of the first Anniversary, May 26th, Whit Tuesday, 1801, being above two years after the founding of the Society, requires a few observations. The first General Meeting after April 12, 1799, was held at the New London Tavern in Cheapside on May 27th, 1799, and was not preceded by a sermon. The first Anniversary was therefore due at about the same time (for the rules had as yet fixed no day) in 1800, but the suspense and uncertainties of that year made it impossible to observe one, and the first actual Anniversary was held on the day we have named, causing each subsequent anniversary to be numbered by the year of the century, and giving rise, perhaps, to the mistake once prevailing, that the Society commenced in 1800.*

Mr. Newton was unable, after all, to be in London on the appointed day, and the sermon, which had been prepared in view of that contingency, was preached by the Secretary, Mr. Scott. His text was Eph. ii. 12, and his opening words gave the keynote to the whole discourse, which was one worthy of himself and the occasion :—

"Of all the times in which, during many years, I have been called to exercise my ministry, the present appears to me by far the most arduous and important; as it not only has respect to the eternal condition of the individuals which compose this auditory and their immediate connexions, but, as it is also especially intended to recommend an institution which, though small in its beginnings, may, if properly conducted and adequately supported and graciously prospered, extend its beneficial consequences to remote regions and future ages; so that multitudes, of whom we know nothing, nay, who have not yet received an existence, may ultimately be concerned in the present service."

From the sermon we discover how public opinion ran in regard to Missions, which were attributed to uncharitableness and malevolence, owing to the implied condemnation of the religion and future condition of the heathen, who were as safe, the world asserted, in their own faith as Christians were in theirs. Thus had infidelity, said the preacher, diffused its contagion even among Christians, implying that Christ's commission to the Apostles, and their labours, were alike uncalled for. Mr. Scott remarks, however :—"Our opinions concerning the eternal condition of our fellow-men will not alter that condition, whether we groundlessly presume that they are safe, or needlessly tremble lest they should perish everlastingly;" and he goes on to say that whichever view is right, the so-called uncharitable one alone seeks to benefit the heathen, while the "charitable" view lifts not a finger

* Instances of this mistake will be noticed further on, under 1804.

in their behalf. Be their future lot what it may, their present one is debased and unhappy, and it must needs be good to meliorate that by declaring a God of love, with all the hopes and consolations of the Gospel. As to the reproach of malevolence, he insists, "not only do almost all exertions to promote the Gospel originate with such as hold the *un-charitable* sentiment, and owe their principal support to them, but they do far more than their proportion, according to their ability, in relieving the temporal distresses of mankind."

The day was wet, only a moderate congregation assembled, and there was no collection. Scott felt anything but cheered. Writing to her son at Hull on the following day, May 28th, Mrs. Scott said:—"We did expect a crowded church on this most important occasion. But alas! our hopes were much damped, not above 500 or 600 attended! ('not more than 400' wrote her husband in the margin). Perhaps this may be ascribed in a measure to a very heavy rain, and its not being sufficiently made public, but your father thinks that many frown on the Society."*

At the New London Tavern, Cheapside, at one o'clock followed the General Meeting. How many of that three or four hundred adjourned thither from St. Andrew's? Let us not ask the question. As yet the sermon was simply everything to the missionary public, and the idea of a great meeting to succeed it had not so much as dawned. As in 1799, all that was looked for was a short and formal gathering of members or subscribers who had received previous notice according to the rule, without whose resolutions the Committee could not be re-appointed, rules could not be altered, Report, Sermon, Subscription List, could not go to the press. The following are their names:—The Revs. J. Venn (Chairman), Budd, Davies, Foster, N. Gilbert, Goode, William Percy, Pratt, Peers, Scott, Simons, Watkins; Messrs. Thomas Atkinson of Huddersfield, Benjamin Bates, John Barber, William Brownlow, Anthony Clarke, N. Downer, H. Downer, Dr. Fearon, Thomas Hallward, John Hill, Thomas Hughes, Z. Macaulay, A. Martin, Joseph Mayor, John Pearson, L. B. Seeley, Short of Chelsea, E. Venn. Most of these belonged to the Committee, nearly all were subscribers this year or afterwards; the presence of ladies is not mentioned. One item of business was to fix on Whit Tuesday for the future Anniversary Day; another, to allow any number of Country Members, which were previously limited to thirty. Immediately after the sermon and during luncheon or dinner hour speeches were scarcely in place, we suppose. The Report (now occupying eleven pages of print) and the financial statement must have been relied upon for interesting the audience. As to funds, 911*l.* 19*s.* 8*d.* had been received, 95*l.* 16*s.* 1*d.* spent, leaving a balance of 816*l.* 3*s.* 7*d.* As to the main point to be reported upon the Committee began in a diffident tone. They were studying the missionary subject in books, and they were about to employ the press. Sir William Jones had given it as his opinion that Mussulmans and Hindoos would never be converted by the Churches, and that the only hope of their being won was by circulating portions of the Old Testament, especially the Prophet Isaiah, and one of the

* Venn's *Founders*, p. 20.

Gospels among them in Sanskrit and Persian. Dissenting from that learned Orientalist as to the hopelessness of Missions, the Committee agreed as to the value of the versions, and were subscribing towards the Arabic Bible which Professor Carlyle had in hand. They had also under consideration a proposal for printing part of the Bible in Chinese, and they had already engaged a competent scholar from Sierra Leone for the production of elementary Christian books in the tongue of the Susoos, a widely scattered people in West Africa. They were also meditating the selection of some Susoo boys to be trained for catechists and school-masters.

In short, up to this time they could present themselves to the public as a Bible and Tract Society that was hoping to develop into a Missionary Society.

The Sermon, the Report, the List of Contributions of 1801 were the first ever issued. With them was printed the Account of the Society, which had been already published in 1799; but three pages and a half of it, relating to catechists, were omitted, and in the Rules, which were included in this publication, two or three lines referring to catechists baptizing were struck out of No. XVIII. together with the supporting note from Hooker.

The First Subscription List.

The number of the original contributors published in 1801, two years from the beginning, strikes us at once as very meagre, but it does not measure the full interest awakened at that date. The names of even earnest friends, like Simeon, Robinson, Biddulph, and a few others, are not to be found among them, from pure oversight or forgetfulness perhaps, or temporary postponement to a convenient time, and sure of appearing when really needed. The thin general list is readily accounted for by the circumstance that the Society's real work was not then even in sight. Not a single missionary had been accepted; there were no outgoings except for what we may describe as a limited office business. The suffering poor also were engrossing the thoughts of all. Moreover the Society had not yet deemed it proper to make any special appeal to their friends for funds. But while the absence of some familiar names need occasion no surprise, those which do appear in the earliest list, as well as the localities which they represent, possess an historical interest in the study of this subject. Analysing them, we observe in and about the metropolis, which takes the lead, three City rectors, Newton, Goode, Crowther, and thirteen other clergymen, who as lecturers, or incumbents, or curates, or ministers of proprietary chapels, were at that time familiar to a numerous church-going public. Of the laity there appear some half-hundred, whose exact addresses and professions can in several instances be more or less accurately ascertained beyond what is mentioned in the official list. Thus the metropolitan subscribers, i.e. members of the Society, at the date of the first anniversary, numbered perhaps sixty or seventy, and no others were entitled by the rules to attend the general meeting. We can see no sign whatever that the general public were invited, or expected.

Passing into the provinces, we observe that the great majority of the counties are marshalled before us, twenty-two of them, if we may call Bristol one; * but it must be confessed that the great bulk of the twenty-two are no more than nominally represented, furnishing but two or three names apiece. Four of them show exceptional activity, Surrey, Bristol, Cumberland, Norfolk. In Surrey the most conspicuous locality, as might have been expected, is Clapham. In Norfolk the lead is taken by Lynn, where four clergymen, one of them a Country Member, contribute. In Cumberland, Carlisle (including Scaleby, a small neighbouring village), is the prominent district, under the influence of the Fawcetts. In Bristol, the supporters (including three clergymen), almost exactly equal in number those of Carlisle. The total amount raised was 911*l.* 19*s.* 8*d.*, the donations (734*l.* 0*s.* 8*d.*) being to the annual subscriptions (177*l.* 19*s.*) as four to one, a striking disproportion, indicating, it might be suspected, that the project was regarded by the bulk of its friends as at this stage mainly experimental, with few certain signs of permanence in it. Any such inference as that, however, would not be justified, since the donations were few and large, while in number, annual subscribers formed the bulk.

CAPTAIN LUGARD'S REPLY TO CHARGES OF FRENCH GOVERNMENT.

(From "*Further Papers relating to Uganda*," presented to Parliament Jan., 1893.)



WADDINGTON, August 30th :—"Already, last year, the state of our missionaries in that country was represented to us as dangerous and even alarming: the Catholic population complained of being exposed to the menaces of Mussulmans and Protestants, who were protected by the agents of the East Africa Company."

In reply to the first portion of this statement, I cannot do better than quote the words of Mgr. Hirth himself (*Tablet*, October 15th) :—

"A very little more and it" (Uganda) "would have become a Catholic kingdom." In these noteworthy words Monsignor betrays his real motives. (I suppose it was this "little more" which they attempted to accomplish on January 24th, but failed, because I, as the Administrator of the country, was bound to protect all sections alike of the population.)

If this was the language of the Roman Catholic Fathers, when they believed their situation to be dangerous and even alarming, they must be credited with a large amount of cheerfulness and confidence under very trying circumstances. If they had been really perilously situated, they would hardly have spoken thus of the success

which they anticipated for their efforts.

In this connection I will quote the statement of Dr. Waldeck, the German Missionary Inspector, who claims to have studied the condition of missionaries in Uganda, and declares that not the Evangelical missionaries, but the French Catholic Fathers, have been preaching a gospel of hatred in Uganda for years. He says: "Three years after the arrival of the Evangelical Missions the missionaries of Cardinal Lavigerie worked their way to Uganda, and inaugurated a period of most fatal disturbance. It is well enough known how the French Fathers made common cause with Dr. Peters to oppose English influence, and this policy was continued even after Uganda was by treaty allotted to the British sphere of influence. A report from Père Achte of the beginning of August, 1891, lies

* It is convenient thus to reckon Bristol, as a large city in two counties, containing from the very commencement more supporters than two or three average counties combined.

before me, in which, among other things, he says: * 'The war against the Mussulmans was scarcely at an end (viz. May, 1891), when a new and much more difficult and bitter one had to be begun again with the Protestants. It seemed to us a suitable moment to make an energetic sally for the spread of Catholicism in Buddu, and for spurring on the religious zeal of the chiefs. . . . ' You see from the Catholic report very clearly from which side the provocation came." Such is the testimony of a man who, from the nature of his duties, ought to be well informed, and, since at the time of his writing most of his compatriots were joining in the cry against my action, has presumably no reason for espousing the abused side, except in so far as he was impelled by the dictates of fair play and his knowledge of where the real truth lay (*vide Daily News*, May 26th, and *Times*, July 7th, 1892).

It is true that quarrels between the two hostile factions were of common occurrence, but these were quite as much on the part of the Roman Catholics as the Protestants. Intense religious animosity had divided the chiefs (who were also the religious heads), learned, no doubt, from the example of their instructors, and the masses of no religion, the followers of these chiefs, espoused their patrons' rancour, and so Uganda was divided into two great hostile camps. It was alleged immediately after my arrival that crosses had been taken from the Catholics by the Protestants. I begged the Catholic chiefs myself to seize any man doing this in the act, and I would make an example of him. The Protestant chiefs professed equal eagerness to catch a man, for they were strongly opposed to all the petty insults, &c., which were carried on against each other by the Bakopi (peasantry) of both parties. The Bishop (English) offered to take up some of the lesser cases, and I was informed they were satisfactorily arranged.

Not long before the disturbances the armies had gone out against the Mohammedans in Bulamwezi. This proves that matters were quiet, as the Wagganda will not leave the capital if there is a prospect of trouble there. The first intimation of trouble was when the Roman Catholic portion of

the army returned, for no reason, from the war against the Mohammedans, but the Sekibobo left subsequent to this with an expedition against the Futabangi. I deny entirely that "murders, &c., were frequent." Any single murder would have been at once made the subject of a general outcry. Had any Roman Catholic been killed I should have been the first to hear of it. I never heard of any outrage whatever till the one which induced the conflict.

Finally, it must be remembered that it was the murder of a Protestant by a Roman Catholic in the streets of Mengo, and the insolent and uncompromising attitude of the latter party in refusing to deliver the murderer up to justice, that brought about the war, combined with a direct challenge to me if I should interfere, couched in insulting language.

In reply to the second part of this charge, that the Roman Catholics had, during last year, been exposed to the menaces of the Mussulmans, there is little to say beyond the fact that the Mohammedans were as much the enemies of the Protestants as of the Roman Catholics. In April, 1891, the Protestants and Roman Catholics made common cause against them, and defeated them under my leadership. While I was away in Unyoro, Captain Williams was eager to lead them out again, for which he had my full permission. On my return, in December, it was reported that they were raiding in Bulamwezi. I at once consented to an army going, but *the Catholics returned* without attempting to meet the Mohammedans, leaving the Protestant portion of the army to meet them alone. I believe similarly that in April, 1891, a portion of the Catholics (in Buddu) refused to join the army against the Mohammedans. I am accused of having, during the year 1891, espoused the cause of the Protestants against the Catholics. I need only call attention to the bitter complaints of the Church Missionary Society's missionaries of undue partiality on our part to the Roman Catholics to prove that our action must have been essentially impartial. The English missionaries published accusations against me, saying that it was "obviously the object of the English to rule through the Roman Catholic

* Regarding this quotation, see remarks under "Editorial Notes."

priests." Besides this, the charge of partiality now made by the Fathers against me is given the lie to by the following extracts written by the Fathers themselves in letters to me dated from the time of my arrival in Uganda till the outbreak of January, 1892, and even afterwards.

With reference to the early period shortly after my arrival, compare the following phrases in Monsignor's letter of February 22nd, 1891: "L'accueil bienveillant que nos missionnaires ont toujours trouvé auprès de vous quand il s'agissait des difficultés qui s'élevaient entre les deux parties—les Protestants et les Catholiques—m'encourage à venir vous exposer aujourd'hui une question," &c.; and again, in one from Père Brard of January 20th, 1891: "Ils acceptent votre Protectorat parce qu'ils trouvent chez vous liberté, justice et protection;" and even since the war the Fathers have told me the same thing, while in their letters to Europe they accuse me of deliberate schemes of spoliation and injustice towards the Roman Catholics. On April 9th, 1892, Père Brard, in a conversation with Captain Williams and myself, acknowledged (while criticising the terms of peace given to the Roman Catholics) that *up to the date of the war* we had acted fairly towards them. His argument was that up to the outbreak the Roman Catholics had no cause of complaint, but since then I had been hard on them, and given them illiberal terms of peace. On March 18th, Père Achte, resident in Buddu among the Roman Catholics, wrote: "Ici dans l'entourage du Roi les Chefs Catholiques ont pleine et entière confiance en votre justice, en votre impartialité, je dirai mieux, en votre honneur, Capitaine Lugard." Finally, the day before my departure from Uganda, as late as June 15th last, Père Brard wrote me a kind and courteous note of farewell. He said: "Je regrette beaucoup votre départ car je crois que votre présence aurait beaucoup servi à la pacification du pays. Je vous souhaite . . . de revenir nous voir dans le Buganda," &c.

I see quoted in *Daily News*, August 3rd, 1892, a letter said to have been written by Monsignor so far back as July 7th, 1891, to Cardinal Lavigerie, in which he asks for his intervention with Lord Salisbury to procure the following proposals:—

1. "The British Resident" (in

Uganda) "is to declare, solemnly and publicly, that he belongs to neither party."

Monsignor, when he wrote this letter, was well aware that I had continuously, from the day I came to Uganda, repeatedly made the very declaration he here wishes me to make. At this date, I had just started myself to Unyoro and Kavalli. I, therefore, have no contemporaneous correspondence to refer to. The following, however, is a passage from the last letter received by me from Monsignor of March 2nd, prior to my leaving the capital to fight the Mohammedans in April: "La paix et la justice que vous vous efforcez de rendre au pays vous auront bientôt concilié tous les esprits justes et droits. Les Catholiques, encouragés par cet acte de haute justice, vous porteront, je pense, dorénavant en toute confiance tous les griefs."

2. "That at the distribution of offices, the question of religion shall have no weight."

This also was one of the earliest reforms which I strove to accomplish.

In December, 1890, when I made the treaty with Mwanga, the Catholic chiefs insisted on my signing a codicil, to the effect that I would observe the terms of the agreement made between the two factions before they returned to Uganda and ousted the Mohammedans. By this agreement it was arranged that in case of the death of a chief his successor should be appointed by the faction to which he belonged, and should be of that faction. They wished this, fearing I should appoint Waingreza chiefs to all vacant posts. I had wished that the successor should be chosen entirely irrespective of religion or faction, but the codicil which the Roman Catholic chiefs had themselves made me sign tied my hands for the present. Their change of front in wishing me now to allow the successor to a deceased chief to be taken from either faction was really a political dodge by which (the king being of their faction) the Roman Catholics, seeing how impartial I was, thought they now saw their way to gradually absorb all the places of power by getting him to nominate Roman Catholics. It must be remembered that these two so-called *religious* factions had become largely, if not mainly, *political* (*vide* Monsignor's assertion to same effect), and as they were bitterly hostile, it would have

been manifestly unfair to give the preponderance of office to either the one or the other, more especially as at that time I understood them to be pretty evenly balanced numerically. Therefore, wholly apart from the question of religion (which had no weight with me whatever), I should have been bound to deal as I saw fair and likely to promote peace by the two great political factions which at the time of my arrival divided among them equally all offices. At the same time, it must be borne in mind that the so-called Waingreza faction was prepared to accept the British rule which it had been my mission to proclaim in Uganda; that they were prepared at that time to obey me implicitly; that they were clamouring for the British flag; that they were ready to fight for me were I attacked. That, on the other hand, the Catholics were more or less unwilling to give me their allegiance; that I obtained their assent to the treaty only after great trouble; that the priests themselves begged me not to press on them the immediate acceptance of the British flag, or I should plunge the country in war; that I was repeatedly under arms, expecting an attack from this faction, and in case of war it would have been against and not for me that they would have taken up arms. It will then be suf-

ficiently obvious that, at this stage, I was compelled by every consideration not to take action which would weaken the Protestant party or alienate them from me. So entirely had the religious sects become political parties, that the word "Protestant" was absolutely unknown in Uganda when I came, and the chiefs asked me what I meant by it. Monsignor always spoke of the "Wafranza."

3. "That in case of litigation, both parties are to be heard."

With what unwearied patience I heard both sides, hour after hour, and day after day, the priests are well aware. Every officer under my command can bear me witness, as can Dualla, an independent Moslem. Should I otherwise ever have gained the confidence of the Roman Catholic chiefs, as borne witness to in the letter of Monsignor himself quoted above, by a score of letters I could produce of their own, from a recent letter, April 22nd, 1892, from Père Achte, showing that, even in spite of the war, &c., I retained their confidence (as indeed their whole action in placing themselves in my hands in Kampala proved)? "À présent ils" (the Catholics) "se plaisent à dire, comme ces jours-ci Politi: * 'Les Protestants nous haïssent mais le Capitaine L. nous aime beaucoup.'"

Charge II.

M. Waddington says (May 25th):—"I must not neglect, in fact, to repeat to your Lordship that our missionaries, far from viewing with uneasiness the entrance of the East Africa Company into Uganda, and the exercise of its influence there, have, on the contrary, loyally and powerfully assisted its establishment. The Company has acknowledged the efficacy of their co-operation, notably in the decisive circumstance when, refusing flatly to sign the treaty offered by it to the King of Uganda in 1890, they, on the contrary, persuaded this sovereign to treat with it, and in fact to accept the British Protectorate."

And again (August 30th):—"This Company, supported by the British Government, whose Charter it holds, has besides never had any cause for grievance against our Fathers; on the contrary, inasmuch as it has several times acknowledged the services rendered by them to civilisation, to explorers, and even to England, whom they have loyally and actively helped in establishing its authority in Uganda."

For an answer to this statement I must refer your Lordship to the statements of Dr. Waldeck and of Mgr. Hirth, which I have already quoted. From these it would almost appear as if it was the aim of the Roman Catholics to set up a Roman Catholic kingdom in Uganda. Having got King Mwanga into their hands, they used him to increase their own in-

fluence, to the prejudice of the Protestant party. But I fully believed Monsignor's protestations of loyally accepting the British Protectorate, and it was not till I saw the letter of Père Achte's, quoted by Dr. Waldeck (after I had left Uganda), and until I had proved in the negotiations with the king after the fighting that Monsignor had not acted in accordance with his

* "Politi" is a name of a man.

word, that I began to have doubts of his *bonâ fides*. The hostility between the parties culminated in the incident

which ultimately brought about the war. An account of this will be found in my reply to Charge No. IV.

Charge III.

M. Waddington (May 25th) says:—"Thousands of the Catholics will have been exterminated."

"A multitude of Catholic women and children have been killed or maltreated, and reduced to slavery." (May 29th.)

And (August 30th):—"It is now no longer doubtful that massacre and ruin have reduced our Missions and the Uganda Catholics to the greatest extremity."

Reuter's of June 13th, Brussels, says that M. Guillermain said that the survivors were driven towards the Lake, where 500 or 600 were drowned. This is wholly unfounded. There was no pursuit at all.

Mgr. Hirth also says (see letter in *Tablet*), "Being myself on the island with six other missionaries, for we had been chased from the mainland with the Native converts."

In the fight between Mlondo at the head of the Protestants and Sekibobo (Seboa), who was leading the Roman Catholics, it is alleged that hundreds of women and children were taken prisoners. As far as I know, there were no prisoners made at all, for the fight took place at sunset, and the defeated side fled into the bush in the dark.

Fifty thousand Catholics are said to have been sold as slaves, &c., this being in the nature of the case only a small portion of the total converts; yet Father Luail, the representative of Cardinal Livinhac, states (*Daily News*, April 21st) that the total converts in Uganda are 25,000, and even this latter I should say was exaggerated.

(See also Charge VIII.)

As regards the atrocities alleged to have taken place in the Island of Sesse, until I saw Père Achte's letter (*Weekly Register*, July 16th) I never heard any mention of them from either priests or Catholics; yet at the time when the battle took place the six Fathers were in Kampala, and Père Achte was, I believe, in communication with them. They did not leave till March 2nd and 9th. Not long afterwards, Pères Brard and Roche arrived, and resided continually in Mengo till I left. They were constantly in communication with Père Achte (and showed me his letters); they had also just come from Buddu, yet they told me nothing of this story

of a married woman being beheaded in Sesse, or, it is needless to say, I would have made inquiry. But they know as well as I do that in the frenzy of battle even the semi-civilised savage becomes a savage pure and simple, and that "regrettable acts" would be done by both Roman Catholics and Protestants alike.

Barbarities to Women and Children.

It has been alleged that the muzzles of rifles were placed on children's breasts to kill them. When a man says he saw something in the midst of a battle it is quite impossible to contradict him, but I do not think this probable at all, because—

1. The women and children are always kept well out of the way among all African peoples when fighting is going on. On the occasion of the fight at Bulingugwé Island, they were, I understand, behind a rising ground some distance off.

2. It is not the custom of most Africans, certainly not of Waganda, to kill women or children, but to capture them.

3. Had such a thing occurred I should have heard of it from the Roman Catholics subsequently. I never heard a word of any such charge.

The boats fired upon by Captain Williams were, I understand, full of armed men, who were going off to join the majority of the Roman Catholic army in Buddu.

Monsignor further states:—"Meanwhile, the two guns of the fort, finding our forces were too scattered to offer a mark for their shot, continued firing upon the women and children, who were flying in multitudes from the town." Not a shot was fired by me, except at a party of men who were charging down Mengo Hill under arms. As soon as the band became scattered and mixed I ceased firing. Very few rounds were fired by me at

all. No women and children were on the spot; they had cleared out before the fight began.

And again:—"Six sucking babes were thrown into the brushwood." I am credited at last with being "indignant at the story of these savage acts." Père Brard asserted the above to me, but Nalinia, the king's sister, on whose account the party had been intercepted, and others present entirely denied in front of the Fathers that any woman or child had lost their lives. Père Roche then informed me that the sucking children had been immediately picked up again, to which Père Brard assented. It is thus that facts are distorted.

Ill-treatment of Women and Wounded.

All the wounded whom I could get were carefully treated, fed, and tended. Such a thing was unknown in Uganda. Here is an extract from a letter from Père Brard, dated May 29th, 1892: "J'envoie prendre l'enfant auquel on a coupe la jambe. Je vous remercie beaucoup, M. le Capitaine, de tous les bons soins que vous ne cessez de lui faire donner, depuis quatre mois; j'aime à le reconnaître, comme a dit l'enfant lui-même, vous l'avez soigné comme un de vos enfants." After the fighting I told all the Protestant chiefs that all women and captives

were to be collected and brought to me. I offered to allow them to live safely, close to Kampala, till I could return them to their friends. Most preferred to stay with close relations among the Protestants *pro tem*. Later, when the terms of peace were concluded, they were collected from all quarters by the Roman Catholic head-chief (resident in the capital), Seboa, late Sekibobo, and sent to Buddu to their friends in batches of men, women, and children, under escort of my soldiers. The following is an extract from a letter of M. Guillermain himself, dated February 13th: "Je vous prie de vouloir bien employer votre autorité pour nous la faire rendre (Magdalena), comme vous l'avez déjà fait pour plusieurs autres de nos femmes, avec une obligeance dont je vous suis très reconnaissant."

It is alleged that the women brought to Kampala were treated as slaves. This is wholly untrue.

On the first occasion they were allowed to sleep wherever they could be placed for shelter, even inside the houses, and my rules were all relaxed in their favour. All Roman Catholic refugees were under the close care of the Fathers, and as soon as I had made rapid arrangements for the comfort of the former, the women, &c., accompanied them to their quarters.

Charge IV.

M. Waddington says (May 25th):—"I cannot conceal from your Lordship that the very gravest accusations are formulated against the attitude, in this business, of Captain Lugard and the agents of the East Africa Company, which amount to their having armed the Protestants a few days before the massacre already mentioned, and supplied them, contrary to the provisions of the Brussels Act, with breech-loading guns and ammunition. This fact alone would have had the gravest consequences in increasing at the same time the assurance and forces of the Protestants in proportions which would inevitably allow of their crushing the Catholics. Besides, the agents of the Company, far from striving to arrest the action, gave the Protestants the support of Soudanese troops, drilled and well armed."

And again (August 30th):—"It is no longer to be doubted that the author of these disasters is the Protestant population, directed by the agents of the British East Africa Company, armed by these agents with breech-loading guns, supported by a body of Soudanese soldiers equipped and drilled on European lines, and finally backed up by mitrailleuse or Maxim guns belonging to the Company."

"The successive reports of our missionaries aver that to the end they preached patience to their co-religionists, and that the Protestant chief who was mortally wounded on January 20th met his death in the dwelling of the Catholic chief whom he had come to challenge and attack. The agents of the Company have nevertheless demanded of the King of Uganda that this murder shall be punished as an assassination; the king has refused to consider this otherwise than as a legitimate act of defence, as he fears to encourage and aggravate the oppression of the Catholics by the Protestants, which is daily becoming more threatening. It is this refusal which has placed Mwanga as well as the Catholic subjects

and our missionaries in conflict with the authorities of the East Africa Company."

Who were the aggressors?

I quote from my Report, written before I ever heard a word of these accusations:—

"On Wednesday, January 20th, the Protestants came to me in great excitement to report that a man had been murdered and his gun taken by the Catholics in the streets of Mengo; that a party of the latter had collected and defied the Protestants to remove the corpse, and that a fight would have been the consequence, involving a general war, had not the Katikiro called off his men and come to appeal to me. I at once went to the king, and was kept waiting a long time outside—a mark of discourtesy. I insisted on the corpse being at once removed, and this was ordered. I then reminded the king that since the first day I had come to Mengo I had told him strongly that in every case of murder the murderer should be executed, since one such outrage was enough to plunge the whole country in war. If there had been provocation let the others be severely flogged, but an execution was necessary as an example. He was very civil, and said it was quite true I had always said this, and it was quite right, but it was proper the evidence should be heard first. He, therefore, sent for the man who had killed the other. A very long delay ensued, during which there was much laughing and chatting, and as only Catholics were present it was obvious to me that they had already settled with the king, satisfactorily to themselves, how the judgment should be given. Pleading indisposition I left the burza, leaving Dualla and my confidential interpreter, both unbiassed Mohammedans, to hear all that passed and report to me. The report was very unsatisfactory. The murder was quite unjustified, but the king gave judgment for the Catholic side, not even exacting a fine or any lesser penalty than death. Dualla expostulated strongly, and, for fear he should be mistaken in the evidence, repeated all he had heard, and asked if he had made no mistake. He then said that he knew I would be much vexed on hearing the evidence and the king's decision; these reached me in the evening (20th). I warned the Church Missionary Society the same evening of the imminence of war, and offered them

an asylum in Kampala if trouble came. Next day (21st) I sent a letter to the king by the hand of Dualla, telling him the decision was unjust, and begging him to reconsider it; that the Protestants were exasperated at this and other unredressed grievances, and that if justice were not done there would be war, and I thought the Protestants were justified in their demands for justice. Dualla was kept waiting a long time, and had much difficulty in getting an audience at all. My letter was read, only Roman Catholics being present. On every former occasion when I have been compelled to speak strongly there has been the greatest anxiety exhibited to avoid war, and the king above all has invariably shown the greatest excitement and fear. On this occasion, by Dualla's account, an entirely different attitude was shown.

"The king said calmly that he had made his decision and would not depart from it, and if war came it was my fault for taking the side of the Protestants. The Catholics present (only two of the biggest chiefs and one minor one were in the baraza) went further. They said if I sent any soldiers to enforce my judgment every one of them should be killed; I should lose all my goods, Kampala would be destroyed, and all the Europeans should die. Dualla, in a long argument, proved how strictly impartial had been my attitude for the whole year past, and he assured them that it was they and not we who would lose their property and their lives in case of war. Next day (22nd) I received a long letter from the king, giving a long list of grievances of the Catholics since I had left Mengo, and couched in uncompromising terms. This was written by the Kauta, I think. At the end was an abjectly humble appeal that I would give him (Mwanga) three days to tie up his things and run away before the war. I replied I had been strictly impartial, and if justice was not done there would be trouble, but that I deplored a war which would utterly ruin the country. On the 23rd, seeing that the Catholics appeared to have made up their minds to fight, I wrote to the Roman Catholic bishop warning him of the state of things, and asking him to use his influence to prevent so terrible a war.

I may mention here that a party of French priests with the bishop had arrived about the 12th instant, and from about the date of their arrival (which, however, may be merely a coincidence) the trouble with the Catholics began. I am inclined to think that they brought the news which had been published in the English papers, that the British had decided to withdraw from Uganda. Our relations with the priests continued most friendly, nor had I ever, in conversation with the Protestants, made a disparaging remark concerning them. A man of Stokes' who is trading here, and has no cause whatever to espouse either party, told the Protestants that one of the priests had told the Catholics they need have no fear of us, since we were merely a trading company who could not and dare not fight, and that he could drive us all out with a walking-stick."

On January 21st I found that so uncompromising and defiant an attitude was being taken by the Catholic party that I began to fear that the present difficulty would not be solved, as those of a similar nature had been on previous occasions, and I was compelled to believe that they had made up their minds to fight it out. I wrote to the bishop earnestly entreating him to use his influence to avert war, as mine had apparently failed, and added that if war came I hoped the Fathers would avail themselves of the protection of Kampala. Monsignor's reply held out no hopes of his exerting his influence in the way I had asked. My Report relates in full how my authority as the Administrator of Uganda was set at nought, how this action was followed by personal insult and open threats. At this juncture the onus of action lay on me, and I have no hesitation in saying that in honour I would have been compelled to take the initiative, for I had clearly expressed my view that the Protestant party were in the right in their demands for justice, and the murderer must be arrested and brought before me. The Protestant party, finding that the matter had now become one between myself and the king and Catholics, and being the weaker party threatened with annihilation unless I supported them, and withal unprepared for war, were only too glad to leave the onus on me. The question, therefore, is admittedly whether the Catholics began the fight or I myself

did—not the Protestants. Monsignor himself, in this letter of the 21st, writes as follows: "Je ne puis m'empêcher de vous répéter ce que tout le pays redit. Les Protestants ne se batteront jamais que sur l'ordre de Kampala. Moi-même, Capitaine, je connais assez les Bagandas pour partager la même conviction." Yet not a shot was fired by me until the attack had begun and the fighting was general. I had been saved the necessity of taking the decisive action (which, as I have freely stated, I should have been compelled to do) for the arrest of the murderer, by the gratuitous action of the French party who beat the war-drums on the night of the 23rd, and fell in under arms with their war-drums beating on Sunday morning, the 24th. The Protestants, many of whom, by the report of the missionaries, had been to attend instruction, and like myself did not expect so rapid a *dénouement*, came to inform me of this, and to ask me what they should do. I replied I was negotiating with the king and chiefs, and they were to do everything in their power to avoid a collision. They well knew if they disobeyed me they would probably forfeit my support. Shortly afterwards a Protestant was shot in the face, and they brought him to me. This, with so excitable a people as the Waganda, was an extreme proof that they had absolutely obeyed my orders, and were determined that nothing short of an attack in force should compel them to fight unless I gave the order. *I never gave this order.* I emphatically state that it was the Catholic party who entirely and of purpose provoked the war—gratuitously taking the onus off my hands. I had understood they would fight if I attempted to arrest the murderer, but so keen were they on fighting, and so confident of success, that they would not wait for any action on my part, but precipitated the conflict absolutely unnecessarily. I myself saw a group of Catholics fire a shot close by Kampala with the sole object of starting the fight, and several such isolated shots I heard in the direction of the Catholics. These are a challenge, and also at a moment of intense excitement are calculated to make the opposing force think the fighting has begun, and so bring on a general engagement. At this time I was still doing my utmost to avert the war. The Catholics also brandished

flags in the manner of the Waganda in challenging to battle. As far as I could see, the Protestants remained singularly quiet, and in no way responded to the challenges. For the Catholic party were confident of victory, while the Protestants knew it would be a struggle for them for very life.

Father Luailla (*Daily News*, April 21st, 1892) says:—"The present attacks upon our Missions were only to be expected, as our caravan which left Zanzibar in July last was plundered before it reached the Nyanza." The caravan was plundered in *German territory* (and I may incidentally remark that in process of recovery of the goods some sixty rifles were found by the German officer concealed in the cloth loads of the priests to be smuggled into Uganda). No priest has ever yet come by the British route to Uganda. Yet, relying on the ignorance of the general reader, this is put forward as a grievance against the English, and a just cause for anticipating "the present attacks" in a German Catholic paper.

Distribution of "Sniders."

The facts are as stated in my Report. I issued *forty muzzle-loaders only* prior to the morning of the 24th. The Waingreza were in a great minority in the capital, and they had not prepared for war as the Roman Catholics had, by recalling, on a frivolous excuse (the drum-beating by themselves on the 14th), their portion of the army which had gone out against the Mohammedans. It was not a matter of Protestants or Catholics to me, but simply of those who would obey the administration of the country, and those who defied it. I was told that the Catholics thought I would not fight, but they now saw by this action that I thoroughly meant all I said.

On the morning of the fight, just before the battle, when I saw how *very* critical matters were, the loads containing the muzzle-loaders of Mr. Stokes in our charge, done up in raw hide, were hastily ripped open and the guns distributed. As we were greatly outnumbered, I had to requisition these as a measure of self-defence. I had no other spare arms to distribute, but I gave to some of the best Waganda the Sniders belonging to the less eligible of my porters (and to a few sick), possibly at *most* 150. Arms had been lent before to the Waganda when we fought against the Wa-Islam, equally to both sides. The Roman Catholics still retained a few of these, and have lately returned some to me. The assertion, therefore, that the distribution of rifles was part of a long-concerted plan, and that the possession of these rifles led the Roman Catholics [*?* Protestants] to become more and more aggressive, has no foundation in fact. Further, I may say that, in order to insure the Waingreza doing their utmost to avoid war, I would not positively tell them either whether I would lend them guns or fight on their side till the last moment. That the number and class of guns said to be issued by me—a piece of information impossible for the Fathers to ascertain—is thus confidently stated, is only a fresh instance of the way in which mere reports and rumours are stated as well-established facts, and, as such, reported to Europe.

The number of fighting men of these Soudanese that I brought to Mengo was ninety-seven. Many even of these were quite untrained recruits; *none* can be said to have been in any sense "trained men."

No Maxim gun was ever lent by me to a Native; none are in the hands of any Waganda.

Charge V.

May 25th:—"The Catholic missionaries did not expect to take any part in this contest, which took place on January 24th; they asked Captain Lugard for some soldiers, whose presence might protect their establishments from pillage and fire; but they did not obtain this help in time to be of use, and were only placed in safety themselves towards the end of the combat. They were exposed for many hours to a death which seemed inevitable, whilst the English missionaries were immediately provided with the assistance demanded in vain by our fellow-countrymen."

August 30th:—"Our Fathers themselves were exposed to grave dangers during the massacre."

"The ultimatum was notified to our Fathers this same evening, the 23rd, and the officers of the Company twice invited them to take refuge in the fort when the

attack should begin, an offer which had to remain without being given practical effect to, since our Fathers could not know the moment at which the signal for this attack would be given. If the part of aggressors is attributed to the Catholics, how is it to be explained that they alone were surprised by the events, and that the Protestants alone were, on the contrary, found ready to take the offensive, as well as to prepare a shelter for those among them who could not take part in the combat?"

On January 21st I found that so uncompromising and defiant an attitude was being taken by the Catholic party that I began to fear that the present difficulty would not be solved, as those of a similar nature had been on previous occasions, and I was compelled to believe that they had made up their minds to fight it out.

I wrote to the bishop earnestly entreating him to use his influence to avert war, as mine had apparently failed, and added that if war came, I hoped the Fathers would avail themselves of the protection of Kampala. Monsignor's reply held out no hopes of his exerting his influence in the way I had asked. He said if war broke out he would come to Kampala.

An hour or two before matters had become so very critical I had again sent to Monsignor and the Fathers, begging them to come to Kampala. To what can I ascribe their desire to remain where they were, except to this confidence that the victory would be with their side, and the knowledge that Kampala was to be attacked and would be no safe place of refuge? The reply of M. Gaudibert to my offer is in my hands; it was in English as follows:—"Monsignor thanks you for your kindness. Being indisposed, he cannot go up to Kampala."

It is now stated that they could not come because it was too dangerous, &c. Not a word of this is said here; the reason given is "being indisposed."

In the former paragraph I have shown that I offered the protection of Kampala to the Fathers on January 21st, which was accepted in anticipation. Again on the 24th (day of the fight) I did so, as Monsignor says (*vide Weekly Register*, June 4th): "Two hours before the attack on Rubaga, Captain Lugard suggested that the missionaries should go to the fort, offering to send soldiers to meet them as soon as they were in sight." The same *and no more* was done for the Church Mission-

ary Society (a few loads, however, being carried over, as they were nearer and there was time to do this). Later, as war began to be imminent, I managed to send a messenger, at the imminent risk of his life, to implore the Fathers to come. They replied by asking for a guard. To send this would have been absurd. (1) I could not afford to weaken my fighting force. (2) The approach of an armed party towards the Catholic force would have been the signal for war, for the Catholics, not knowing their intentions, would have fired on them of course. (3) It would not have been right to expose my men to such danger as a small party would have incurred, isolated among the Catholic force. All I could now do was to give stringent orders to the Protestants that on no account were the Fathers to be harmed or their goods looted. These orders the Protestants obeyed.

Immediately after the first rush of the battle was over, Captain Williams went round by Rubaga to protect the Fathers, and under cover of his advance I also sent Mr. Grant with a strong force by a more direct route. The Fathers refused to come. Night was falling, and my duties of command were of course very heavy. Kampala was full of wounded, and masses of refugee women, &c.; yet I galloped over alone, and begged them, "as a personal favour," to come to Kampala, and brought them back by night under my own charge. I placed a guard over their goods at Rubaga, and later on brought them all over and stored them in Kampala. I regret that it was out of my power to offer them great comfort or any luxury; what I had was freely placed at their disposal. On leaving they used the usual courteous terms of farewell, and Monsignor, I see in his letters, kindly does me the justice to say that, with such poor means as were in my power, I did my best for my guests.

Charge VI.

May 23rd:—"Six of the Fathers have remained prisoners of the Protestants and Mussulmans, and have been the object of the very worst treatment."

May 25th :—"As to the six missionaries of whom I have spoken above, they only found safety by remaining as prisoners in the hands of the Protestants."

May 29th :—"Under date of February 2nd, five Fathers of the Mission were retained as prisoners at Fort Kampala, under the orders of Captain Williams, one of the agents of the East Africa Company."

May 29th :—"This officer (Captain Williams) announced his intention of sending them not to Bukoba, to rejoin their spiritual chief, but straight to Mombasa."

August 30th :—"Our Fathers, far from finding near the English authorities the help and protection to which their past services and their rank as Europeans would have entitled them, far from being able to count on the benefit of the Company's neutrality in this lamentable conflict, they were made prisoners, and their captivity lasted nearly five weeks; some of them were not set free till March 2nd."

What I have stated above referred to their *first* visit to Kampala. It was of the *second* that M. Guillermain writes in such strong language. They had proceeded to Bulingugi against my official protestations, and were on the island at the time of the attack on the 30th, although they had told me they were going straight to Sesse. Seeing they were determined to go, I supplied them with porters and all assistance.

Late on the night of the 30th the Fathers returned to Kampala (except Monsignor, who had fled) in a miserable plight, under the escort of Dr. Macpherson. Again I did all I could—produced our best provisions, extemporised beds, brought all my personal clothing (meagre, I confess), and begged them to change, &c. After they were somewhat better, M. Guillermain said, "Captain Williams told us we were prisoners. What are we to understand by that?" (Captain Williams had not yet returned.) I replied that I had continually offered them the protection of Kampala, and it had been refused; that a very heavy responsibility for their lives rested upon me, and that I would therefore beg them to give me their "parole d'honneur" that for the present, until I could insure their safe departure, they would not leave my protection. This they willingly did; and, "That done," I said, "you remain my guests." There was no further formality of any sort. On various occasions later M. Guillermain mentioned to me his wish to go to various places, Rubaga, Church Missionary station, &c. I replied, "*Of course*." He expressed a wish for an escort of one or two soldiers, which were at once supplied. He more than once told me himself that he thought it was much better they should remain at Kampala for the present. As soon as the road was open (on March 2nd, *not* 19th), on

their saying they wished to go to Monsignor, I made all arrangements, and gave them porters for their baggage, and an escort, which took them all the way to Buddu. At their own suggestion two Fathers remained behind. On March 8th these also expressed a wish to go, and I at once made all arrangements, gave them porters, secured canoes, &c. While at Kampala our relations were very friendly. M. Guillermain used to pay me a little morning call almost daily as I sat writing and working *en déshabille*, and we would drink tea together and chat, and I have frequently remarked to my comrades on their courtesy. I built them a house close alongside (but out of the fort), and, for greater privacy, constructed a high reed inclosure round it. All their goods I brought by relays of porters, and stored in Kampala at considerable inconvenience, as they were somewhat numerous. On the evening of their arrival, on Captain Williams' return, I inquired if he had made them "prisoners." He said "Yes," he had done so, as their lives were in danger, the "Protestant" lesser people being excessively exasperated against them, as being the cause of the failure of the negotiations. Père Levesque, on leaving, wrote as follows on March 8th: "Nous ne voulons pas quitter votre maison sans venir vous exprimer tous nos remerciements pour la généreuse et sympathique hospitalité que vous avez bien voulu nous donner." On the occasion of the departure of M. Guillermain and the others, I had sent an escort with strict orders to seize any Muganda who might offer any insulting remark to my guests. M. Guillermain wrote a pencil note back: "Nous vous remercions bien sincèrement de votre bonté. Nous sommes heureux de vous dire que jusqu'ici aucun incident désagréable ne s'est produit. Au contraire,

nous avons partout rencontré des visages sympathiques. Encore une fois, merci," &c. Again, on the 9th, M. Guillermain wrote: "Mais nous devons tout le succès de notre voyage à votre bonté, M. le Capitaine," &c. The statement that they were ill-treated is traversed by M. Guillermain's own words in his letter to Monsignor, where he describes their stay in Kampala, and acknowledges that they were "comfortable."

Insults to the Fathers.

A propos of the above, Père Gaudibert told me at first that, when they walked about, the Waganda used insulting words to them. He told me in a very nice way, and, on my expressing great indignation, he said it was of no consequence; that it was only the small people, who knew no better, and not the chiefs. I, however, was greatly annoyed. I said that not only were they my guests, but under no circumstances would I allow a European to be insulted by a Muganda. I told him I would station a sentry close by where they walked, with orders that if any of the Fathers pointed to a man (for my men, not knowing Kiganda, were ignorant of anything that might be said) he should be seized. I said I would dearly like to catch a man, and begged Père Gaudibert to have one seized, that I might publicly flog him. The letter I have just quoted shows that the Waganda had learnt that they were to be treated as my honoured guests. These are the facts of the "imprisonment." Their lives were a second time saved. Such phrases, then, as M. Guillermain uses in his letter are hardly to be justified even by the natural and excusable bitterness of the moment. I quote his words: "What a disgrace to France to see her sons imprisoned in an English fort and reviled like low criminals." (France, as some critic naively remarked, would hardly have preferred to see her sons

left to have their throats cut.) "We are treated like the lowest human beings, and we are derided by the Waganda, who are friendly to the English. How long will our imprisonment last?" Or, as it is quoted elsewhere (*Standard*), "The English are aiding the Waganda to ridicule us." Later again Père Brard wrote, April 14th, 1892: "Je vous remercie beaucoup de votre grande sollicitude pour nous. Nous sommes assez bien ici; il ne nous manque rien."

The Fathers, then, were not "detained against their will," but with their repeated concurrence, and to my very considerable inconvenience. Indeed, when I rather later offered Père Levesque the house and grounds which the Company own at the foot of Rubaga Hill (near their old quarters), he was very loth to go, and could only be persuaded by my promising a guard, &c. Pères Brard and Roche still occupied this house when I left Uganda, as late as June 16th, though I was anxious they should return to their own estates, which with some difficulty, and against the wishes of the king, I had secured to them; even M. Guillermain's letter shows that they were glad to stay. "Where should we fly to?" he asks.

Monsignor, in his letter of June 15th (*Tablet*, October 15th, 1892), reluctantly admits that "the English fort, to do it justice, does try to interpose its protection and to punish crimes, but every time it is obliged to confess itself powerless. For the last two months it has undertaken to have the bands of Catholic emigrants escorted from Mengo to Buddu by soldiers." This statement goes far to give the lie to many of the assertions in the previous letter.

Finally, in regard to the charge that Captain Williams said he would send them straight to Mombasa. It is impossible that he could have made any such statement, I being present in Kampala.

Charge VII.

May 25th:—"Monsignor and King Mwanga driven from Uganda."

Monsignor Hirth states: "Being myself on the island with six other missionaries, for we had been chased from the mainland with the Native converts."

Monsignor was never "driven from Uganda." Monsignor had gone to the islands, with repeated promises that he would try and bring back Mwanga. I have his letters by me referring to my

earnest desire that Mwanga should return; also mine to Mwanga, and the king to me, saying he was anxious to come (he was prevented by Monsignor, I hear). He says in his previous letter,

"The king and we preferred to go to Buddu;" yet here we find him saying, "If the king cannot return," inferring that I would not permit his return.

I quote from my Report No. 4:—"Next day (22nd) I received a long letter from the king, giving a long list of grievances of the Catholics since I had left Mengo, and couched in uncom-

promising terms. This was written by the Kauta, I think. At the end was an abjectly humble appeal that I would give him (Mwanga) three days to tie up his things and run away before the war. I replied I had been strictly impartial, and if justice was not done there would be trouble, but that I deplored a war which would utterly ruin the country."

Charge VIII. Claims for Damages.

May 25th:—"The result of these lamentable events, without reverting to the thousands of Catholics killed, dispersed, or reduced to slavery, has been the destruction of the Cathedral of Rubaga, as well as the churches, the seminaries, the orphanages, the houses, chapels, and shops built by our missionaries at so much sacrifice.

"List of Material Losses addressed by Mgr. Hirth to M. Livinhac.

"*Usoga* (two months ago).—Residence of the Fathers, chapel, orphanage, school.

"*Rubaga*.—Cathedral, residence of the Fathers, school and seminary, boys' and girls' orphanage; medical schoolmaster killed.

"*Kiagwe*.—Mission, chapel, foundations of two ambulance stations; the Fathers left on January 25th.

"*Ditto*.—Mission and chapel.

"*Sesse*.—Two residences, one chapel, one large church, school, orphanage.

"*Buddu*.—Two residences, church, orphanage, school.

"In the rest of Uganda more than sixteen chapels.

"In all, about 200 orphans returned to slavery, and on whom apostacy will be imposed.

"About 50,000 Christians dispersed, without counting the loss of a considerable quantity of material."

May 29th:—"And all the establishments set up by the missionaries have been systematically destroyed."

August 30th:—"Her Majesty's Government have not palliated by material reparation the injury which our missionaries have sustained."

Losses of the Fathers, estimated at 100,000 fr. (*Times*, July 1st), and elsewhere at 500,000 fr. ! "As to the loss of property to which we have been so unjustly subjected, the Company of Mombasa ought to be sentenced to pay at least 20,000*l.* damages."

As regards personal property the losses of the Fathers were practically *nil*. In the first fight they lost *nothing*. All their goods had been placed in their mud store, and this was untouched by the fire. Their things were brought by relays of porters (from twenty to fifty) for the next few days and stored in Kampala. They had many bales of cloth, which they said would suffice for bedding. We also lent them a blanket or two (*q.v.*, "Father Moullie's coverlet is a rag of bad cotton cloth"). M. Guillermain issued "a piece" (thirty odd yards) to each of the Fathers for this purpose. When they went to the

island, against my wishes, they asked for a few porters "to carry," they said, "only one load or so per man" of tent necessities, and especially told me they intended taking no more; the rest was left in our store. This personal kit was lost in the fight of the 30th. They ought not to have been on the island at all, as they informed me they were going to Sesse. Some few articles were brought to me, and these I at once gave back to the Fathers. As they were most anxious to recover certain articles (books, Monsignor's despatch-box, and papers, &c.) I suggested it would be better for them to offer to buy them in (the total cost being only a few yards of common cloth), as in this way the Waganda would readily bring the things in, which otherwise would be difficult to find. They at once agreed that this would be their best plan. They had plenty of cloth, &c.

At Sesse the Fathers had a store, and valuable goods, I believe. When Captain Williams went there I impressed on him the necessity of going *at once* for this store and protecting it. He found, however, that the whole place was cleared out already by the Fathers, who had removed everything southwards.

With reference to the list of losses sent by Mgr. Hirth, I have to offer the following remarks:—

The Fathers left Usoga, for reasons of their own, *long* prior to fighting in January.

The medical schoolmaster, a man of colour, François Gorgi, was shot (by all accounts) because he fired at and killed a Muganda. I never heard this contradicted. The Fathers never once alluded to his death, which they assuredly would have done had he been killed without provocation.

There was no Father in Kiagwe in January.

The buildings at Buddu are to the best of my knowledge intact.

50,000 Catholics are said to have been sold as slaves, &c., this being in the

nature of the case only a small portion of the total converts, yet Father Lualil, the representative of Cardinal Livinhac, states (*Daily News*, April 21st) that the total converts in Uganda are 25,000, and even this latter I should say was immensely exaggerated.

The so-called cathedral at Rubaga which was destroyed was built of reeds and grass. The buildings on Rubaga were, I believe, in process of construction and incomplete. I am not sure if the "cathedral" was finished. The mud store was untouched; the other houses were not, I believe, seriously damaged further than that the roofs had caught fire, the walls, being of mud bricks, were sound. Later, the houses and the species of fort (provided with a bastion and loop-holes, I believe—a curious structure for priests to make) they were constructing were gradually demolished, because left untenanted and deserted, and hence the poles, &c., were sought for fire-wood. Had they wished to live there and to protect these, I would willingly have furnished them with a guard.

Charge IX.

May 25th:—"M. Waddington calls attention to the delay in the arrival of my Report on the disturbances."

In explanation, I will quote from the letter of Sergeant-Major Kunlie, of the German Imperial forces in Africa, which was reproduced in Berlin on June 2nd: "All the waterways to Mengo and Bujuju are watched by Mwanga's people, and the passage of all English boats refused." How, then, was it possible to send important despatches by the route through German territory which was open to Monsignor, as he was at the time resident in German territory? Seeing the necessity of sending down mails, I despatched Captain Williams to open up this route, and by him I sent the letter, dated February 11th, published in the papers. As soon as I heard he had succeeded in his object I despatched the long Report and mails dated March 4th. The only other route to the coast (*viz.*, the Company's route *via* Busoga) was closed, as all Busoga was in arms as well as Chagwe. Spite of the danger

at the moment of detaching any force from the capital, I sent several expeditions of Waganda to open this road. They failed to do so. On April 5th, while I was conducting negotiations with the Roman Catholics in Buddu and the Mohammedans, Captain Williams went with a strong army against the Futabanji and Wasoga, and opened the road, and Mr. Reddie then came through, arriving about May 20th. I had further mails ready for despatch early in June, but the arrival of the survey party altered my plans, and I carried down my mails (including Report No. 4) myself. The present reply to charges was submitted by me on October 29th, which was the earliest date by which I could prepare it after my arrival on October 3rd, owing to the length of the task and the very heavy work devolving upon me on my arrival in connexion with Africa.

(Signed) F. D. LUGARD.

December 6, 1892.

THE YORUBA COUNTRY.



HE subjoined extract from an address to the members of the Manchester Geographical Society, by Mr. Alban Millson, M.A., F.R.G.S., at the Manchester Chamber of Commerce in June, 1891, has been in type for some months, awaiting detailed accounts of recent events in the Mission. Its appearance just now is opportune in view of the arrival in England, simultaneously with the issue of this number, of the two Native clergymen who it is hoped will be shortly consecrated as Assistant Bishops in the Yoruba Country. The Rev. J. B. Wood's Annual Letter gives a valuable report of recent events, and of their effect in opening up the country.

DESCRIPTION OF THE YORUBA COUNTRY.

(From the Journal of the Manchester Geographical Society, by permission.)

Leaving Lagos in a launch or stern-wheeler, some four hours' steaming to the eastward along the inland waters brings one to Ode Ketu, the main landing-place for the interior. From Ode Ketu, sixty-two miles of the northerly trail, or about fifty miles as the crow flies, lie through a forest land, of which the northern half is a "no man's land" dividing the kingdoms of Ijebu and Yoruba. In a clearing of this forest lies Ijebu Ode, the capital of the first-mentioned tribe, a town 16½ miles by trail or about ten miles in a straight line from the lagoon side. The size and importance of this place, as well as its distance from the coast, have in the past been much miscalculated. The usual estimate of its population is given as 40,000, but it is now supposed to be not more than 13,000, of whom nearly all the able-bodied men are scattered on trading expeditions through the interior; for the Ijebus have carried the "hinterland" doctrine to its logical conclusion, have established an absolute monopoly of northern trade, and have, in short, constituted themselves middlemen for the interior. No Yoruban is allowed to pass through their country to the coast for trading purposes, on pain of the loss of all his goods; and no trader from Lagos or elsewhere to the south is permitted to penetrate into their territory. They have, indeed, a somewhat boastful but, let us hope, metaphorical proverb, "The stranger who enters Ijebu in the morning is sacrificed in the evening." Besides the capital there are no towns of importance in the Ijebu territory on this road, except the toll-town of Oru, some thirty-two miles by trail from the lagoon.

At this town, the most northerly in the Ijebu country, I had an opportunity of studying the African toll-gatherer in all the glory of his abusive insolence. On the pretence that one of my men who was walking in front of me had desecrated the sanctity of the toll-gate by allowing one of the irrepressible bantams, which he was carrying in a basket on his head, to commit the offence of crowing, the gentleman in charge rushed out and laid hold of the carrier, declaring that he had forfeited his liberty. We were, of course, greatly amused, and passed on without replying to his impertinence. As this happened in spite of the fact that we were a powerful party travelling under the direct protection of the king of the country, I was able to form an estimate of the liberties which these men must allow themselves to take with poor and defenceless travellers.

For over thirty miles beyond Oru the road winds on through a deserted forest land, well watered by perennial streams, and covered with a soil of unusual fertility. This strip of "no man's land" stretches between the boundaries of Ijebu and Yoruba for over a hundred miles in length and thirty miles in width, and is a fair example of the way in which the marches of all these native states are deserted.

At Odo Ona Kehere, sixty-two miles by trail from the lagoon side, a small stream is passed on the edge of the forest, and on its further bank stands a village which marks the entrance into Yoruba. At once the trees give way to well-kept farms, the country from horizon to horizon is cleared of all but the dark lines of greenery which indicate the channel of some watercourse across the landscape, and the oil-palms, dotted over the land in numbers of from twelve to thirty to the acre, serve to show where in olden days the thick woodland has been destroyed by the axe and fire of the farmer. Among the palm trees, as far as the eye can see for the hot haze which twists and distorts all distant objects, are well-cleaned patches of cassava, maize, yams, sweet potatoes, ground nuts, benni seed, beans, tobacco, gourds, egusi, millet, and cotton. Of these the yams are trained on tripods made of rods some twelve feet high, the maize is planted between the yam hills, and cotton and beans grow among the maize. It must, indeed, be a fertile land to produce such a rapid rotation of crops; for after three or four years of such exhausting work the soil is rarely allowed to rest for more than two or three years, during which short fallow time a tall and reedy grass, from six feet to twelve feet high, is allowed to cover the surface. And yet, in spite of this exhaustive culture, to assist which no manure or plough is used, the crops show no signs of falling-off in size or quality. For generations, and perhaps for centuries, the same soil has supported its owners. So remarkable is the rapidity with which it recovers, that it may interest you to hear the following explanation, which I quote from notes made on the occasion of my visit to the country last year:—"Were one to visit Yoruba during the early part of the rainy season only it would appear impossible to account for these facts . . . while under our feet, unnoticed, was going on the ceaseless labour of the real fertilizers of the land. In the dry season the mystery is at once solved, and in the simplest and most unexpected manner. The whole surface of the ground among the grass is seen to be covered by serried ranks of cylindrical worm-casts. These worm-casts vary in height from a quarter of an inch to three inches, and exist in astonishing numbers. It is in many places impossible to press your finger upon the ground without touching one. For scores of square miles they crowd the land, closely packed, upright, and burnt by the sun into rigid rolls of hardened clay. There they stand until the rains break them down into a fine powder, rich in plant food, and lending itself easily to the hoe of the farmer. Having carefully removed the worm-casts of the season from two separate square feet of land at a considerable distance from one another, and chosen at random, I find the result to weigh not less than 10½ pounds in a thoroughly dry state. This gives a mean of over five pounds per square foot. Accepting this as the amount of earth brought to the surface every year by these worms, we get somewhat startling results. I may say, speaking from the result of numerous experiments, that five pounds is a very moderate yearly estimate of the work done by these busy labourers on each square foot of soil. Even at this moderate estimate, however, of the annual result of their work, we have a total of not less than 62,233 tons of subsoil brought to the surface on each square mile of cultivatable land in the Yoruba Country every year. This work goes on unceasingly, year after year, and to the untiring labours of its earth-worms this part of West Africa owes the livelihood of its people. Where the worms do not work, the Yoruba knows it is useless to make his farm. The earth-worm which produces such surprising results has been identified as a new species of *Siphonogaster*, a genus hitherto known only in the Nile Valley."

The following food prices prevailing throughout Yoruba will serve to show how industrious are its people and how fertile its soil. They are also a proof, by their extreme lowness, of the complete isolation of the farmers from the expensive

and often ill-furnished markets of the coast. Maize, in the grain, was selling in the public market-place at 6*d.* for a hundredweight, large yams at 3*d.* a dozen, each of which weighed from five to nine pounds, sweet potatoes at 1½*d.* a hundredweight, beans at 1*s.* 6*d.* a hundredweight, and eggs at from ½*d.* to 2*d.* a dozen, while the more expensive luxuries of beef and mutton were sold for less than 1*d.* a pound, goats for 2*s.* 6*d.* each, sheep for 7*s.* to 8*s.*, fowls for 3*s.* a score, and the small cattle of the country for from 30*s.* to 2*l.* 10*s.* each.

On one occasion, after an unusually profuse supply of food for our mid-day breakfast, I severely reprimanded my cook for wasting, in so lavish a manner, our small supply of money. A piece of mutton, weighing at least four pounds, and no less than five huge dishes of yams, bean bread, agidi (corn-flour starch), and akara (a savoury mixture of beans, salt, red pepper, and other spices, fried in palm-oil), seemed to me to be an extravagant meal for two people; and when, after my interpreter and I had satisfied our hunger, I saw that my cook and servant had invited three of their comrades to assist them in finishing the feast, I was naturally a little put out. The cook himself was somewhat conscience-stricken, and began to count up all that he had spent. After a long process, involving reference to a series of mysterious notches on a piece of wood known as a "tally-stick," he was forced to confess that he had made away with four hundred and fifty cowries, the equivalent of which, on the spot, in English silver would reach the exorbitant sum of fourpence halfpenny! This did not strike me as an excessive charge for a breakfast for seven hungry men. Upon inquiry I learnt that for forty cowries (= ⅔ of a halfpenny) my men were in the habit of securing a good meal. It has to be remembered that the appetite of an African carrier, walking under a sixty-pound load fifteen or twenty miles a day, is not lightly to be reckoned with. I need not tell you that after this extraordinary experience I took steps to learn the exact price of all articles of food and commerce in the country.

When it is considered that the population of Yoruba is variously estimated at from 2,000,000 to 3,000,000, and that it is marked upon the map as one of the areas of dense population, it is easy to imagine how great must be the industry of its people, and how fertile the land under cultivation.

About three miles to the north of the edge of the forest land, from the ridge of a rising in the undulating plain, the first view is had of the great city of Ibadan. Nothing is to my mind more surprising than one's first impression of this "London of Negroland," with its sea of brown roofs stretching on either hand over the rolling country from the two great hills on the west to the lower and more fertile plains on the east, six miles at least from end to end, and more than three in width. Surrounded by its farming villages, 163 in number, Ibadan is estimated to have a population of between 200,000 and 250,000, while within the walls of the city itself at least 120,000 people are gathered. Its houses, built four-square, with all the openings towards a large inner "compound," and a high and blank house-wall of hardened clay abutting on the road, cover an area of nearly sixteen square miles, while the ditch and adobe wall which surround it are said to be more than eighteen miles in circumference. In the winding streets which intersect its fortress-like houses in every direction, are countless market-booths, perhaps the most remarkable institution of Yoruba, where the passer-by can purchase, for very low rates, the produce of the forests, fields, and looms of the land.

In the same way, by the side of the country roads, are built at irregular intervals, varying from one to six miles, long low sheds near some well, or pool, or running stream, where the farm-women sit under the shade of a wild fig tree

(*Ficus vogelii*) and sell food to travellers. I have, indeed, seen on several occasions by the roadside a mat with a heap of small bundles of food at one end, the price of which is well known, while at the other end a broken calabash stood ready for the receipt of the current price in cowries. The owner of the mat was doubtless far away at home minding her household matters, while her automatic retailing machine did honest business for her on the road. It is strange that a people, who are apparently as much given to common theft as others, should show such a delicate sense of honour in their adoption and maintenance of this strange means of sale and purchase. Such mats are no doubt under the protection of some especially vindictive fetish, the outward and visible sign of which consists generally of a bit of cleft stick with a ribbon of palm-leaf passed through the crack.

In addition to the large city of Ibadan there are many other considerable towns at distances of a day's journey from one another, throughout Yoruba. Such are Oyo (Awyaw), the capital (40,000 to 60,000), Ogbomoshaw (60,000), Ejibo (22,000), Edé (30,000 to 40,000), Oshogbo (35,000 to 40,000), Iwo (60,000), Ilobu (20,000 to 40,000), Ikirun (30,000 to 40,000), Iseyin (40,000), and Ishaga (70,000). Each of these towns is surrounded by tributary villages, scattered in every direction through the farms, and each chief in the cities owns certain of these villages, over which he exercises feudal rights.

The trails throughout the country are kept in good repair by the farmers and villagers, and stated days are set apart for repairing the fortifications and doing other public work which is necessary for purposes of protection. There is no doubt that the exactions of the chiefs and their warlike followers are a serious oppression to the poor farmers, but they have as their excuse the necessity for devoting all their time to preparation for their frontier wars. Fear of outside enemies and of the overwhelming power of Ibadan, which is the military as well as the commercial centre of the country, prevents any of these cities from throwing off their allegiance to the Alafin of Oyo, who is the rightful king of Yoruba; and with the exception of a few jealousies and quarrels the internal peace of the country may be said to be fairly well maintained.

THE REV. J. B. WOOD'S ANNUAL LETTER.

Abeokuta, Jan., 1893.

The year now to be reviewed has been an eventful one for this country at large. For good or for evil what has happened will tell in the future to a degree beyond the power of man to calculate. When war visited every part of the Yoruba and Egba country seventy or eighty years ago, the Ijebus were amongst those who carried destruction to hundreds of towns inhabited by hundreds of thousands of people. None profited more by the export slave-trade than they, and none in this respect suffered a greater loss when Lagos became a British possession, and the export slave-trade from there was put an end to. For this and, in a measure, for other reasons, the Ijebus took up and maintained a proud and sullen attitude towards Lagos, and did little to bring themselves into line with the new order of things. The situation of the Ijebu country gave some very valuable advantages to its occupants. In a measure, other tribes in the further interior had claims to share in these advantages.

It has been the policy and practice of the Ijebu authorities to deny any such claim, and to make as much as they could, according to their lights, out of their position. From one point of view it may be said that they were right to make the most of what they possessed; but if this be granted it must also be allowed that those who suffered by the narrow and selfish views of the Ijebus were not altogether in the wrong in showing that they were dissatisfied with such a state of things. What here it is of importance to notice is, that this state of affairs was probably the most potent factor in bringing about and continuing the unsettled state of the whole country which has existed for so many years past. This is now changed. Ijebu has given in to a superior force, and the country, which for so long a time has limited and trammelled trade, and tried to keep the Gospel outside its borders, is open to both the trader and the evangelist.

Dahomey, too, has been dealt with. By its raids from year to year it has

destroyed numerous towns on the west of Abeokuta, and almost cleared that region of its inhabitants. Three years ago, within less than a day's journey from here, it destroyed eleven towns, or caused their inhabitants to forsake them in fear of their lives. But it was their annual customs which seemed to attract most the attention of those in other lands, when several hundreds at one time of our fellow-creatures were, under the influence of a blind superstition, offered as human sacrifices. I have repeatedly heard the question discussed by Natives here whether the number of persons offered as human sacrifices in Dahomey equalled the number who, under an equally superstitious notion, were killed in the Ijebu country. It was the custom in Ijebu (the custom has prevailed among other tribes, as e.g. the Ondos) when a person of means or position died, to kill a number of his slaves to accompany him to the other world, that there he might be attended and have a status corresponding to his position in his country when alive. This was done independently of human sacrifices offered as such. We cannot do otherwise than rejoice that such customs are put down, by force if necessary, whether in Dahomey, or Ijebu, or elsewhere. It tends to let light into the country. The Ijebus have some good qualities not found in other tribes in this country to the same extent. If they can be won to the side of righteousness they will, I believe, do much work in its behalf.

The past year has been an eventful one, too, as regards Abeokuta. About the beginning of it the roads between here and Lagos were closed, and it was said that there was a determination that they should not be open for fifty years, unless certain terms which were mentioned were complied with by the Lagos Government. For nine months they remained closed, but on October 31st, to the great joy of the great mass of the population, they were opened, and trade once more began to flourish. It is perhaps hardly needful to mention that the action of the Egba chiefs in closing the roads was due entirely to political considerations. In no degree was it connected with us missionaries or our doings; but it affected us and our work a great deal.

It may not be out of place at this time to draw attention to the course of events in Abeokuta, in so far as our work has been affected by them for a

number of years past. When I first came to this town an Englishman was often described as "Ekiji Olorun," i.e. "the second to God." What England had done in rescuing hundreds of Egbas from slave-ships—then a thing of comparatively recent occurrence—and putting them down in Sierra Leone as free men, free to act as they pleased, and to go and come as they liked, and all without taking from them anything in repayment, had roused such a feeling of wonder in the minds of the people, that I can only describe it as one of enthusiastic admiration for England; and so Englishmen were then welcome guests in the town. But a great change followed in the feelings of the people; so great that the feeling of admiration gave place to a generally prevailing one of hostility, very decided among a portion of the people, and amounting to a lack of friendliness on the part of others; there were some not much changed. Beforetime England's disinterested generosity was frequently the theme of the people's conversation; but, afterwards, one might live in the town for years without hearing even an allusion to what England had done for the Egbas in years gone by. During a residence here extending from December, 1883, to June, 1888, I can recollect hearing only one allusion to it, and that under circumstances such as to make it worth mentioning. In the month of June, 1888, I was about to leave Abeokuta for England. I was calling on the Alake (the chief ruler in Abeokuta, though his position stood for more power than he then possessed) to say farewell. A little before that time a Frenchman, M. Viard, had been in Abeokuta, and sundry rumours had been current about a treaty having been made by which Abeokuta and all Egba territory were placed under French protection. What the Alake said was entirely spontaneous; I neither started the subject nor helped in what was said in any way. Presumably he was not in favour of the treaty, if there was one. In allusion to the rumours current he spoke as follows:—"Who," he asked, "are the French? We have heard of them, but we know very little about them. What have they done for the Egbas? We know the English. We have had dealings with them. It was they who rescued our children in such numbers without compensation; but I do not know of one Egba who was dealt

with in this way by the French." This the Alake said, and more to the same effect. And this was the only time I can recollect that the subject of English generosity in rescuing slaves, and more especially the large extent to which the Egbas had benefited by it, was alluded to in my hearing by any one not a Christian in a four-and-a-half years' residence in Abeokuta.

But, again, to what was this change owing? The admiration of the Egbas for England in the early years of the history of this Mission was very largely due to the treatment unfortunate Egbas on board slave-ships experienced at the hands of Englishmen in their rescue and manumission. And it is slavery in another form which, more than any one thing besides, has alienated the Egbas from England and Englishmen. It is necessary to go back many years in order to start at the beginning of the causes of the differences which have led to the estrangement of which I am speaking. It was in the latter part of the year 1859 that the late Sir John Glover wished to travel overland to the Niger. About a hundred porters were sent on with loads by way of Abeokuta. A number of these porters, it was said, were slaves belonging to owners in Lagos, whose leave had not been obtained before they started. On this account a request was forwarded from the Lagos authorities (Lagos was then under Native rule) to those of Abeokuta, that these porters should be stopped. Perhaps the suggestion went further. Be this as it may, the porters were stopped, and a large quantity of the goods they had in charge was stolen. An attempt was made to collect what had been stolen, but a considerable quantity of the goods was not recovered. Sir John Glover was connected with Lagos till 1872, but he and the Egbas were never on really cordial terms after his people were dealt with in the way now mentioned. It was in 1862 that Lagos was ceded to England. From that time every slave who wished to be free, and could reach British territory, attained his object. Slaves began to escape to Lagos. Efforts used to get them back, which would have been successful in other towns, failed when used regarding those who had got to Lagos. At first his was felt only by those who had suffered, and those who had reason to fear they would suffer loss by the escape

of their slaves to Lagos. Wives, too, who were discontented with their husbands, and had no better remedy, and children who desired freedom from their parents, sought refuge in Lagos. All attempts on the part of the authorities of Abeokuta or others to get any of the refugees back only ended in failure. As time went on the number of the aggrieved became larger and larger, until there was no part of the widely-spread population of Abeokuta which had not suffered loss in this way. Nor was it only a sense of the loss they had suffered that was felt; there was the feeling, too, that the loss and injury they had become the victims of was irremediable, as it was connected with Lagos and the English, but it would have been otherwise if the refugees had taken some other direction. This introduced a mental difficulty which an ordinary African cannot easily understand. To his mind there was an evident unwillingness to right a wrong which it was maintained was done by law. The Lagos authorities said that the law was supreme, and must be obeyed. Ordinary Natives of this country quite understand that the law ought to be obeyed. But, then, if those in authority are friendly disposed towards you, it will be hard indeed if they cannot find means of putting the law on one side for a time till they have complied with your request which the law does not allow. So the matter appeared to the Native mind somewhat in this light:—"You say that all slaves are free when they reach English territory, and that it is against the law to give them back; then, if you cannot give them back to us according to law, do it for us as a friendly act." The reply, which must be, "We cannot give them back; the law forbids it, and we are under the law and must obey it," does not carry conviction to the mind here. Other causes have, doubtless, contributed their share in producing the feeling of dislike with which England and those connected with it have come to be regarded here by very many people; but it is my conviction that no one of these causes, nor all of them combined, have done so much as this question of slavery, and the wrong a multitude of people believe themselves to have suffered by the escape of their slaves and other people to Lagos, and their inability to get them back.

We missionaries and our adherents have been, for years past, regarded with

more or less suspicion and dislike. Yet not for any wrong-doing of our own, but because we were supposed to have some connection with Lagos and the English Government. Here people do not credit even strong asseverations in cases where those who make them have a strong motive for making them, and so, no wonder that we have not always been believed when we asserted our entire independence of the Lagos Government. In 1867 we were robbed of all and driven away from this town. Our churches were pulled down, or injured, and in all cases closed; for months a church bell was not allowed to be rung in the town. Many of our people went for a time to Lagos. Those who stayed here did so in fear of further hard measures that might be dealt out to them. I do not say that the question of escaped slaves caused all this. A number of causes combined to produce this result. Here the escaping of slaves counted for much. What I can say with perfect truth is, that this outbreak and wrong-doing was not caused by us or our people. We have never been charged with doing what brought it about in whole or in part. It was then, and it has been for a long time past, our lot to bear very largely the brunt of the misunderstandings which have existed between the Abeokuta and Lagos authorities.

As time went on, after the outbreak of 1867, the Abeokuta authorities began to see that they had made a mistake, and gradually they allowed things to return to their former state. The experiences of that sad time have never been forgotten by the Egba chiefs, and not many of them have had the desire to repeat what was done then; but the sensitiveness respecting this question of escaped slaves has continued, and we have continued to be a suspected people, and have had to act with great caution. One illustration of this state of feeling I will mention. One of our young men acted as guide to a young man who was a slave and wished to escape to Lagos. The facts became known to the owner of the escaped slave. He was a sensible man, and I do not know that I can say he was hostile to us; but he said he must be paid a certain sum for the loss he had suffered. The sum he named was high. It was sought to get him to lower it; to some extent he complied, but not so far as to satisfy the elders of all our Abeokuta congregations who were managing the case. At last

the man said he would lessen the amount asked no more, and if the sum named was not paid before the coming Sunday he would take care that services were not held in the churches. He added, that he had only to mention what had happened and his wish for compensation, and that there would be many who would be willing to join him in doing what the Christians would be sorry for. It was too true. It was in the man's power to set going a persecution which would have prevailed in every part of Abeokuta. And this has been the state of feeling regarding the Christians in this town for many years past—sometimes more and sometimes less accentuated. But even yet I may not have made it clear why we and our people should be blamed if slaves escaped from here to Lagos. We are English: our people are supposed to be of one mind with us—to be in feeling less Egbas than they should be. I do not think they are so, and certainly not as a result of our teaching.

In brief, then, the matter stands thus: The Egba says, "Lagos is in the possession of the English. Many of our slaves have taken refuge there; by this we have suffered loss and been wronged; you are English or adherents of the English, and so are of one mind with them. Our arm is not long enough or strong enough to strike the person who has actually done us the wrong. You are the next-of-kin, and so must suffer for the wrong done us." Repeatedly plans (happily in every instance they have been frustrated) have been formed to drive us and our people out of this town. Two years ago this month I was called to a public meeting and told by the authorities very emphatically that I must go away and take the rest of our missionaries with me; and also that if any of our people did not like this they should go away with us. We did not go; and later on in that year several other attempts were made with a similar object, which also failed. In the meeting to which I have just alluded I was told by the authorities that they had nothing against me personally. I had, they said, lived amongst them for a long time and they had never discovered harm in me. It was all on account of Lagos, on account of Governor Moloney, a general way of saying that they were acting from political reasons and not from personal antipathy to me and others.

I have said enough to show that our

position in this town has been for a good while past one of some difficulty, and one which called for the exercise of much caution. When this is remembered it will easily be seen how much our work may have been retarded by the people's minds being more or less prejudiced against us, whether we were English or Natives.

People are now making up their minds to the fact that slavery must come to an end in this country; but the end is not very near. The fears of slave-owners are aroused, as are also the hopes of the slaves. The money value of the latter is decreasing, and they are showing increased freedom in word and act. Their chances of escaping to British territory are greatly enlarged by late events. Not the direct road to Lagos only is now available for them, but on the east there is now Ijebu, and on the west Ilaro, and many are using their opportunities to escape.

Lately Governor Carter has been here, by invitation of the chiefs. His reception was of a very friendly character, and he seems to have gained the confidence of the authorities here. A treaty has been signed, which provides for the abolition of human sacrifices; for the protection of all Christian missionaries; for the keeping open of all roads for commerce; that no Egba territory shall be given to any other power without the consent of England; that if these conditions are complied with the independence of the Egbas will not be interfered with. Slavery was not dealt with. When the slaves heard that the Governor was coming here, they believed that a part of his work would be giving them freedom. Of course they have been disappointed in this. How they will behave in the future yet remains to be seen. Governor Carter did one thing, which we have done hundreds of times, but without gaining anything like complete credit for what we said; he fully explained that the Lagos Government and we missionaries are not one and the same—that, in fact, we had nothing to do with that Government. Naturally, we are in hopes that our position and objects here will be better understood in future than they have been in the past, and that we shall be less the victims than we have been of the people's resentment, by the continuance of a good understanding between the authorities of Lagos and this town; the absence of which has

caused us many difficulties during the last quarter of a century or more, and greatly hindered our work.

Pastoral work here consumes a great deal of time if duly attended to. The people—it arises greatly from the customs of the country—are exacting, some of them are particularly so. If they fall sick they expect to be searched out and visited. Here periods of sickness and trouble consume very much. Those of any standing expect great attention in trouble or sickness; they must be sat with, visited often, &c., or else they will often, foolishly, resent the lack of attention as they take it to be. Then many of our people go long distances to their plantations—from one to eight or ten hours' walking from the town; these, too, expect to be visited. I think that generally the pastoral work is attended to by those in charge of stations, but in some cases time has to be devoted to it which belongs to other things.

Considering the very great importance of evangelistic work, much less has been done of it than ought to have been done, when we remember the tens of thousands of people in this town whose needs, as well as the Master's command, make this a primary duty of ours. The failure to do as much as should have been done of this work has been owing, in part, to the fact that our staff of workers has been too small for the work that has had to be done; but it is owing to the fact, also, that we have not had that consuming zeal we ought to have had among us for the spread of the Gospel; were it otherwise, what could not nine hundred communicants do in making Christ known to the multitudes around us? There are several bands of voluntary workers who go into the streets to preach. For these we thank God, but they are all too few. All street preaching had to be stopped for a time, during last year. The people were at times greatly excited, and believed that in some way the Christians were the cause of the roads being closed. Since the roads have been opened the irritation has passed away, and there is now an open door. But the loungings of the people are not for spiritual things; they seek what is material and temporal, and that only. There are those, however, who are led to see their need of a Saviour.

The out-stations, at which work is carried on and supported (in five out of

six) by the Abeokuta Missionary Association, are situated between this town and Lagos. The past year has been a very trying one for those places; there has been robbery, violence and murder on the roads. Signs of progress have been absent. There have not been accessions from heathenism to the congregations, nor are there signs of spiritual growth observable. It has come about that the class of agents we have in those places is no longer equal to the duties required of them.

The day-schools are doing their work in a quiet unobtrusive way. Education is becoming increasingly valued, but mostly for the material advantages it promises. Our Christian parents fail in their duty to their children sadly often. Their anxiety for them is that they should be able to get money, plentifully and easily; they indulge them beyond all that is reasonable, and are too little concerned regarding their conduct. Not a few are now suffering the consequences of their too great leniency and shortsightedness. The Christians, as a body, are not now doing, nor have they at any time yet done, as they could have done, in support of the day-schools. Now that we seem to be getting into smoother waters I hope they will do better.

Our income from local sources was 245*l.* less last year than in the year before. In a measure this is to be accounted for by the fact that there were fewer special objects for which funds were collected last year than in the one which preceded it; but it was mainly owing to the closed roads and the stoppage of trade, and the consequent lack of means to give.

We have several new buildings in hand. A new church has been built at one of the newer stations, Ghagura. It has been ready for opening for several months, but it was deemed prudent, whilst people's minds were so irritated last year, to postpone the opening till it could be done when a friendly feeling was prevalent in the town. A new church just covered in, has been built at Ilugun. It awaits funds to finish it. And the walls of a third church are going up on the site of the church which Bishop Crowther built at Ighein, and which was pulled down and carried away at the time of the outbreak in 1867. The present building is undertaken at the request of the chief of the

Ighein township and is to replace the Kemla church which is now too small for the congregation that meets in it, and the site does not allow of its being enlarged. A mission-house has been built at Tharativo, where we wish to break new ground; and a pastor's house is being built for the Iporo station.

"Companies" and their doings have been a plague to us during the past year. Some who are under discipline and do not amend their ways, and so are denied power in the congregation, have formed "Companies" of some of those in the Church, and have caused themselves to be put in prominent places in these "Companies." It is one of our rules that no Company shall be formed without the approval of the person in charge of the station where it is formed; both the office-bearers in Company and the rules by which it is governed must have such approval also. Attempts are made by some, and others are induced to help them, to evade compliance with this rule, and so we have trouble. One Company has been formed by a number of young men, on lines similar, it is said, to one which exists in Lagos, whence the idea of it has come. They make themselves a Secret Company. They will not say what their object as a Company is, nor will they show what their rules are. They call themselves the "Ezekiel Company;" a second name they have taken is "Egba Akoyà," i.e. "Retaliation (they would say self-defence) Company;" take either meaning and it is not Christian in its aim. But if by its fruits this Company is to be known, then I know nothing good of it, but more than enough of evil.

Our great and heart-felt want is still more of God's power in us as a Church; more power with God, and more power to work for God. Will our good friends take this as a subject of special prayer for us? God does hear prayer. We had last year a proof of this. Mrs. Wood and I knew there were many praying for us and this place. There was much which might well have disturbed us, and yet we cannot recall the recollection of having had one hour's anxiety. We were perilously near bloodshed too, yet all passed by, and now affairs are, so far as we can judge, in a more satisfactory state than they have been in for years past. Whence is this? It is in answer to prayer.

THE BOMBAY DECENNIAL CONFERENCE.

OPINIONS OF MISSIONARIES.*

THE REV. J. H. BISHOP.



HIS important and interesting Conference of representatives of the Protestant Missions in India and Ceylon met on December 29th, 1892, and following days, in Bombay, at the Wilson College. The Church Missionary Society was on the whole well represented. But no C.M.S. missionary was present from Ceylon, and only one European missionary came from the large C.M.S. Mission in Tinnevely. North Tinnevely was, however, represented by an Indian brother, the Rev. S. Paul. Each session of the Conference was preceded by an early united prayer-meeting. These short sessions of prayer and praise were found very helpful. That presided over by Mr. Eugene Stock, who had specially timed his return from his Australian tour to be present at this Conference on the last day of the year, was particularly solemnising, as was also the consecration meeting on the following day, Sunday and New Year's Day, conducted by another welcome visitor, Mr. Wilder from America. The selection of hymns was not altogether happy. They were good but old-fashioned. Some of the more modern hymns, such as those used at the Keswick Convention, would have been more appropriate. The tone of the Conference meetings was perhaps not quite as elevating as one would have expected. There was at times a tendency towards the old-fashioned type of a popular missionary meeting, the speakers apparently making points as if to gain the applause of the audience. One missed the quiet and reverent tone which characterises the Mildmay Conference. Yet surely the sacredness of the subjects to be discussed could not have been exceeded, bearing as they did so closely on the glory of the Redeemer, the salvation of precious souls, and the building up of the Church of God in this great empire. It is very much to be deplored that some noise and confusion was manifested at the final meeting, owing to a misunderstanding, and strong dissentient language spoken on the platform, between a distinguished lay evangelist (a visitor) and a leading member of the Committee. The secular papers of course made the most of this "lively scene." The general influence for good of the Conference on the educated Parsi, Hindu, and Mohammedan communities—in fact, on the public generally—has been considerably lessened thereby.

All the papers prepared by the appointed missionaries were taken as read. But as only a limited supply (400) was printed by each author, at his own expense, and as these papers were often not available till the very day on which they were to have been read, a great many either never saw the papers, or had not proper time to consider them before coming to the Conference. These and other matters are not pointed out in a critical spirit, but only in the hope that they may be remedied at a future Decennial Conference.

Each appointed speaker, and there were usually two, was allowed fifteen minutes. Then those who sent up their cards to the Chairman were permitted to speak for five minutes. The last half-hour was given to the writers of papers to reply. This was probably the best practical arrangement that could be made, though of course many who wanted to speak had not an opportunity afforded them. The general sense of the meeting in regard to any subject

* The papers by the Travancore missionaries are taken from the *Travancore and Cochin Diocesan Record*; that of the Rev. W. G. Peel, from the *Bombay localised Gleaner*; and that of the Rev. A. Manwaring, who was one of the secretaries of the Conference, from the *Record* newspaper of March 30th. Some few paragraphs in the papers giving details of the meetings of the Conference are omitted to avoid repetition.—ED.

could be gathered by the drift of the speakers and papers. Let us instance a few salient points. It was felt that evangelistic work among the depressed classes was full of hope, that the mass movements towards Christianity among the Malas and Madigas of the Telugu country, the Pulayans of Travancore, the Pariahs of the Madras Presidency, the Churahs in the Punjab, and others, should be encouraged. Many of the brightest Christians would be found among these uncultured classes. Caution was needed in regard to admitting candidates to baptism, and instructing them afterwards. But experimental rather than more intellectual knowledge should be insisted upon. Aged persons of this class could not always commit to memory the Decalogue, Apostles' Creed, and Lord's Prayer, and yet could pray and testify in public, and evince in their life the reality of their conversion. Then again in regard to ameliorating their condition, it was pointed out that much could be done in approaching Government directly, to remove oppressive laws or customs, in promoting education, sanitary conditions, and in assisting the poor people to acquire plots of land to cultivate for themselves.

On the burning question of Higher Education as a missionary agency, the general feeling of the Conference was decidedly in favour of the present system, although it was afterwards alleged that many who wished to speak on the opposite side had not the opportunity of doing so. Perhaps the real sense of the Conference *as a whole*, if it could have been formulated, would have been that the Higher Education as a missionary agency has been pushed far enough, and though it should be kept up, it should not be largely extended, but that greater efforts should be exerted for the education of our Native Christian converts by increasing the number and efficiency of Vernacular and Anglo-vernacular Schools for Christian boys and girls.

In regard to the important subject of self-support in the Native Church, it was evident that two opposite lines of Mission policy prevailed, affecting another subject closely connected with it, viz. the training and position of the Native ministry. Those who, like our American missionary brethren generally, made the self-support of the pastor of a Church or congregation the goal of their missionary efforts, to be arrived at as speedily as possible, were quite contented to have pastors very little raised by education and social position above the people to whom they were called to minister. On the other hand, those who, like our Scotch Presbyterian brethren generally, demand a highly educated Native Presbytery, postponed indefinitely the question of self-support, because nearly all the converts being from the lower classes, and the Native Christian community being comparatively small and poor, our Native organisation could not afford to pay even a half or a third of the stipend of a highly-educated Christian graduate, who would naturally look rather to the European missionary than to the Native catechist as his ideal of a pastor's life and work. Some proposed a higher order of ordained clergy in the Indian Church, who should be assistant missionaries, and be supported by the Home Churches. The policy of the C.M.S. in not withdrawing the educated clergy from a position in the Native Church, but shifting the responsibility of fixing the stipend and giving a title to Holy Orders upon the District Church Councils, and giving grants to these Councils, which would be gradually diminished, was pointed out as the *via media*, and perhaps on the whole the best way out of the difficulty.

In regard to the training of candidates for Holy Orders, it was suggested that the wives should also be instructed. The best book was the *text* of the Bible; that systematic theology as training the mind to think could not safely be neglected; and the Hindu and Mohammedan religions ought to be studied. Perhaps the practical and experimental side should have been brought into

more prominence, as *homiletic, education, public preaching, out-door preaching, how to meet objectors, &c.*

We were glad to see that great champion and advocate of Christian literature, Dr. Murdoch, on the platform. He complained of the want of more "A. L. O. E.'s." Dr. Chamberlain, of the Madura Mission, said he had been especially set apart to give his whole time to the improvement of Christian Vernacular Literature, and he was strongly of opinion that, until the subject was taken up as a definite and distinct branch of Christian work, to which missionaries should be appointed, little would be done in this direction by overworked missionaries at odd times. Mr. Organe, Secretary of the M.A.B.S., advocated the payment of colporteurs by the missionary societies. It was felt that in South India the colportage system could not be abandoned, and that the charge that men unfit for any other kind of Christian work were so frequently forced upon the Bible Society did not certainly apply to South India, where the whole machinery of the Bible Society's work was in admirable working order.

The great value of Medical Missions as a pioneer agency was ably advocated by Dr. Martyn Clark, of the Punjab. Women's work was also well represented by no less than five papers and four speeches, all by experienced lady workers.

The sermon at the united communion was preached by the Rev. G. Kerry, from Calcutta, on the words, "He thanked God and took courage" (Acts xxviii. 15). It was an eloquent sketch of Carey's life-work, and the marvellous progress which had taken place during the century in missionary enterprise, and in the missionary spirit which had been slowly developing in the Churches at home. This was a cause for thankfulness. But the thought of taking courage for the future suggested the presence of dangers ahead. These he considered would be mainly in three directions—*the spread of scepticism, the increase of mere nominal Christianity, the spirit of independence and freedom from all control manifesting itself in the Native Churches*. While some things have to be regretted in the management and procedure of the Decennial Conference of 1892-3, the issue will be, on the whole, we confidently predict, for God's glory, and the promotion of the Redeemer's kingdom. If the Decennial Conference had been smaller, and only *bond fide* delegates admitted, votes could have been taken and more practical result attained. Moreover it was a pity that such important questions as "*Public morals*," "*Temperance*," if to be discussed at all, were not put down in the programme for a morning and afternoon session, instead of being relegated to public meetings in the evening, when most of the members of Conference were too tired to be present, and the subjects could not be discussed in a calm and proper spirit. Much heart-burning and misunderstanding arose thereby. In the C.M.S. Conference which followed the Decennial, and of course was of a private nature, the rules of debate were carefully observed, and though great differences of opinion sometimes arose, nothing disturbed the harmony and spiritual tone of the meetings. Mr. Eugene Stock made an admirable chairman.

THE REV. A. H. LASH.

On the whole, my impression was that the general Conference, as a Conference, was not a success; that it did not repay by practical results the immense labour and expense which attended it. In this respect it was a contrast to the Bangalore Conference of 1878, which I have no hesitation in saying was a great success, and fruitful in good results. With regard to the causes of the failure, they were many. I will enumerate a few.

It was not properly arranged beforehand. Though the Committee of

management had years before them to make arrangements, a very large and important section of the mission-fields was left out in the cold, and the missionaries neither consulted nor even communicated with. I travelled in the train with the senior missionary of the London Missionary Society in Travancore, and he told me he had not been consulted, or informed what the arrangements were, and the only intimation of meetings, subjects, and speakers he had had was that which appeared in the *Madras Mail*. It was the same thing with the C.M.S. Missions in Travancore and Tinnevely. Though these Missions were the largest in India, and our countries of Travancore and Tinnevely contain about one-third of the whole Protestant Christian population of India, we were not consulted, nor was any missionary asked to contribute a paper, or selected as a speaker.

Another thing that spoilt the gathering, as a Conference, was its size; some 600 persons assembled, nearly half of these being ladies, and the proceedings, instead of being discussions on important points, where the opinions of experts in different branches of missionary work might be elicited, and questions asked and answered, took the form of speeches in which some statements, which many of the most experienced missionaries knew to be doubtful or erroneous, were loudly applauded. There was no opportunity for discussion, or the expression of differences of opinion, and the sifting of statements. Anybody who paid a rupee was admitted to the hall, and had equal rights in the audience with any of the delegates. I hope in the next Conference the number will be strictly limited, none but picked men for recognised Missions be invited, and the general public rigidly excluded; there may then be some chance of a real Conference being held.

Another drawback was that many of the speakers were unknown men, and we did not know what importance to attach to their statements, or what was the value of their testimony. I may give one illustration. A Native Christian, who spoke on the subject of self-support in Native Churches, was requested to give special information on this subject; he was called upon a second time, and several questions were put to him. I thought his remarks were rather crude, so I asked a man near me, who seemed to know him, whether he was an authority on the subject. "Not in the very least," was the reply; "he is almost the only agent of a very small society, and has a large church in a great city with a very small congregation. He has no experimental knowledge of what he is talking about."

Another thing which greatly detracted from the value of the Conference was the way in which the supply of papers on the various subjects, which were "taken as read," was managed. The missionaries who were asked to write papers were expected to print and circulate them at their own charges. Some of these papers were not prepared in time; of others, an insufficient number were printed; others, again, could be had only just as we entered the hall to consider the subjects of which they treated, and if we wished to master their contents, so as to take an intelligent interest in the speeches which were based upon them, we had to turn a deaf ear to what was going on.

In concluding my remarks on the Conference, I should not like it to be understood that I found nothing in it to admire or enjoy. Far from it. There was much that appeared to me extremely interesting and enjoyable, much that I rejoiced to see and hear. Among such things I may mention the early-morning prayer-meetings. These were conducted during the whole of the Conference, were well attended, especially by the C.M.S. missionaries, who took a prominent part in them, and were seasons of much spiritual refreshment and communion. The speaking at the meetings of Conference was remarkably good, on the whole, and I rejoiced to see our Native Chris-

tian brethren come so well to the front. Several of the most eloquent and fitting speeches were by the Native Christians.

I also was glad to see so many able young men. The chairmen were, as a rule, judiciously chosen, and kept the meetings well in hand, and the general tone of the meetings was good and serious; yet not too much so, quick to perceive and enjoy a joke.

The Secretary, who presided at the bell, with which he limited the orators to five minutes, seemed admirably suited to his post. It was curious to see the effect of the bell on the various speakers. Some begged for a little longer; others stopped short in the middle of a sentence, and walked doggedly from the platform with an offended air; others pulled up just as they were approaching the point of their story—let us hope it will appear in the printed account of their eloquence. Only one, and that was a lady, refused to obey the bell, and calmly went on reading her paper, in spite of all the efforts of Chairman and Secretary to stop her. The audience admired her persistency and enjoyed the joke, until at length, in the reading of her paper she came to the sentence—which she delivered with much emphasis—“Ears have they, but they hear not.” This struck everybody as so appropriate to the lady herself that there was a roar of merriment.

Our own C.M.S. Conference was thoroughly enjoyable, and, I think, of real value. Then we had discussion in abundance; almost every subject of importance was argued in Committee (the sign that we were in Committee was a sun topee placed on the piano), and very interesting and instructive it was to hear the great variety of views on different subjects by missionaries from widely differing fields. North and South India were frequently in friendly opposition, but a middle way was always found to satisfy all parties. We were fortunate in having one so accustomed to committees as Mr. Stock for our Chairman, and there was no lack of speakers who showed real ability in debate. One could not but admire the scholarly style of Dr. Weitbrecht, the finished eloquence of Ireland Jones, the weighty words of Wade, the enthusiasm of Padfield, the quiet humour of Richards, the common sense of the Secretaries Peel and Manwaring, and the calm, judicial utterances of Ed. Sell.

But what I think we all valued most was the friendly intercourse and spiritual communion with our brethren from all parts of India. To hear from their own lips details of their work, and to see what manner of men they were, so as to realise their part and power in it—these we felt to be real privileges, and calculated to make the reading of their reports and letters in the future more real and life-like, to enlarge our sympathies in their behalf, and add fervour to our prayers.

A JUNIOR MISSIONARY.

The zest and stir of the great Imperial city; the meeting with sheiks from the valleys of Cashmere, and Syrians from Travancore; with fellow-workers till now a name, henceforward living brethren, some from the Panjab, from Calcutta, from Telugu land, from Cape Comorin, others fresh with their western fervour, all come to hear and tell of the work of Christ progressing in different ways among different civilisations; here stagnant, or underground; there proceeding by leaps and bounds; hope here, depression there, but everywhere love; debate, that stimulated mind and soul alike; mingled with snatches of quiet brotherly communings, each making the gain of a friend; or chastened with solitary meditations; amid the sea pieces and landscapes in which Bombay abounds, on the sweeping esplanade, or on the grassy English turf of Malabar Hill; all this, in the case of the Travancore contingent, coupled

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with the week before and after of refreshing rest, healing sea breezes ; the companionship of the jagged Ghauts, and friendly hospitality of the captain and officers of the ss. *Khandalla*, going and coming—all this has gone to the making up of an eventful, enjoyable and memorable month, some of the impressions of which I have been asked to put down.

We may perhaps estimate, perhaps underestimate, the actual tangible, official results ; in resolution passed, or common action taken ; in unity manifested or hastiness betrayed, at the Bombay Decennial Conference. But encouragement, increased sympathy, solidarity, communion, cannot be valued rightly all at once.

As to the general tone of the Decennial Conference. It is asking too much from a chance gathering, once in ten years, of men accustomed to lonely grapplings with an atmosphere lowering to spiritual, mental and bodily tone, and fostering diffidence and reserve, to expect the friendly, family, spiritual confidence and simplicity of annual gatherings like Mildmay or Keswick. But for speaking, or conference, Bombay has been far ahead in unity and helpfulness of any English Church Congress I have heard or read of ; and in Evangelical and spiritual tone we were, I venture to think, abreast of any gatherings of the same size, at Islington, say. Interspersed with business and talk were many interludes the scene of which might have been laid on the shores of Derwentwater. And more than one of our small band came back, thankful to be missionaries, Indian missionaries, C.M.S. men, and Churchmen.

And do not forget that it is asking too much, that an army of speakers, most of whom are accustomed to be listened to without check for half an hour at a time, should at once be drilled into brevity and relevancy even by a weapon of precision so admirably and impartially handled by Mr. Wilson as was the five minutes' bell ; and these considerations to me amply explain any unpleasant circumstances which arose. What some, in excitement, resented as a party effort to suppress a minority originated at all events (and there the cause of subsequent mischief lay) in the forceful introduction of irrelevant and personal matter, in which general liberty had to assert itself over individual freedom. At the prayer meetings and at the business meetings alike Churchmen might almost be detected by the business-like brevity and point of their words, as of men to whom extempore prayers are a complement of common prayer, and not identical with it, and to whom public speaking is a painstaking duty, rather than a luxury or professional fine art.

And with regard to two other episodes which somewhat disturbed the peaceful and strong current of conference—the Episcopal request, and the Varley incident, of which much has been made—as a C.M.S. missionary I regret neither. Taken together, they will be seen to neutralise each other's bad effect. They served to bind us as C.M.S. men together, and to warn us as an Evangelical Church not only of the Scylla of prelate Episcopacy, but also of the Charybdis of irresponsible and individual Evangelism.

One great thought was in many hearts, that of the united Indian Church. On this three things may be said. First, that such incidents as those mentioned above may unconsciously help the movement forward, by making clear the practical difficulties *on both sides*, from individualism as well as Churchmanship. And we, as Evangelical Churchmen, whose traditions have been all along in favour of making personal sacrifices, first, at the Reformation, to secure, and ever since to keep up, a National Church and our connexion with it, cannot, *when the time comes*, fail to make, as a body or as individuals, practical efforts and sacrifices to hand on that great tradition to a Christian India. But, to judge from what I saw and heard of our Native brethren,

the time for the National Church is not yet come. And those whose consciences bear record of a struggle between duty to Church order and the luxuries of free Christian intercourse may take comfort from the thought that there is ample time for the question to be settled in England and elsewhere before it becomes the final obstacle in the way of Indian union.

I use the word Indian with a passing remark. Whilst "a rose by any name would smell as sweet," any contempt or disgrace, coming from outside or within, on the convenient classification "Native Christian," will be handed on as a heritage to the "Indian Christian," and soon, logically, the latter must give place to some other term. And again, the West Indian, the East Indian, the Red Indian, the Anglo-Indian, are all specimens of the Indian class name. And some of these are Christians. "Native Christian" at present conveniently limits off these from those, and from European missionaries, and we hope that the name of the future national Church will not exclude its founders. Methodists, Americans, Christians have lived to cherish their former nicknames. And this is, we suggest, the true course.

About the conduct of *business* some criticisms may be made. These are safe in the hands of senior missionaries, who rightly prefer business to sentiment, as fruit to flower. Let future Conferences be limited, in speech and vote, to choice delegates, but allow the younger men to listen and sympathise. One of them has learned to understand Mr. Gladstone's preference for places of less responsibility and more freedom. But let them come and learn.

And the C.M.S. will do well to invite, on the same footing of active and intelligent, though inaudible interest, some more of her most faithful and useful servants, lady missionaries. The principle was conceded this time, when the masculine monotone of the C.M.S. Conference was pleasantly varied by Miss Neele's presence and voice. And it seems to me something was lost by putting our Conference after the general meetings. Our C.M.S. meetings were united and business-like. But had they come first, whilst we were still fresh, and not yet excited in mind and body by a week of rhetoric and prolonged sitting, they might have been still more profitable, and our policy might have been better understood and more clearly defined, in the face of our non-episcopal brethren.

There are many pictures, memories, facts, which I must omit. The delightful mixture of barrack and 'Varsity life in the scarcely sound-proof tents; the warm hospitality of our friends and representatives at Bombay, Messrs. Peel, Manwaring, and Bowman; the services, impromptu and formal, in the tent, the bungalow, or in Girgaum Church; the Parsees with their English money-making, English cricketing, English Bible-reading. We hope soon they will have their English missionary.

We do not forget the friendliness and kindness of our welcome to Government House, the kindly recollection of our lovely Travancore with which our hostess greeted one of us; the spontaneous deepening of our own consciousness of the greatness of the English destiny and rule; and the new sense of that debt of peace which we all alike, Indians and missionaries, owe to the British Raj.

THE REV. W. G. PEEL.

Taking into account the great variety of opinions and "views" held by the hundreds of representatives of missionary bodies, Danish, German, American, and English, it is very gratifying to be able to state that the Conference, as a whole, was characterised by good feeling, unanimity, and a deep Christian tone. There were some painful episodes which have given rise to, alas! unchristian criticism in quarters where criticism would have been legitimate

and welcome had it been couched in terms of the great love which the Holy Spirit "sheds abroad" in the hearts of God's children, and confined truthfully to particulars, instead of being allowed to be intemperately sweeping and not open to being frankly set aside by possible and satisfactory explanations.

Education as a missionary agency being one of the burning questions in missionary circles, it was not surprising to find the hall on Monday morning more closely packed than usual with eager listeners. The writers of the papers, the appointed speakers, and all the delegates who spoke in the open discussion, treated the subject in a manner which so thoroughly supported this missionary method of education as being a truly missionary agency that the *Bombay Guardian*, in its review of the Conference, ventured to say: "The discussion left the impression of having been a very one-sided one, the names of speakers having been carefully chosen from a long list by Dr. Mackichan and the presiding Secretary." Mr. Varley, a visitor, went so far as to assert at a meeting on Monday evening that "he was sure that the Conference had not acted wisely. During its proceedings men had been kept from speaking who ought to have spoken. Had there been a vote that morning on the subject of education as a missionary agency, there would have been a very large minority in opposition to the speaking in favour of education." In a letter to the papers on January 14th, Mr. Varley unwisely and unjustly wrote: "The question of education as a missionary agency was not fairly discussed at the Conference. Smouldering discontent possessed the minds of large numbers of the missionaries, because they felt, and felt rightly, that the question had not been fairly dealt with. The tactics adopted will do harm, for many friends of the agency in England and elsewhere will see that a tribunal which should have expressed itself regarding this 'burning question' did not exercise its functions." In another letter Mr. Varley quotes Dr. Mackichan as saying: "I asked Bishop Thoburn to speak, but I knew Mr. Smith's views, and ruled his name out." The absurdity of this quotation and of the foregoing criticisms will become evident from a perusal of the following facts:—

1. There was extraordinary agreement on the part of the writers of the papers and of all the speakers as to the value of education as a missionary agency, though some proposed one way of utilising it and some another. This unlooked-for and most agreeable variety in unity which was not secured by design is accountable for the unfavourable criticisms which have freely been made by one or two critics.

2. Dr. Mackichan had nothing to do with the list of speakers in the matter of "ruling out," or "carefully choosing," or "keeping back from speaking those that ought to have spoken." Dr. Mackichan was on the platform, it is true, but Mr. Manwaring, the "presiding Secretary," denied, on his word of honour, that Dr. Mackichan had in any way manipulated the list of speakers, and this elicited a public vote of confidence in Dr. Mackichan on the part of hundreds of the Conference against five or six individuals.

3. Mr. Manwaring made a list of the speakers' names in the order in which they were sent up to the platform. About fifty names were sent up. There was only time for fourteen of these to address the audience. Thus thirty-six had to remain silent. A selection of names was made in this, as in all the other meetings, but only with the object of bringing before the Conference representatives of *all the various Missions*, and not of keeping back those who did not approve of the present system of missionary education. Honourable men did this, and honourable men can trust them. That no effort was made to exclude speakers who might speak unfavourably is exemplified by

the fact that the Chairman called upon Mr. Maurice Phillips (L.M.S.), who is supposed to champion "the large minority" that Mr. Varley speaks of. There was no "careful manipulation of names so that only those gentlemen were allowed to speak whose views were likely to cause the least amount of unpleasantness," as stated by the *Christian Patriot*.

4. By a sheer oversight no member of the Baptist Missionary Society was asked to speak; but this was not discovered by the Chairman and the Secretary until the next day, so that the statement that Mr. Smith, of Delhi, was purposely ruled out by Dr. Mackichan, who was neither Chairman nor "presiding Secretary," is manifestly absurd.

5. Critics of missionary methods are at liberty to press upon the public that they think that some missionaries are opposed to this particular agency which Mr. Varley seems to condemn; but the fact remains that most of the missionaries at the particular meeting of the Decennial Missionary Conference held in Bombay in order to consider education as a missionary agency, did *express themselves strongly in favour of this agency*.

On Monday evening the subject of public morals in India was not properly handled, because of some confusion which ensued when a member of the D. C. Business Committee rose to prevent resolutions from being put to the meeting, on the ground that it had been decided by the selected Business Committee of the Decennial Conference that no resolutions should be submitted to the Conference. The effort to pass resolutions was nevertheless persistently made by some, and notably by Mr. Dyer, in clear opposition to the sensible ruling of the recognized Business Committee, and "uproar" resulted, because a large number who were present strongly supported the decision of the Committee, and were tauntingly told by Mr. Dyer that if permission were refused him to move the resolution anent regulated vice, which he had in his hand, *he could not degrade himself by speaking under the fettering conditions* which the Business Committee had imposed. The *Bombay Guardian* says that as soon as Mr. Dyer sat down "a scene of uproar ensued more worthy of a political caucus or a tavern than a Decennial Missionary Conference." It might have added that Mr. Dyer's words were probably the chief cause of the disturbance, and have then moralised on the folly of using improper words in a public assembly when a speaker is prevented by certain Conference rules from doing what he thinks to be best. It is very much to be regretted that "uproar" should have occurred at a meeting of the Decennial Missionary Conference, which had before it the important question of public morals in India, and that it should have been simply due to an attempt to infringe a rule which had been framed in order to preserve the Conference, as a whole, from an element which might become answerable for friction.

THE REV. A. MANWARING.

Please do not credit all that is said as to what the Conference failed to do, nor as to what it did amiss; the published Report will soon be out, and you will be able to form a fair judgment as to the value of the work done. Among several testimonies that have reached me incidentally, let me mention one or two. A lady in writing to me a week ago said:—"The Conference was a great help and inspiration to me, and, God willing, I hope to be still working here for Him, and able to be present at the next." An experienced L.M.S. missionary wrote to me:—"Notwithstanding drawbacks I greatly enjoyed the meetings, and I heard a young missionary say as he was leaving the tents that they had been as good as a year's experience to him." Surely all our friends in England understand that the whole missionary body mourns over social and every other evil found in India. We are all in our way trying to

check them. Some think that by letting in the light darkness will vanish—by making Christ known righteousness will increase. But others believe that special evils should be attacked. If you hear that almost the whole body of experienced workers decline to support some particular agitation, does it not occur to you that there may be a good reason? Is it not possible that the manner in which the agitation is conducted may be to blame, and not those who disapprove of it? As a matter of fact we met to consider missionary methods, not opium, nor drink, nor the C.D. Act, although an extra meeting, for men only, was arranged to consider public morals. These side-questions are not what we, as a body, are chiefly concerned with; these should not absorb the attention of the Christian world. If any man will take them up, let him do so in God's name, and may wisdom be given to him. How to deal with the mass movements towards Christianity; how to raise the oppressed; how to develop the Native Church; how to extend our educational work—these, and such weighty matters as these, have to be faced, and I believe we did well to face them; and further, I believe, with my whole heart, that they were faced in our Conference not only with sanctified commonsense, but in a spirit of true brotherly love.

May I say a few words about education? As there was hostile criticism in Bombay by anti-educationalists, I fear it may be taken up in England, and "to be forewarned is to be forearmed." A charge was made that certain men were excluded from speaking on the subject of education. This we denied in the meeting, and the whole body of missionaries, excepting six, vigorously expressed their belief in the denial. Three men were especially mentioned, all of the Baptist Missionary Society, whose representatives, by a sheer oversight, were not called upon to speak. One of these three in the closing meeting stood up and said that had he had an opportunity of speaking he meant to have expressed his hearty support of educational Mission work. One other of the three, who is a missionary of long experience, and very highly respected in North India, by an act of courtesy which I appreciate the more as the inadvertence referred to was mine, has sent me the following letter:—"While writing I may mention that I was surprised when my name was brought up at the Business Meeting as not having been called on to speak at the education discussion. I never for a moment felt that any unfairness had been done to me, because I did not send up my name early, and I was not at all surprised to find that my name was not called. Had I spoken I meant to have borne emphatic testimony to my conviction of the importance of educational work on its present lines. To abandon it would be to make all the higher education of the country non-Christian or anti-Christian. The number of converts from these colleges has been larger than is generally supposed; and their influence has been far out of proportion to their number. The Christian influence of the professors is felt not only in the Bible hour, but all through the classes, in which the teaching is given in a Christian spirit, and from a Christian standpoint. Some of the worst opponents of the Gospel may have come from Mission colleges, but where the Gospel does not soften it hardens, and by far the majority of students are softened rather than hardened. As a rule, the opponents of the system are those who do not know it by personal experience; the men who are engaged in it are almost to a man in favour of it. Of course it is essential that the professors should be men of a thorough missionary spirit, but this is essential in all other departments of work, and is taken for granted as an axiom." So that two at least of the three that were said to be excluded because of their views were in favour of education.

BISHOP TUCKER'S ARRIVAL IN UGANDA.

LETTER FROM THE BISHOP.

Mengo, Buganda, Dec. 26th, 1892.



Y last letter was closed on December 18th and despatched the following day by the caravan under Martin. By the hands of Martin I received letters from the brethren in Buganda expressing great hopes that we might be with them on Christmas Day. I consulted Martin as to the possibility of "doing" the remaining distance in the five marches, and I also consulted the Doctor on the advisability of attempting it. Martin told me that it could be done quite easily, and the Doctor said that the men were perfectly fit and able to do it.

We therefore made up our minds to advance with forty or fifty men with light loads, and to leave the rest of the caravan to follow at its leisure. Arrangements were made at once, and on the morning of the 20th we started on the first stage, the River Nile. The march was a long one, but happily the whole of the day was shady—not a gleam of sunshine—cool and pleasant. At about noon we saw for the first time through the mist, the gleaming of the waters of the great Lake Victoria. Together we sang the doxology, a hymn of praise to God for His goodness and mercy in permitting us to see what the whole party had so longed to see. Three hours later the roar of the waters of the Nile at Ripon Falls told us that the great river was near. In a few minutes we were on its banks, glorying in all its beauties and wealth of life. The ferrymen were evidently prepared for our arrival—cooked food was ready waiting for us; and with appetites that seemed to know no bounds, we fell to. I ought to tell you that the chief of the Nile is no other than our dear friend and brother Nikodemo, who was formerly the Pokino, but who, having been driven out of his chieftainship in Budu by the Roman Catholics, is now Sekibobo; that is to say he holds another great chieftainship having the above title, which includes in it the chieftainship of the Nile. The passage of the river was happily accomplished, and at 4 p.m. we were comfortably encamped on the shores of Uganda.

The next day a march of about eighteen miles was made with comfort

and ease. Our greeting by the people as we passed along the roads was more than cordial, it was warm and hearty in the extreme. Ripe bananas and hot dishes of wild bananas were brought out to us. On the third day, shortly after camping I was delighted to see one of the Church Council at Mengo coming to my hut to greet me. He (Samwili) brought a letter from Mr. Ashe to say that he had been deputed by the Church to welcome us to Uganda. All the members of the party were introduced to him, and the pleasure and delight with which they were greeted was very real indeed. On the morning of the 23rd we commenced our final march. The journey was a long one. At first the sun shone brightly and it was very hot, then suddenly the day changed and a heavy storm of rain came on. We were able to find shelter, but travelling was certainly unpleasant. Whilst sheltering, a messenger came from the Sekibobo with a letter of greeting; another also was handed to me from the Katikiro. The former with his letter had sent me a horse with which to ride into Mengo. Really the kindness of our dear Native brethren is overwhelming.

At about 4 p.m. to our great joy our long and weary journey of eighty-nine days was at an end, and we were with our dear brethren at Mengo. A heavy storm of rain had prevented people coming in any large numbers to meet us, but as the weather cleared up we were soon besieged with visitors. To see the friends and brethren who two years ago had travelled up from the coast with me was indeed a great joy. Mr. Pilkington was looking the very picture of health. Mr. Baskerville, too, was looking very well, and enjoys, I am glad to think, excellent health. After some refreshment we went to see the houses in which we are to live. They have been built for us by our Native brethren. My house astonished me. It is one of the largest in Buganda. It has six rooms in it.

Christmas Day dawned, and verily it is a day never to be forgotten. The thrill that went through me when, two years ago, I addressed a congregation of 1000 souls in the old church is still fresh in my memory. If I was thrilled then I was simply overwhelmed yesterday

when I stood up to speak in the name of our Master to a congregation numbering over 5000 souls. I wonder whether in the whole mission-field such a sight has been witnessed since Apostolic days. The perfect stillness as I stood up to speak, and indeed throughout the service, was almost as awe-inspiring as the sight of the great multitude itself. Mr. Pilkington interpreted for me, and it was quite evident that he performed his task to perfection. In the afternoon a second service was held, and I suppose between three and four thousand people must have been present. At this service about thirty women were baptized. Mr. Baskerville preached in Luganda. Later in the afternoon an English service was held. At this service a larger number of Europeans were present than have been gathered together before in Uganda. Christmas Day was a trying day, but an intensely joyful day—a day worth coming to the ends of the earth to enjoy.

I have brought with me from the

coast more than 8000 portions of the Word of God. The delight of the people is indescribable. Daily my house is besieged by would-be purchasers. Last time when books arrived the eagerness to possess them was such that there was danger of the house being knocked down. It has therefore been decided to sell them at several centres at one and the same time. Those who come for books are therefore turned away until the arrangements are complete for the sale to go forward. Many more loads of books are coming up by the old road, and I trust, by our friends at home keeping up the supply, to pour a constant stream of God's truth upon the land.

I look forward, as a matter of course, to a strong party leaving England in the spring as a reinforcement for this part of the field. I am sure we shall not be disappointed, and that a large band of men, strong in the Lord and in the power of His might, will be given us by the Church of God at home for the Church of God in Buganda.

INDIAN NOTES.



CORRESPONDENT of the *Christian Patriot*, referring to the error of conceiving of caste as a mere social institution, very usefully points out the evil in the Roman Christianity of India in perpetuating, by its recognition of it, the power of caste. Not possessing in itself innate vigour to boldly confront the heathenism of caste, it has prepared for itself, by its un-Christian compromise, a future harvest of bitter contention and reproach. In the town of Shimoga a dispute between the high and low caste Romish Christians has been growing for years, and has at last assumed vast dimensions. Thus it is that Romanism, not possessing sufficient confidence in its message, has withheld, from fear of offence, the grand doctrine of brotherhood in Christ, and has thus sown the seeds of her own ultimate failure and decay.

The *Bombay Diocesan Record* of January 15th contains, less in combination than in contrast, some curious items of ecclesiastical intelligence. There are accounts of altar frontals and farces, of cruets and comediettas; the latter, the farces and comediettas, subserving the securing of the former. We cannot think that this represents the best side of the work done in the diocese by the Mission clergy and their supporters. We fear such accounts are calculated, and we know they have actually availed, to dry up the streams of Mission benevolence at home. What enthusiasm will ever be evoked by the story of the triumph won in procuring vases and veils, burses and font ewers for the new church at Igatpuri? What deeds of humble self-denial from God's poor for Missions shall it justly claim to evoke?

Much more interesting in our view is the brief narrative of F. N. H., whom

we suppose to be the garrison chaplain at Bombay, of a trip in the Nagar district in company with the Bishop of the diocese. He describes well the difference between the knowledge of Missions acquired in the missionary and innumerable S.P.G. Committee meetings in Bombay, and the survey of the Missions *in situ*. Mr. Hill's narrative is unostentatious but interesting, and occupied rather with the fundamental facts of Missions than with the details of ecclesiastical art and attire.

Mission jubilees are commencing to rain in India. The fact is suggestively instructive. The contrast between the olden times, which were *not* better, is admirably encouraging. The Basel German Mission Church at Calicut, which has arrived at this joyful and patriarchal age, teaches, both in its inception and by its later success, two distinctly important facts. The birth of the Church at Calicut was instrumentally due to the English civilians, Dr. Buchanan and Mr. Conolly. Its parentage emphasizes the essential importance of the Christian layman in the counsels and efforts of the Church. Its maturity accentuates the wisdom of its policy in its complete discouragement of caste. Herein the Lutheran churches of the South appear in painful contrast both of policy and of power.


In the *Christ Church Magazine* of Cawnpore, Mr. Westcott, while detailing the disheartening discouragements which he has encountered, discouragements to Mission work arising mainly from the not unnatural views formed by India of Christianity from its so-called representatives, mentions an interesting conversation held by him with a Mohammedan. A question proposed by Mr. Westcott to the Mohammedan was "whether he considered that one who on certain special occasions permitted lying was a fitter ideal to follow than one who forbade lying altogether." The resultant answer of the Mohammedan was his going home to study his Quran, his consequent sense of its imperfection, his obtaining a Gospel, his conviction of the truth of Christ, and his desire to be baptized. A year after that eventful conversation, Mr. Westcott, meeting but not recognising him, was informed by the Mohammedan of his identity and of his transformation. He added further his request that Mr. Westcott "should send some one to teach the people in the village of which he was Zamindar, that they too might share in the knowledge of Christ."

The question of Missionary Education will demand, and doubtless will receive, perennial attention and discussion. We advert to only one circumstance of the problem. It is contended that definite conversions are not so earnestly to be demanded as visible consequences of the missionary educational institutions. It is reasonably advanced that unseen but most extensive influences Christwards are emanating from the efforts of such institutions; that mountains of prejudice are being slowly undermined, and holy impressions, living to fruit in later years, are there produced. In the strength of these statements there lies but one element of weakness. We may too easily in our educational work reconcile ourselves to the absence of actual conversions, and shield a feeble under the raiment of a stronger faith. "Surely," said Mr. Spurgeon to one of his preachers complaining of failure, "you don't look for a conversion *every* Sunday." "Certainly not," replied the young man. "There you are wrong," replied the master, "and that is the secret of your failure." Were a strong faith in the power of the Word and the promise of the Spirit present in the educational institutions, we believe larger and immediate fruit would be the crown of toil.

G. E.

THE MISSION-FIELD.

WEST AFRICA.

HE Bishop-Designate of the Niger, accompanied by Mrs. Hill, the Rev. H. Tugwell, the Rev. Isaac Oluwole, and Miss Thomas, of the Yoruba Mission, and by Mr. P. A. Bennett of the Niger, have arrived in England, and the Rev. J. B. and Mrs. Wood and the Rev. C. Phillips are believed to be *en route*.

The Rev. H. Tugwell visited Ilaro at the end of February; Miss Higgins and Miss Thomas returned with him to Lagos. He writes :—

At Addo we were received by the king with greater interest and goodwill than on former occasions. The desire of the Committee of the Lagos Church Missions to open a station here will, I trust, be fulfilled shortly. At Ajilete a school-church is being built by old Mr. Shann, formerly an agent of the Society; and services are held by him every Sunday.

At Ilaro the work prospers happily. The presence of the ladies for three months in the town has had a marked, a wonderful effect upon many of the women. Their affections have been drawn out and their love secured: several are very earnest inquirers and will soon be confessors. The lads at the school make rapid progress. After very careful examination six were admitted into the Church of Christ by baptism on Sunday last, February 26th—the first-fruits of Ilaro. On the following day we were

compelled to leave, at which genuine sorrow was felt and expressed. The king and his wives, at one time hostile, accompanied us out of the town to the river-crossing; the schoolboys continuing with us carrying our lighter loads. That night we slept at Iwoye, a hamlet about seven or eight miles from Ilaro. Mr. Elliott had gone ahead to make preparations for our sojourn. The people welcomed us and sat round the piazza throughout the evening. After supper we held an open-air service by moonlight: the boys first sang hymns, and repeated in succession the Ten Commandments, and chapters v., vi., vii. of St. Matthew's Gospel. The people, knowing the lads, were greatly impressed. Addresses were also given by Mr. Elliott, by Otunla, my carrier and faithful household servant, and myself

EASTERN EQUATORIAL AFRICA.

Bishop Tucker reached Mengo on December 24th. His letter appears in this number.

Mr. E. H. Hubbard writes from Nassa:—

Nassa, October 24th, 1892.

Our work at Nassa is most encouraging. Yesterday (Sunday) over 1000 came to our two services, so that the church we are now building is in no way too large for the people whom I hope will come. Their interest is also on the increase, for they have begun to ask questions after some of the meetings. I am sorry to say my two Baganda teachers have returned to their home. I do thank God for their stay here. Nataneli has been the right-hand of the Mission, and I shall miss him much. I trust the brethren in Buganda will try and send over two others, especially as I cannot expect the Bishop and his party to arrive at Nassa much before next April. Two days ago there was a very sad accident happened to one of the boys, who was ready for baptism. He and a few other boys from the Mission were bathing when a huge

crocodile seized and carried him off. It cast quite a gloom over us, for we all loved the dear little fellow very much. I believe he was ready for his summons, and so, as far as we know, he is the first Msukuma to enter the Saviour's presence. It was only last week I went and begged the boy's parents to allow him to stay on. They wished him to return to his old life again.

October 30th.

Since writing the above, Messrs. Smith and Wright have started on their journey. I went with them for twenty-two miles to Magu, but on account of the very heavy rains I turned back there. I reached Nassa a few hours after leaving them, and to my great surprise I was greeted by Mr. Pilkington, who had just arrived from Buganda, expecting to find the Bishop and the C.M.S. boat here and ready to go over. We

propose going to Mwanza together in two days' time, after which I expect he will return to Mengo in the canoes.

The boat will not be ready for another month.

PALESTINE.

The Rev. R. Sterling, the medical missionary who was lately appointed to Gaza, on his way out to Palestine called at Constantinople to qualify for practising in the Turkish Empire. While staying at Galata, a district of Constantinople, he heard of the following amusing incident, illustrating the ignorance of Christianity which prevails. He says :—

I heard yesterday that the Bible dépôt issued a Turkish translation of St. Paul's Epistle to the Galatians. The authorities got hold of a copy and thought the Galatians were the people of Galata, and consequently imprisoned

the colporteur. When the matter was explained to him, he said he would only grant the man's release on St. Paul's death-certificate being produced. He thought the Epistle would make the people dissatisfied with their lot.

INDIA (GENERAL).

The *Indian Churchman* remarks upon some curious facts disclosed by the census of India, which were recently commented upon in a paper read before the Royal Statistical Society by Mr. J. H. Baines, the subject of which was "Distribution and Movement of Population in India." The *Indian Churchman* says :—

While in England 53 per cent. of the population live in towns of over 20,000 inhabitants, in India only 4½ per cent. do so. Thus it is evident that there is as yet here no "rural exodus," and it is for the good of the country that it should be so. Still more interesting is the fact that only 4 per cent. were found to have quitted the district where they were born, or its immediate neighbourhood; and this is a fact of far less encouragement, for the recurring danger of famine can only be avoided by the transference of the population from the overcrowded districts, such as Bengal, to the thinly-populated ones such as

Assam. The small number who do leave their homes are either indigenous tribes (like the Kols of Chota Nagpur) who have not yet been infected with Hindu caste superstitions, or Christians who have risen above them; and since it is impossible for them to go back to the former state, the solution of the difficulty would seem to lie in their going forward to the latter. Quite recently a Christian colony of Santhals has been established by a C.M.S. missionary at the foot of the Himalayas; had these men been Hindus they would have refused to leave their homes.

BENGAL.

Bishop Whiteley, of Chota Nagpur, acting for the Bishop of Calcutta, visited Santalia in January. He confirmed 119 candidates at Taljhari, dedicated a church at Lakhipur, and admitted Mr. Joel Barsa Hembron to deacon's orders. The Bishop wrote in the Taljhari Record-book :—

I arrived at Taljhari on Friday night, January 20th, by the mail train from Calcutta, which the E.I.R. authorities were good enough to stop for the purpose of letting me down. I was accompanied by the Rev. Eyre Chatterton of the Dublin University's Mission, Hazaribagh, who acted as my chaplain. I was met by the Revs. James Brown, C. H. Bradburn, and D. M. Brown, who entertained us and showed us great kindness during our stay.

On Saturday, January 21st, a confirmation was held in the Church of the Epiphany, when 120 persons were confirmed. I spoke in Hindi, and the Rev. James Brown repeated very accurately and fully my address in San-

tali, for the benefit of the majority not knowing Hindi.

The candidates answered the questions and repeated the Creed, and behaved altogether in a devout manner.

Sunday, 22nd.—About 7 a.m. we had morning prayers in the Boys' School. The service for Holy Communion did not begin until nearly midday. I again preached in Hindi, Mr. Brown again giving an excellent rendering of it in Santali. There were 206 communicants. The sermon in the afternoon was preached by the Rev. Ram Charan Das, who appeared to preach with much earnestness.

At 6 p.m. I gave an address in English to the missionaries on the words,

"Ye have not chosen Me, but I have chosen you."

Monday, January 23rd.—I met the pastors and delegates of the Church Committee, and after speaking to them answered some questions chiefly concerning Marriage and Church Discipline. My chaplain and I looked over the examination papers of Joel Barsa Hembron, who is a candidate for deacon's orders. We concluded the candidate was entitled to at least 70 per cent. of full marks.

Mr. Bradburn took me to see some of the people in their own houses, which I found very tidy and clean, and am inclined to think that the Santhals in these parts are certainly not so poor as the generality of the Chota Nagpuris.

On Tuesday, 24th, I visited the Boys' Boarding-school. There are 158 boys, 47 of these being non-Christians. The school appears to be very excellently

managed, and the education is very good.

On Wednesday I went to Barharwa, and saw the excellent Girls' Schools under the care of Mrs. Brown; and on Thursday went to Lakhipur and opened a nice little chapel. On Sunday, January 29th, I ordained Joel Barsa to the Diaconate. The Rev. Eyre Chaterton preached the sermon in English; Mr. Brown interpreted. There were sixty communicants.

As the Deputy Commissioner and others were in camp, we had English evensong in the Church; twenty-six were present. I preached on St. Mark viii. 29, "Whom say ye that I am?"

I have greatly enjoyed my visit to this interesting Mission. I have learnt much, and thank the missionaries for their kindness. May God keep and bless them all!

The *Calcutta Englishman*, in one of its recent issues, bore testimony to the general feeling of respect and affection which Bishop Clifford won while labouring in Calcutta. It said:—

Ever since his arrival in Calcutta, in November, 1874, Mr. Clifford has commanded the respect and affection of men of all classes and shades of opinion, and in the different positions he has from time to time been called upon to occupy he has shown abundant powers of organisation and government. His varied experiences as chaplain of the Old Church, in Calcutta, as missionary

in the country district of Krishnagar, as Managing Secretary of the work of the Church Missionary Society throughout Bengal and the North-West Provinces, will have given him an insight into the needs of the Church in India, which cannot fail to be of the utmost value to him in the higher office to which he has now been called.

Mr. Le Feuvre, of the Nuddea Band of Associated Evangelists, had a very merciful escape from a terrible death in February. He was attacked by a mad jackal which had already bitten several people. For two minutes the beast was furiously biting at him, and the legs of his trousers were torn to shreds, but after it had been killed, only one very slight bruise was found.

PUNJAB AND SINDH.

On January 26th, Mrs. Wigram laid the corner-stone of a new hospital for women at Batala. Many of the principal Native gentlemen of the place were present, and several of them, of their own courtesy and forethought, sent chairs and *daris* for the comfort of the visitors, and lent their carriages to convey visitors from the railway-station. The Rev. Dr. Weitbrecht gave a short history of the hospital, which is reported as follows in the *Punjab Mission News*:—

The work commenced by Miss Dixie opening a dispensary in the city in one room with one box of medicines and one assistant. About twenty patients came daily at the very commencement, but the numbers soon increased rapidly, and in 1890 the number of patients for the year was 12,935. Next year all the rooms available were in use, the land-

lord built another room and a verandah, another assistant was engaged, Rs. 400 worth of instruments were procured from England, and the number of patients rose to 18,394. In 1892 the number of out-patients was 23,232, there were a few in-patients, and many visits were paid to women in their own houses.

In the same month, Mr. Eugene Stock laid the foundation-stone of a new church at Bahrwal, the Rev. H. E. Perkins' station.

An effort is being made in the Punjab to raise an endowment fund for a Native Professorship in the Lahore Divinity School as a memorial to Bishop French.

The *Punjab Mission News* has the following account of the reception which Dr. H. M. Clark met with at Jandiala on his first visit to that place since his return from furlough :—

A somewhat remarkable event took place at Jandiála on Saturday, January 21st. It was the day of the return of Dr. H. M. Clark to the town; and some Hindu gentlemen had resolved to receive him with all honour. They provided a sumptuous feast for all the Christians in the place, and sent two of their number to see that their guests were comfortably enjoying their hospitality. After the feast there was a handsome display of fireworks and fire-balloons, which naturally attracted a large crowd of people. But most re-

markable of all was the erection of a large cross over the city gateway. This cross was decked out with little Native lamps and was most conspicuous. No murmured objection was heard to the prominence thus given to a Christian symbol. That such a thing should have been done in a town formerly notorious for its hostility to Christians, is a striking proof of the good work done by Dr. Yuhanna and Waris-ul-din as well as by the Zenana ladies. It also bears witness to the good-will of the people towards Dr. H. M. Clark.

An illustrated Report of the Quetta Medical Mission, printed in Belfast, has been published. In it Dr. Marcus Eustace says :—

Since May 12th we have admitted seventy patients into the wards; many of them severe operation cases. Most came from long distances; all were poor. Two poor fellows came in forty miles, only to die within a few hours of admission, arriving too late for help. We might have admitted more, but were compelled by orders of an unmistakable character from our bank-book to pick our cases carefully, and spend as little as possible. It has been a great pleasure to us to be able to do so much, or rather even this little, towards relieving the suffering of these poor people, and we have been amply rewarded by their grateful thanks.

We now treat in the extern department about 600 patients a month. Not nearly so many, you will say, as many other Medical Missions do, but we are not in a very dense centre of population, and then again I think quite enough for the present staff to do thoroughly.

The hospital having been so unfortunate in its various ups and downs, now that it is permanently open we expect a constant increase in numbers as the news goes among the hill tribes and the more distant Afghan towns. We keep a complete history of every patient, which means a lot of writing, so the day is none too long for its work. Some work is also done in visiting outlying villages, but not so much as might

be, owing to the hot weather and sickness among the Mission staff. It is wonderful how well the medical man is received by even the hostile or unfriendly Afghans.

I visited a village some little way out for the second time a few days ago, having gone there the first time with the head-man of the village to see a poor fellow who had fallen out of a tree and been severely injured. On my second visit I asked some men to show me the house of Abdul Korim (the sick man I had previously seen).

They told me that no one of that name lived there, and that I might try another village, as there was no use looking in theirs.

I said I knew very well that Abdul Kerim lived there, as I had been out before, and was the doctor who had treated the man who fell out of the tree. Their faces changed at once, and one of them said, "Come along. He lives just round the corner. I'll go and tell him you are coming." Such is the reception of the medical man in places where no other European can go. Preaching in the dispensary is not done daily, simply because of the number of languages spoken. I counted the other day out of thirty patients eight different languages. Few could have understood the missionary in any one of them.

Urdu, Persian, and Pushtu (the

Afghan tongue) are the principal. Pushtu ought to be the language of the Mission, but as yet we have no Pushtu Bible which can be understood by the Western Afghans. There are at least two translations in the dialect of Eastern Afghanistan, but they are quite unintelligible to the ordinary Native here.

The translation of the Bible into the

Western Dialect has just been taken in hand by Dr. Sutton, in addition to his many other occupations; at present he is working at St. John, but owing to the severe illness of our munshi, is very seriously handicapped in the work.

Persian, however, is really useful, being spoken more or less all over Afghanistan by the better classes.

A remarkable testimony to Mission work appeared recently in the columns of the *Baluchistan Gazette*. The proprietor of the paper is a Parsee, and the article, from which we give an extract below, was written, the Rev. C. M. Gough tells us, quite spontaneously, after Dr. Eustace had left at the office a copy of the last report of the Quetta Mission Hospital mentioned above:—

A great deal has always been said about Mission work in India. Some uncharitable people seem to think that the work of Christian Missions has been a failure, while the generality of right-thinking people consider that the missionaries, as the pioneers of civilisation, have done more for the advancement of this country than any other institution. The latter view is undoubtedly correct, and it has been repeatedly acknowledged by our Government, too, that the missionaries have established friendly intercourse between the people and the Government, and have been the most active agents of removing that bitter feeling which is sometimes shown by ignorant subjects towards their rulers. The missionaries have played a great part in ennobling humanity and enhancing the dignity of the Natives of India, through educational and medical propaganda, and a movement of this kind will, no doubt, also turn our savage and ruffian neighbours into peaceful and law-abiding subjects. As an instance of the immense popularity which medical work has gained in Baluchistan, notwithstanding the numerous drawbacks, we would state that during last year there were no fewer than 6563 new and old patients treated in the out-door department of the Mission hospital. Some of these patients came from a distance of 174 miles, and most of them left rejoicing and thanking the pioneers of relief who work under the protection of the benign Government for the good of the people. What a healthy influence for good must this have spread among the class of uncivilised men who inhabit our province!

The Mission labour, both in the cause of education as well as physical relief,

is eminently superior and more effective than that supplied by Government. The Mission work, no matter where and among whom it is done, has a moral element which is both soothing and instructive. The missionaries are the bearers of that great truth which cannot fail to enter and enlighten the darkest mind and soften the hardest heart, and it is in this that the success of Mission labour lies. As an example of what the missionary influence for good can do we would mention a brief narrative of an old Pathan who was accustomed to hear the Gospel expounded to him daily at the Mission dispensary. One day, in the unavoidable absence of Dr. Eustace, there was no Gospel read, upon which the old man asked the dispenser why the good word was not spoken that day, and was not satisfied till he heard it. This shows what mighty effect the "good word" has even upon the mind of an uncivilised being. It is the "word" whose force, in penetrating the innermost recesses of the heart of the man, could not be resisted by the immense darkness which prevailed within, and caused a craving for more. Although, we hear, the man has not embraced Christianity and perhaps has no intention of doing so, yet he has, in every sense of the word, become a convert by his acceptance of the "truth," and from this influence for good the success of Mission labour must be estimated. After this we are encouraged to believe that in Baluchistan there is a wide and ripe field for the spread of the "good word;" all that is wanted are the labourers to carry the touch of knowledge and enlightenment to the doors of the untamed people.

TRAVANCORE AND COCHIN.

We should have noticed before an ordination which took place in September last, when, on the 25th, Bishop Hodges admitted Mr. M. P. Matthan to deacon's orders. The ordination was the first to be held at Alleppey, previous ordinations having usually taken place at Cottayam, and occasionally at Mavelikara and Tiruwella. The candidate had passed the Oxford and Cambridge Preliminary Examination for Orders. The church was crowded on the occasion.

The *Travancore and Cochin Diocesan Record* states that the Rev. A. F. Painter while at home on furlough, wrote to the Prime Minister, the Rt. Hon. W. E. Gladstone, to correct an error made in his speech at Oxford several months ago. Mr. Gladstone had said that Bishop Butler's *Analogy* had never been translated into any foreign tongue, and Mr. Painter pointed out that it had been translated into Malayalam by a Native pastor. Mr. Gladstone, in reply, expressed his great interest in the fact.

SOUTH CHINA.

Our readers will remember an account which appeared in the *Intelligencer* of the Rev. H. S. Phillips' visit to the province of Kiang-si in March, 1892. Mr. Phillips sends from Nang-wa the following letter which he received from a missionary of the China Inland Mission, which much encouraged him. The writer says:—

*Feng Chen Hsien, Kiang-si,
December 27th, 1892.*

Having occasion to visit the east of my district this month, I happened to go as far as Fu Cheo Fu, and there found the people still remembered you, and seem to be waiting impatiently for you to come and open a hall. They tell me they are tired of the Roman Catholics and their bad doings, that they know the "Jesus Hall" doctrine is true, therefore want one. I must

say we had a very blessed time there preaching. Some, I believe, are not far from the Kingdom, and only want the presence of God's servants to help them out into the light.

I write you this feeling the necessity of evangelizing these districts, and that as soon as possible, because Rome is making rapid progress throughout that neighbourhood, having stations dotted all over the map. If we do not hurry up they will all be in her possession.

Dr. J. Rigg wrote from Nang-wa in January:—

I have before told you how encouraged we are through the larger and more attentive audiences we have had; we shall shortly have to enlarge the *tiang tong*, or front hall, to accommodate the people. With students and others there is quite a large company of Christians here, and since Christmas Day we have adopted the plan of going out into Nang-wa and adjacent villages and hamlets in twos and threes (the younger ones in threes), and taking every opportunity that presents itself of telling the Gospel by conversation or preaching. In the evening we meet and relate our experiences. That meeting is very interesting. The results are very encouraging. As a rule there is a readiness to hear the Gospel. To give you an example:—Last Sunday about 2.30, I started with Ngiong Ki, one of my elder students, into the main street of Nang-wa. It was market-

day, and I anticipated some difficulty in getting hearers, as market-day in Nang-wa is a busy time. We first called at a blacksmith's, where, while I urged a young man from Fuh Ning to give up opium, and taught him to ask God's blessing and mercy daily, Ngiong Ki talked to some passing countrymen from the doorstep. We went on to another blacksmith's shop; this man was from Canton. I could not thoroughly get his ear, but his wife listened to me, as I told her God, who made the world, loved us as we loved our own children. An intelligent man came in, and for half an hour I had a group varying from five to twenty, to whom he acted as friendly medium. He relied on his own morality, but I urged upon him that in God's sight he was foul. He denied sin, but I convinced him of the sins of worshipping idols, of a covetous heart, and a lying tongue. A block in the

street was occurring, and I was just gathering myself together for a vigorous address to the crowd, when a neighbouring theatre loosed, and so great a crowd came down street as to threaten a little disturbance through the block. So we moved to go with the stream and return when the streets were less crowded. Just as I stepped out of the shop, the head-man of Nang-wa, who is very friendly with us, seized my arm and led me, he and I leading the crowd, to his house, where Ngiong Ki also went, and where for about half an hour we had an excellent opportunity of preaching the Gospel to about a dozen men in all. From there we returned along the street, and at the invitation of an old man sat down in a shop, and told very quietly the Gospel story to himself and another old man, a group of six or so people standing in perfect silence close by, and listening

to all. When I had told him all I thought he could take in, we went on returning, and when nearly home had an interesting talk to an old man, who laughed in scorn at the notion of a Father for him and a heavenly home prepared for him. Each Sunday afternoon the opportunities are equally good, and the variety is striking, for so small a place.

Of the patients we have lately had some promising cases, men who really seemed to accept the Gospel. What we lack, and what will greatly limit the work until begun, is a system of following the patients to their homes.

Since beginning my letter, Mr. Phillips and I have been to Tai Chin to see a plot of land offered to us by the officials. It is suitable, and we have expressed our satisfaction with it, and are now waiting to hear that it is given to us.

MID CHINA.

"The doors open to the medical missionary," Dr. D. Duncan Main, of Hangchow, says in his Annual Letter, "are legion." The hospital he considers one of the most important centres in the province. Over 500 in-patients have been treated during the year. "Not a few," Dr. Main writes, "were brought to us in the last stages of disease and beyond the reach of medical aid, and some were actually brought after life was extinct." In December the Bishop baptized thirteen people, most of whom were brought to Christ through the hospital. About one hundred poor creatures were admitted into the Opium Refuge during the year. A Leper Hospital was formally opened on St. Andrew's Day. At present there are five lepers in the wards.

NORTH PACIFIC.

Bishop Ridley writes from Metlakatla, dated March 12th:—

At the moment of the mail-boat calling a mail has reached me from Hazelton and Giatwangak. All well at both places. Several baptisms. Mr. Field is much rejoiced. From Archdeacon Collison also news of healthful but cold winter, and an offer by a heathen village of a house for him to teach them in and use as a house of

prayer. This is from a hitherto obstinately heathen community, the Giateksh, on the Upper Naas. The doctor has gone to the Naas Fishery to stay about a month. There is much excitement among the Giatkatlas. Three heathen tribes are threatening a war against them, and already scouts have been seen near the village.

A new church, capable of seating 150, was opened on Christmas Day at Alert Bay. The Rev. A. J. Hall writes:—

It was a day I had looked forward to with much pleasure, but it more than realised my expectations.

The band played "Onward, Christian Soldiers," and afterwards "Christians, awake," which was also sung by the congregation. Then the service proper commenced, and a Native played the harmonium. The subject of the ser-

mon was Solomon's prayer at the dedication of the temple. In the morning the attendance was 84, and in the evening 102. There were eleven communicants, six being Native.

The name of our church is Christ Church, and we offered our gift to Christ as a birthday gift from grateful hearts.

NOTES ON OTHER MISSIONS.



THE Mission Field (S.P.G.) publishes a report by Bishop Scott of North China, from which it appears that the work is of a hopeful character. There are ten clergy, including the Bishop. Mr. Greenwood has, "with much self-denying liberality, purchased and fitted a hospital for the use of Natives." The work at Chefoo, Tien-tsin, and Peking goes on satisfactorily. The Mission at Peking includes a hospital with a lady doctor, Dr. Alice Marston, at the head of it. Another missionary, Mr. Norris, has defrayed a great part of the cost of the buildings at two out-stations. Bishop Scott also expresses an opinion upon the recent outbreaks of anti-missionary violence. "I do not think," he says, "these betoken any great change of feeling on the part of the Natives towards the missionaries and their work. The Chinese have all along objected to the entrance of foreigners, while not feeling any special aversion to their religion as such. The continual and rapid increase in the number of missionaries who travel or reside inland, and the steadily growing influence of the Missions, seem to me to account in the most natural and straightforward way for the multiplication of these instances of friction." He does not think much stress is to be laid upon the effects of certain methods of working. "But when it is realised that the number of communicants connected with the various (non-Roman) Missions in the country rose in twelve years from twelve thousand to thirty-six thousand, it will not be thought strange that serious opposition is encountered."

The Nazareth Mission in Tinnevely still feels the pressure of famine and "the ruinous rise in the cost of food," and a special fund has been opened by the S.P.G. to cope with it.

The ZENANA BIBLE AND MEDICAL MISSION publishes in *The Zenana* a table exhibiting its progress during the last ten years. Since 1882 the number of stations occupied has risen from 17 to 30, European missionaries and assistants from 40 to 78, Native teachers, Bible-women and nurses from 93 to 210, schools from 31 to 68, pupils from 1862 to 5000, dispensaries from 1 to 5, attendances at dispensaries from 2000 to 24,500. In 1882 there were no hospitals, and no fully-qualified lady doctors on the list. Now there are two of the former and five of the latter. In the hospitals 350 in-patients have been received, and 382 have been attended at home.

The BIBLE SOCIETY arranged to bring before the Decennial Conference in Bombay a resolution which had been passed at a Conference in the Bible House in 1891, to this effect:—"That this Conference desires to record its conviction that greater economy and increased efficiency in circulating the Scriptures might be secured if the various Foreign Missionary Societies would, whenever possible, themselves undertake this work, the expense of carrying it on being still, where needful, largely defrayed by the different Bible Societies." The Decennial Conference adopted and passed this resolution. In his speech upon it, the Rev. S. W. Organe, Secretary of the Madras Auxiliary of the Bible Society, said that if the Bible Society has to bear single-handed the expense of providing the Scriptures for sale so much below their cost as is inevitable in India, he thought it impossible that it could also bear an expenditure of Rs. 40,000 or Rs. 50,000 (say 3000*l.* to 3750*l.*) a year on colportage.

The Bible Society's Committee had an interview with the Rev. R. H. Walker and Mika Sematimba. The latter said, in Luganda, "Make friends with all black people—with all my people, not with me only." Mr. George Williams noticed the intelligent smile on his face, and asked its cause. Mika's answer was very beautiful—"It is because of the words of the Lord."

The STRANGERS' HOME FOR ASIATICS, Africans, and South Sea Islanders, in West India Dock Road, Limehouse, is an emphatically foreign missionary institution at our doors. It was founded in 1857 by the late Henry Venn and others, that the Asiatic in London might not only find a home and a shelter, but meet with those willing to tell him of the Christianity of the country which

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sends missionaries to his native land. Lascars, Punjabi claimants (who come to appeal to the Queen in person against the decisions of their local courts), Japanese and Chinese sailors, Arabs and Soudanese, Zanzibaris, Zulus, Negroes, Tamils, Singhalese, Malays, Malagasy, West Indians, and representatives of a dozen other nationalities, present themselves at the Home from time to time. Some 760 were housed there during the past year, four-fifths of them on their own application. Rather less than one-fifth of the whole were utterly destitute. The superintendent takes charge of any property they may have, if they care to entrust it to him, and helps them to find employment, or the means of returning home again; and the missionary offers, but does not force upon them, copies of the Word of God and instruction in the Gospel. There is a branch establishment at which Ayahs are received. The two institutions are exceedingly interesting, and amply repay a visit. The work is one which commands the especial interest of many returned Anglo-Indians, and ought to do so to a still greater extent.

The Baptist *Missionary Herald* informs us that the Centenary Fund now amounts to 111,480*l.*; but the ordinary income of the B.M.S. seems to be suffering from the competition. The *Herald* speaks of an "impending deficiency."

The Stewart Institute at Cuttack in Orissa, described in the April *Herald*, is a building like a palace. It was built by the late Dr. W. D. Stewart, Civil Surgeon of Cuttack, who died in 1890, at the cost of Rs. 40,000 (3000*l.*), besides gifts and endowments amounting to Rs. 20,000 more. The Institute is to be used as an orphan home for European and Eurasian children, and for other educational and charitable purposes, under the management of the B.M.S.

The Free Church Mission at Bandawè, Lake Nyassa, has suffered loss through a fire, caused by lightning. The lives of Dr. and Mrs. Fotheringham were saved, but nearly all they possessed was destroyed. It is curious that this fire should have followed so close upon the great conflagration at Likoma. There exists a very pleasing cordiality between the members of the two Missions, the effect of which is much mutual assistance. So we read in *Central Africa*:—"The Arch-deacon (Maples) was able to make a small return for the many kindnesses our Bandawè friends have shown us, in persuading them to accept some of our food stores."

The *Missionary Herald* (A.B.C.F.M.) publishes a complete table of missionary statistics for Japan, brought up to date. There are twenty-seven Protestant missionary societies at work in the islands, not to speak of one Universalist and one Unitarian agency, both of them, one is glad to notice, very small. The seven Presbyterian societies are of American origin, with the exception of the Scottish U.P., which has one station. All the seven combine to form the "Church of Christ in Japan," with 143 missionaries, all told, 153 Native helpers, and 11,190 adult members. The C.M.S., S.P.G., American Episcopal, and Wycliffe College (Canada) Missions form the "Nippon Sei Kokwai," the Episcopal Church of Japan, with 118 missionaries of both sexes, 4336 adult members, and 113 Native helpers. The "Kumi-ai," the Native churches under the A.B.C.F.M., have a total of 83 missionaries, 10,760 adult members, and 129 Native helpers. Of the remaining societies, which are not thus grouped together, at least ten are American. The totals for all Japan are given as 604 missionaries, 119 stations, 537 out-stations, 35,534 adult Christians, 233 Native ministers, 460 unordained Native agents, and contributions from converts to the amount of 63,337 yen—say roughly, 16,000*l.*

Mr. K. Yamamoto has lately passed away. He was co-founder with the late Dr. Neesima of the original Doshisha, or One-Purpose Company, which has developed into the present large college at Kyoto with over five hundred students. In early life he was a soldier, and had risen to the post of commander of the artillery. He met Dr. Neesima in 1875. He had at that time been already influenced in favour of Christianity, and so was prepared to second Dr. Neesima's plan for a school founded on Christianity.

J. D. M.

EDITORIAL NOTES.



GAIN, through God's great goodness, we are permitted to announce an Income larger than ever before, except in 1882-83, when Mr. Jones' princely gifts raised the receipts to 297,424*l.*, very far above the level of any previous or succeeding year hitherto.

This year the total receipts are 282,805*l.* The late Rev. J. Spurrell's legacy of 50,000*l.* (less 5000*l.* legacy duty), which is, of course, included in this sum, is not, as to the bulk of it, available (see *Intelligencer* for April, page 311) to meet the expenditure of the year; and, apart from this one, legacies are lower by several thousand pounds than for some years past. But the expenditure has, of course, advanced. Last year it was 243,444*l.*; this year it is 248,448*l.* Considering the very large addition to the staff of missionaries, it will surprise our friends to learn that the year's increase only amounts to 5004*l.*, a fact which is largely due to the fall during the year in the value of the rupee. And these two causes combined, namely, smaller income from legacies and the increase of expenditure, occasion a deficit in the year's accounts of 15,335*l.* To meet this deficit there is available in the Contingency Fund 11,623*l.*

It is possible that if the Committee could have anticipated in February and March the result of the year's accounts, they might have applied one moiety of Mr. Spurrell's legacy to meet the year's expenditure, and deferred paying off the mortgage on the Children's Home. It would have been a more agreeable announcement to make at Exeter Hall, and to our friends generally, that the year's ordinary Expenditure had been met by the year's ordinary Receipts, and that a balance of some five thousand pounds remained to add to the Contingency Fund, than to announce, as has now to be done, that the Contingency Fund is exhausted to meet the year's deficit, and that an adverse balance of 3712*l.* still remains to carry forward to the next financial year. The fact that the former course would have been legitimate forbids our appealing to the deficit as an event of very serious and alarming import. Nevertheless, it will be agreed, we think, that the Committee were wise in taking advantage of this exceptionally large bequest to place the Society's permanent securities on a more satisfactory footing; and the deficit will serve a good purpose if it reminds us again of the ever-pressing duty of working as well as trusting.

The receipts from Associations, the surest financial test of the growing or waning interest in the Society's cause, is the highest ever recorded, being 2017*l.* in excess of the high figure of last year. The progress under this head is best conceived by looking back a few years. The average sent up by Associations during the years 1880-85 was 141,626*l.*; the average during 1885-90 was 142,725*l.* The average during the three years 1890-93 has been 160,610*l.*; this year it is 163,685*l.*, an advance of over 20,000*l.* on the average of three years ago. Throughout the last decade the Associations were virtually standing still, but they are now moving forward, thank God! And this progress on the part of the Associations has synchronised with the large increase of missionaries sent out to the field; a clear indication that the same Spirit who calls God's children to go forth prompts the home Church to sustain them. The position of the Committee would be one of overwhelming anxiety if they could not trust in the effectual working at home as well as abroad of God the Holy Ghost.

THE number of those who have been accepted for immediate service since April 30th, 1892, until the date of going to press, has been sixty-four. Of

these fourteen were ordained, including three Islington men, and one from the London College of Divinity, and one man who is also qualified as a medical practitioner. There was, besides the last-named, one medical man. Thirty-eight were ladies, and seven were non-University laymen, of whom two were Islington College students, and two joined in Ceylon. The graduates include ten of the fourteen ordained men mentioned above, and four laymen; two were from Oxford, five from Cambridge, two from Dublin, and one from Durham.

THE full details of the various Anniversary gatherings will be found on page 394, with a complete list of preachers and speakers. If all the accommodation provided is fully availed of, and if those who preach and speak are full of the Holy Ghost, and if the word is mixed with faith in them that hear it, then we may indeed hope for great results and a mighty quickening of missionary zeal. For all the gatherings we ask earnest prayer.

MR. EUGENE STOCK arrived at Charing Cross on Thursday, April 6th, one year and nineteen days after leaving Fenchurch Street, with the Rev. R. W. Stewart, to proceed on the memorable mission in which they have been so richly prospered. Mr. Stewart reached home a few weeks earlier, having elected, to save the Society expense, not to linger at Cairo, where Mr. Stock was entrusted with special business by the Committee. Their welcome by the General Committee on April 11th was, of course, exceedingly cordial, and the occasion was rendered still more interesting by the presence of the Rev. H. B. Macartney of Melbourne, the friend whose faith and zeal and love have for many years been chiefly instrumental in maintaining an interest in the C.M.S. and C.E.Z.M.S. in Victoria. He, with Mr. C. R. Walsh, of Sydney, had given the Deputation their first greeting on reaching Melbourne, the latter having travelled 600 miles for this purpose, and it was specially meet that Mr. Macartney should be with us to confirm the report of our friends, and to testify to the opportuneness of their visit, and the blessings to individuals and to the Church at large which had resulted. A further fact which added interest to the occasion was brought to our recollection by Mr. Macartney. His venerable father, the Dean of Melbourne, was born on April 10th, 1799, two days before the C.M.S. was founded; and the Committee was meeting, as already stated, on April 11th, so that his father had entered on his ninety-fourth year the day before, and the Society was about to do so the day after. Under the "Selections from Proceedings of Committee" will be found a brief summary of the Deputation's report to the Committee. It was throughout a testimony to God's faithfulness, answering prayers day by day, guiding them with His counsel, supporting them by His grace, preparing the way before them, and making them to prosper whithersoever they went. At the same time, both they and Mr. Macartney urged that too sanguine and ambitious expectations should not be entertained regarding the new Australian Associations. They are alive, but they are young, and their future will depend to a large extent on the nursing and nourishing which they receive during the next few years. Mr. Macartney pleaded for frequent visits of Deputations from the Old Country. It seems clear, at any rate, that a large recruiting-ground is now fully open, and we can only ask that grace and courage may be given to all, that the opportunity may not slip away unimproved.

The nature of these opportunities, and the consequent duties involved, will doubtless be impressed upon us on the evening of May 30th, when a more public "welcome home" will be given to the Deputation at Exeter

Hall. Owing to the May Meetings it has been impossible to secure the Hall for an earlier date. We trust it will be filled on the occasion.

We did not know last month when we printed Bishop Bickersteth's report of his visitation tour to all the Society's stations in Japan, what an argument that visitation was about to afford for a new development in the Mission. The Bishop, who is on a few months' visit to England, is deeply impressed with the need for a division of his diocese. The northern and southern extremities are some 2000 miles apart, and it was only by a very special effort that he succeeded in making a hurried visit to each station in the course of last year. He proposes, therefore, that the northern island of Yezo and the southern island of Kiu-Shiu should become two independent sees. In both these islands the C.M.S. is the only Episcopalian Society engaged, and he has invited the Committee, with the Archbishop of Canterbury's concurrence, to undertake the responsibility for the stipends of the two Bishops, whom in that case they will have the duty of nominating. In the event of the C.M.S. not being able to respond, the Bishop had purposed, as he told the Committee, to apply for help elsewhere for the support of either independent Bishops, or of a Suffragan Bishop or Bishops, whom he would himself nominate. The Committee would have preferred waiting, it may be frankly admitted, for a further development of the work before moving for an increase of the episcopate in these islands. They recognised, however, the difficulties which the Bishop had experienced, and of course they attached weight to the fact that the Society's missionaries in Japan agree with the Bishop that further Episcopal provision is needed. They were also alive to the great importance of securing, as the Bishop's proposals allowed them to do, that the ecclesiastical leaders of the missionary bands in the two important extremities of the Empire should be men in entire sympathy with the Society and with its missionaries in their Evangelical and spiritual principles. The Correspondence Committee, therefore, has unanimously recommended that the proposal be accepted, and that two Bishops, to be nominated by the Committee and supported by the Society, shall be appointed to Yezo and Kiu-Shiu. This recommendation will be presented to the Special General Committee of April 27th, after these pages are gone to press.

THE Bishop-Designate of the Niger, the Rev. J. S. Hill, has returned from his preliminary visit to the West Coast. The Rev. H. Tugwell, the Secretary of the Yoruba Mission; the Rev. I. Oluwole, the Principal of the Grammar School, Lagos; Miss Thomas, also of Lagos; and by Mr. Bennett, of the Niger, have also come to England by the same ship. Mr. Oluwole is one of the two Native clergymen whom Mr. Hill has nominated to be his Assistant Bishops in the Yoruba Country; the other one is the Rev. C. Phillips, of Ode Ondo, whose arrival in England is expected soon after these pages will appear. Mr. Phillips has never visited this country before. We commend them, and the Yoruba and Niger Missions, and the Committee, in view of all its actions and plans for those Missions, to earnest prayer.

BESIDES the two Native clergymen mentioned in the last paragraph, who are, or shortly will be in this country, another has to be mentioned who came lately by the Committee's invitation from one of the Indian Missions, namely, the Rev. Ruttonji Nowroji, of Aurungabad in the Nizam's Dominion. Mr. Nowroji is a Parsee by birth, and was converted at Sharanpur in 1856. He was ordained in 1870, and he has been very richly blessed at Aurungabad, where some 1400 souls have been brought into the visible Church during his ministry there.

THE death of Mr. James Stuart has taken from our midst one whose loss would be very sorely missed but that his long illness has somewhat prepared us for the bereavement. He was an Honorary Life Governor of the Society and a member of the General Committee, and was well and widely known as an earnest friend of Missions. In his earlier years, when residing in India, he was a member of the Calcutta Corresponding Committee. But the important work of reaching the women of India, especially those of the higher classes, at that time so beset with difficulties, more particularly attracted his interest, and it has been with that branch of the great missionary campaign that he has been most closely identified since his return to England. For some years he was Honorary Secretary of the old I.F.N.S., and then, when the C.E.Z.M.S. was formed in 1880, he was, and continued until near his death, one of the most active leaders of that Society, of which he was Secretary.

Two other home friends have been removed by death. One of these, the Rev. Uriah Davies, Vicar of St. Matthew's, Islington, was a member of the Committee, and, like Mr. Stuart, was able to bring to the counsels of the Committee experience gained in India. But it was rather in the selection of candidates that Mr. Davies rendered help, as his large parish precluded his giving the time necessary for taking an active part in the Society's foreign administration. The other, Dr. Cribb, was the Medical Lecturer and Attendant at the Islington College. His instructions as Medical Lecturer have equipped not a few of the students for such a measure of medical work as often falls inevitably to the lot of missionaries in the field. His Christian kindness and hearty interest in the College and its inmates make his loss to be greatly felt.

ARCHDEACON HOBBS, a name much honoured in the history of the Tinnevely and Mauritius Missions, died in April, in his seventy-ninth year. His term of missionary service was little short of forty years before his retirement in broken health in 1877. For seventeen years, from 1839 to 1856, he laboured in Tinnevely, and then, when his state of health forbade his continuing there, he was transferred to the Island of Mauritius, where he laboured on for twenty-one years.

THE Rev. W. R. Blackett, another former missionary, but whose work among the heathen was beginning when Archdeacon Hobbs' was closing, has also been called away. Mr. Blackett had charge of the Calcutta Divinity School from 1876 to 1884. In 1881 he was appointed one of the Representatives of the Missionary body in India on the Government Education Commission. Since 1885 his work has been in England, where, as Vicar of Holy Trinity, Nottingham, and then as Principal of the Home and Colonial Training Institution, he did important service for his Lord. He went out in 1886, at the invitation of the Committee, to Metlakahla, together with General Touch, to endeavour to allay the friction between Mr. Duncan and his Indians and the C.M.S. Mission.

WE published a few months since a paper on the Bombay Decennial Missionary Conference by Dr. Weitbrecht, and this month we give further accounts from others of our missionaries. A few words by Mr. Stock also will be found in this month's *Gleaner*. Friends who have had any misgivings on the subject will rejoice to have his testimony to the fact that, as a body, the missionaries who assembled at the Conference were entirely of one mind in detesting certain great public evils, concerning which public

opinion has lately been excited, although there may exist among them differences of opinion as to the best way of grappling with those evils.

MANY, we are sure, will thank God for the safe arrival of Bishop Tucker at Mengo, and for all that his letter (see page 375) tells us once more of the great openings and opportunities in Uganda for preaching and teaching the truth as it is in Jesus.

WE give in full in this number Captain Lugard's Reply to the Charges made against him by the French Government, as it was published some months since in a Parliamentary Paper. Those who have only seen the newspaper extracts will find the document to be of more interest than probably they have supposed. We notice in a pamphlet (called *Notes on Uganda*), recently published by the "Catholic Union of Great Britain," that Captain Lugard is complained of as acting unfairly towards Mgr. Hirth, the Roman Catholic Bishop, in some of his statements regarding him, inasmuch as the latter is in the centre of Africa, and therefore unable to defend himself. This complaint is certainly a singular one when it is remembered that Captain Lugard is himself replying to very serious charges made against him in his official capacity by Mgr. Hirth under circumstances when it was impossible for him to reply to them for many months afterwards. But we are glad to be enabled by this pamphlet to correct what appears to have been undoubtedly an error, made originally by a correspondent to a German newspaper, and since repeatedly quoted in this country, and which appears in Captain Lugard's Reply. We have drawn attention to the place on p. 343 by a footnote. The following extract—which has an interest of its own, as throwing light on Roman Catholic methods of conversion—makes the correction complete:—

"This report was not written by Père Achte at all, but by Père Streicher, about August, 1891. It appeared first in the periodical of the Catholic Missionary Society of Africa, in April, 1892, and was then translated into the May number of *Gott Will Es* (not *So Gott Will*), a German Catholic periodical.

"In order to 'throw a side-light' not only on the situation of Uganda, but on the performances of the 'eminent missionary correspondent,' who thought it not beneath his dignity, nor contrary to the maxims of common honesty, to pervert the facts of a simple story, and to garble the words of an absent man, we will now give, as shortly as possible, what Père Streicher did actually say, begging our readers to get the original, and so judge of the story for themselves:—

"All the Catholic chiefs of Buddu came one after another to rest themselves a few days at Kasozi, to thank Our Lord for the triumph given to their arms, and to approach the Holy Table. At the end of the war against the Mohammedans another war, not less arduous and more difficult, had to recommence against the Protestants. The moment seemed to us propitious to give a vigorous impulse to the propagation of Catholicism in Buddu, and to excite in the hearts of all the Catholic chiefs the sacred fire of zeal which makes an apostle. At the first overtures, the chiefs accepted the office of catechist with an eagerness that filled us with joy. We remain at Kasozi, where we are kept by our ministry, which increases day by day; but Buddu will be filled with Catholic missionaries. There will be as many missionaries as there are kyalos' (settlements), 'nay, rather as their families, and as there are hearts that love Our Lord; because it is not only the great chiefs, but the crowd of those who pray, who are every day invited to take part in the crusade against heresy. The first practical project of evangelizing the Negro, by the Negro, came from the poor blacks themselves.' Streicher then gives two incidents which 'determined us to adopt it' (this project). First, how a young black, having, on purpose, accepted domestic service under a Protestant chief, instructed, in secret, forty of the followers and slaves of the latter, in the Catholic faith, and brought them to the writer with pride and joy on May 25th. Next, how a blind Negro shepherd, whose eyes were

put out by Mwanga, brought to the same priest thirty-two catechumens whom he had taught. After three months' labour, 'since our first catechists commenced their work of conversion,' in spite 'of checks and deceptions,' 'the good God has blessed the zeal of our brave envoys and has deigned to hear our prayers beyond our hopes;' 107 catechists in Buddu reported what they had achieved, and the result was 1927 conversions, some recruits coming from Protestantism, the larger number from the Pagan population."

THE aim of the pamphlet from which the above extract is taken appears to be to fasten the responsibility for the recent troubles in Uganda on the I.B.E.A. Company by proving that it was a cardinal point of the Company's policy to maintain the power of the Protestants as a political party. The writer expresses a keen desire to see the instructions issued by the Company to their officers in Uganda in order to ascertain precisely what the relations were which existed between the Company and the C.M.S. "The Protestant missionaries considered themselves and their followers to be an integral part of the Company." Hence, apparently it is suggested (the writer's method is to suggest rather than to state his conclusions), the part they took in welcoming the Company's officers in 1890; hence their apprehensions when the Company proposed to retire; and hence their complaints when they conceived the action of Captains Lugard and Williams less partial to their interests than they thought themselves entitled to expect! Of course the contribution of 16,000*l.* by friends of the C.M.S. to retain the Company in Uganda is a strong corroboration of the writer's argument! What the writer says of the first negotiations with Mr. Jackson must be noticed. He says:—

"Mwanga having heard that a caravan of the East Africa Company under Mr. Jackson was not far off, had long sought for his intervention and help, when he contemplated the expulsion of the Mohammedans. But no reply was vouchsafed. On October 23rd, however, Mr. Jackson being aware of Mwanga's victory, sent to say he would help him, if he put Uganda under his protection, and (according to the interpretation of Mr. Gordon, who appears to have been the intermediary in these negotiations) if he would concede to him the monopoly of trade. Mwanga showed a decided opposition to this last request. Thereupon Mr. Gordon consulted his colleague, Mr. Walker, and returned to tell the king that he had misunderstood the letter (though we are told it was in English), and that the monopoly had not been demanded. Mwanga then wrote to Mr. Jackson to the effect that the Waganda were friends of all Europeans, that all might come to his country to trade, but that he could not grant him the protectorate nor concede any monopoly. It appears, however, that Mr. Gordon wrote also to Mr. Jackson in English, telling him that the king would grant the monopoly; and Mwanga having heard that this letter was written in his name, but without his authority, protested very strongly against the political step which had thus been taken by this member of the Church Missionary Society on his own responsibility."

Mr. Gordon has kindly sent us the following statement of his part in these transactions:—

"Mwanga heard from Mr. Stokes that the caravan of Mr. Jackson was in Kavirondo. The king had great confidence in Mr. Stokes, and through him, while living on the Island of Sesse, wrote to Mr. Jackson. Before the reply came Mwanga had, with Mr. Stokes and the French priests' help, reached his old capital at Mengo. This reply, which arrived at Mengo on October 23rd, was addressed to Mr. Stokes or other European in Buganda. It was written in English. The king and Père Lourdel desired us to read the English letter to them and explain it. We always consulted together, and together explained matters to the king at his request. There was no one else to do so. Mr. Walker was not well the first day, and on that day nothing was settled. That Mr. Jackson's letter demanded the monopoly of trade was the interpretation of Père Lourdel. As far as I remember it asked for the taxes as the condition of helping Mwanga, which would be an expensive business. Mwanga's reply was eva-

sive, but he gave Mr. Jackson an invitation to come to Buganda. Mwanga and Père Lourdel wrote another letter privately to Mr. Jackson. I wrote a short letter to Mr. Jackson giving a few facts up to date and nothing more, for Mr. Jackson had only heard a rumour of Mwanga's success. Immediately after this the Christian army was defeated, and Mwanga in much distress sent for us to write him a letter to Mr. Jackson. We went and wrote a letter in which he acknowledged himself quite willing to accept the terms of Mr. Jackson. This may be what is referred to on page 18 of *Notes on Uganda*. The letter to which I refer was most certainly written with the king's authority, nor did Mwanga ever show that he was displeased with us for writing this letter, much as he may afterwards have felt displeased with himself about it."

DR. DUNCAN MAIN, in his Annual Letter, makes some forcible remarks about opium-smoking. There are some who evade the force of such testimony as his by saying that the opium so largely used in China is of native growth, and that Indian opium is comparatively harmless; but the Collector of Sataru, in the Bombay Presidency, says, "The vice of opium-smoking evidently possesses a fearful fascination when once it is acquired; and its effects are deadly, depriving the victim of all moral resolution." Of course, these remarks applied to Indian opium, and they are to the same general effect as those of Dr. Main, who says:—

"Opium-smoking is admitted by all to be a vice; nothing can be said in its favour. It is an unmixed curse. It destroys the health and shortens life; for an opium-smoker falls an easy prey to disease, and it leads to crime and ruin. When any one says that the Chinese 'can smoke opium with impunity,' he talks pure and undiluted nonsense."

On April 18th the C.M.S. Committee accepted offers of service from the Rev. Ernest Augustus Hensley, B.A. (St. John's College and Ridley Hall, Cambridge), Curate of Christ Church, Hampstead; Mr. W. S. Hooton, of St. John's College, Cambridge; Mr. George Cecil Niven, of Durham University; Mr. and Mrs. William Hogan, of Dublin; and Misses Mabel C. Poulter, E. Ellen Waite, and Phyllis Leach. Mr. Hooton, who expects shortly to be ordained, will accept a curacy for two years before being located by the Society.

THE Rev. R. T. and Mrs. Dowbiggin, who with their eldest daughter will sail (D.V.) in the ss. *Manora* on May 5th, ask that they may be remembered in prayer.

MR. EUGENE STOCK will resume the Editorship of the *Intelligencer* with the June number.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for income of the past year; prayer for continued increase of interest. (P. 387.)

Prayer for Anniversary preachers and speakers and hearers. (Pp. 388, 394.)

Thanksgiving for safe return of Mr. Stock and Mr. Stewart. Prayer for the Australasian Associations. (P. 388.)

Thanksgiving for progress of the Gospel in India; prayer for present workers. (P. 321.)

Thanksgiving for Bishop Tucker's safe arrival at Mengo. Prayer for Uganda. (P. 375.)

Prayer for Japan, that the developments of the future work may all tend to God's glory. (P. 389.)

Prayer for the Revs. J. S. Hill, I. Olawole, and C. Phillips in view of their future work. (Pp. 378, 389.)

Thanksgiving for openings in Yoruba Country. (P. 359.)

Thanksgiving for encouragements at Nassa, Taljhari, Quettah, Nang-wa, and in North Pacific Mission. (Pp. 378—384.)

Prayer for those bereaved by recent deaths. (P. 390.)

LETTERS TO THE EDITOR.

THE ANNIE WALSH MEMORIAL SCHOOL, FREETOWN.

DEAR SIR,—I wish to thank most sincerely all those kind friends who have sent contributions for the enlargement of the Annie Walsh Memorial School, in response to my letter of appeal in the October *C.M. Intelligencer*.

Mrs. C. Smith has forwarded 58*l.* 7*s.* 6*d.* through Missionary Leaves Association, and writes that she has since received sums amounting to 8*l.* more.

The donors will be glad to know that the building is progressing satisfactorily; the work is so solid, that there is no probability of a second disaster, and I trust that by the time this letter appears in print, the new schoolroom will be nearing completion.

ELLEN DUNKLEY.

Freetown, West Africa, April 2nd, 1893.

"ARE FOREIGN MISSIONS DOING ANY GOOD?"

DEAR MR. EDITOR,—As the first edition is now exhausted, I hope shortly to bring out a new edition of my little pamphlet, "*Are Foreign Missions doing any Good?*" May I, through your columns, mention how glad I should be to any friends who would kindly send me any suggestions, fresh testimonies, &c. ? To promote its circulation, any orders sent to me before the end of May for not less than twelve copies will be supplied at 20 per cent. less than the actual cost of production.

A. H. ARDEN.

Curborough, Great Malvern.

NINETY-FOURTH ANNIVERSARY OF THE SOCIETY.

MAY 1ST, MONDAY.

PRAYER Meeting at Sion College, Thames Embankment, at 4 p.m.

Anniversary Sermon, by the Bishop of London, at St. Bride's, Fleet Street, at 6.30 p.m. (Doors opened at 6. No Tickets required.)

Sermons will also be preached in the following churches on May 1st:—At St. Mary Abbot, Kensington, at 6.30 p.m., by the Bishop of Ossory; at St. Mary, Whitechapel, at 8 p.m., by the Bishop of Carlisle; at Holy Trinity, Marylebone, at 6.30 p.m., by the Rev. Canon M'Cormick, D.D.

MAY 2ND, TUESDAY.

Clerical Breakfast, Exeter Hall, Strand, at 8.30 a.m. Address by the Dean of Armagh.

The *Annual Meeting*, at Exeter Hall, at 11 a.m. (Doors opened at 10.) Chairman: The President. Speakers: The Right Rev. Bishop Barry, Rev. H. B. Macartney (Melbourne), Rev. T. Walker (Tinnevely), Rev. H. Tugwell (Yoruba), J. Monro, Esq., C.B. (Bengal), Eugene Stock, Esq.

A *Public Meeting* at St. James' Hall, Piccadilly, from 11 a.m. to 1.30 p.m. (Doors opened at 10.) Chairman: The Treasurer. Speakers: The Dean of Winchester, Rev. Ruttonji Nowroji (Western India), Rev. R. W. Stewart (Fuh Kien), Rev. W. E. Burroughs, Sir C. Euan Smith, K.C.B.

Evening Meetings:—(1) In Exeter Hall, at 6.45 p.m. (Doors opened at 6.) Chairman: The Right Rev. Bishop Bickersteth (Japan). Speakers: Rev. J. S. Hill (Bishop-Designate of the Niger), Rev. J. H. Knowles (Kashmir), Rev. E. J. Peck (N.-W. America), Rev. A. Elwin (China), Rev. Ruttonji Nowroji (Western India), Rev. D. J. Stather Hunt, Rev. B. Baring-Gould. (2) In St. James' Hall, Piccadilly, at 8 p.m. (Doors opened at 7.) Chairman: Sir M. J. Stewart, Bart. Speakers: Rev. R. H. Walker (Uganda), Rev. A. E. Price (North Pacific), Rev. E. Corfield (Punjab), Rev. H. B. Macartney, Rev. W. Gray, Capt. Dawson.

Meetings for Ladies in Princes' Hall, Piccadilly, at 3 p.m. (Doors opened at 2.) Chairman: Rev. F. E. Wigram. Speakers: Mrs. J. S. Hill (West Africa), Mrs. R. W. Stewart (China), Mrs. G. E. A. Fargiter (India), Miss G. A. Gollock, and others.

Gleaners' Union Conference at C.M.S. House, at 3.45 p.m. Chairman: Eugene Stock, Esq. (Admission by Card of Invitation only.)

LOCAL ASSOCIATIONS AND UNIONS.

Bath.—The seventy-fifth Anniversary of the Bath Association of the Society was celebrated on March 19th and 20th. On Sunday special sermons were preached in many of the city churches, and on Monday afternoon the Annual Meeting was held at the Assembly Rooms. The Rev. J. Lunt (Rector of Walcot) was in the chair. The statement of accounts showed that 1950*l.* 19*s.* 9*d.* has been raised by the Bath Association during the year. The expenses amounted to 37*l.* 15*s.* 8*d.*, and the balance was remitted to the Society. Addresses were delivered by the chairman, the Rev. H. D. Buswell (Mauritius), the Rev. A. B. Hutchinson (Japan), and the Rev. A. Foster. Another meeting was held at the Guildhall in the evening.

Belfast.—The monthly meeting of the Union of Younger Clergy for Belfast and Neighbourhood was held on March 2nd in Clarence Place Hall, Belfast. After breakfast the chair was taken by the Rev. Canon Crozier, D.D., president. A devotional address was given by the Rev. H. Brownrigg, and prayer by two members followed. After the minutes of last meeting were read and confirmed the roll was revised in accordance with the rule that membership lapses with absence from three consecutive meetings. This revision created two vacancies in the Society, which were filled up by the election of the Rev. J. J. Jones, B.D., of St. Columba's Church, the Knock, and the Rev. T. K. Murphy, Curate of Dromore. The missionary address was given by the Rev. R. H. Taylor (Assoc. Sec. for Ulster), on "Immediate and Urgent Needs of the Mission Field," and for some discussion the meeting was brought to a close with prayer.

Bristol.—The Eightieth Anniversary of the Bristol Auxiliary commenced on March 17th with a prayer-meeting in the Victoria Rooms, Clifton, which was more largely attended than in previous years. The Vicar of Long Ashton, the Rev. H. Falloon, delivered an impressive address. On the Saturday following we had our juvenile meeting, which was a great success. H. O'B. O'Donoghue, Esq., presided, and the Rev. T. Walker, from Tinnevely, and the Rev. E. Lombe, Rector of Swanton Morley, gave very suitable and interesting addresses. On Sunday sermons were preached in thirty-four churches, when the claims of the heathen were pressed upon the attention of those present.

On Monday, the 20th, the Annual Meeting was held in the large hall of the Victoria Rooms. Previous to the morning meeting a breakfast was given by J. Inskip, Esq., to a large number of the clergy and friends of the Society, at which the Rev. Talbot Greaves, of Torquay, gave a very instructive address. At the meeting, over which Mr. Inskip presided, the report, which was read by the hon. sec., stated that the receipts of the Association were 400*l.* better than in the previous year. The good work done by sales of work, and also by the juvenile branches of the Society, was noted. Archdeacon Maundrell gave a vivid sketch of the progress of the work in Japan. Mr. Walker forcibly illustrated the different departments of missionary work in Tinnevely, emphasising especially the value of itineration, and Mr. Lombe gathered up the fragments and pressed home the principles and truths enunciated. In the evening these gentlemen again spoke, and before the meeting a large choir, conducted by the Rev. W. J. S. Emery, and the Rev. S. G. Collisson acting as organist, singing missionary hymns for half an hour. The Rev. G. E. Ford presided over the meeting.

In the evening of the 21st in East Bristol, at the Hannah Moore Schools, the Rev. G. B. James presiding, Mr. Walker spoke of the importance of education as a factor in missionary work, and gave some very striking illustrations, and Mr. Lombe concluded a very stirring address with a solemn appeal to those present to aid the great missionary cause.

Several drawing-room and parochial meetings in Bristol and the neighbourhood were also held during the week. The annual sermons and meetings in connexion with St. Andrew's, Dowry Square, were held on the 26th and 27th, the Rev. A. J. Shields (Assoc. Sec. of the Hibernian Auxiliary) acting as the Deputation.

Hove.—The Rev. J. F. Taylor presided, on March 24th (in the unavoidable absence of the Rev. Prebendary Peacey), over the Annual Meeting of the Hove

Association of the C.M.S., held at the Town Hall. The attendance was large, the clergy being strongly represented. Addresses were given by the Rev. R. H. Walker, missionary from Uganda, Mika Sematimba, and others, and a collection taken amounted to 32*l.* It was stated by General Godby that 325*l.* 9*s.* 5*d.* had during the past year been remitted from Hove to the treasurer of the East Sussex Auxiliary. The half-yearly meeting of the Juvenile Branch took place on Monday, March 20th.

Manchester.—The first Annual Meeting of the local Ladies' Union in connexion with the Society was held in the Mayor's Parlour at the Town Hall on March 14th. Mrs. B. T. Leech, the ex-Mayoress, presided. The room was crowded. Miss Mary L. G. Petrie (London) delivered an address upon the objections to missionary enterprise, especially in India, which she effectually combated. Miss Petrie also stated that the first Ladies' Union formed was at Norwich, and two or three kindred Unions had since been established. The London Union had a roll of nearly 2000 ladies. The Rev. R. H. Walker, missionary from Uganda, then spoke, and the Uganda chief, Mika Sematimba, afterwards addressed the meeting in his native tongue, Mr. Walker acting as interpreter. At the close of his address he was presented, on behalf of the ladies of the society, with a silver watch and chain, for which he expressed his thanks, and said it would always remind him of them, because he should always carry it about with him.

Newark.—The Half-yearly Meeting of the Nottinghamshire C.M. Union was held at Newark on Tuesday, February 14th. Mr. H. E. Thornton, of Nottingham, presided. The Rev. J. Farmer, the Vicar of Balderton, read a devotional paper. The opening address was given by the Rev. E. R. Mason, the Vicar of Oxtun, who urged upon those present the consideration of some of the providential calls of God for deeper interest and greater effort in the missionary cause. The Revs. G. D. Wharam, C. W. Pearson, C. Lea-Wilson, W. Pope, and others, took part in the discussion.

Newcastle-under-Lyme.—The Annual Meeting for the town was held in the New Municipal Buildings on Tuesday, March 21st, Mr. A. F. Coghill presiding. The report showed an advance of 10*l.*; the total for the parishes of St. Giles and St. George amounting to 130*l.* A branch of the Gleaners' Union has been formed. Mr. Coghill dwelt on the debt England owes to her great Dependency. The Deputation, the Rev. E. J. Jones (Western India), then spoke on the difficulties, the nature, and the results of missionary effort. T. G. A.

Paddington.—The Annual Meetings of the Paddington Ruri-decanal Branch of the Society were held on March 21st. The Rev. W. Abbott presided at the first in St. James' Lecture Hall at 5.30 p.m., and the Rev. Prebendary Moore (Rural Dean) and others of the clergy and a large audience were present. The balance-sheet, showing a total of receipts of 2685*l.*, and the annual report were read by Lieut.-General Crofton, treasurer, and Mr. P. V. Smith, hon. sec. The Rev. R. H. Walker, missionary in Uganda, gave a very interesting and graphic account of the people of that country, and of the improvements which had taken place in their habits since the Mission to them had been started in 1876. He was followed by Mika Sematimba. At the second meeting there was again a large attendance. Another meeting was held at 8.30 p.m. in the Assembly Rooms, Queen's Road. Sir Theodore Ford presided, and the Rev. H. M. M. Hackett (Allahabad) and Sir C. Euan Smith, K.C.B., C.S.I., spoke.

Penrith.—The Annual Meeting of the Penrith branch of the Society was held on February 21st, the Bishop of Carlisle presiding. There was a large attendance. The Rev. W. M. Schnibben, in giving the report for the year, showed that the amount contributed during the past year by Penrith and its branches was 116*l.* 9*s.* 1*d.* The chairman then gave an interesting address, and alluded to the success of the work in India, Japan, and Africa. The Revs. G. Jones, A. C. Pittar, and R. Burn also spoke.

Reading.—The Anniversary of the Society in Reading was celebrated on

March 9th with great success. The proceedings began at noon with a short service and Holy Communion, with sermon by the Rev. T. Walker (of Tinnevely), at Greyfriars' Church. At 3 p.m. a C.M.S. Prayer Union meeting was held at the Abbey Hall, when an address was given by Mr. Walker. The Evening Meeting followed at the Assembly Rooms, Friar Street, when there was a large attendance. The chair was filled by Major Phillips, Mr. Walker being the Deputation.

West Ham, Stratford, and Forest Gate.—Sermons in connexion with the Society were preached on Sunday, February 19th, in West Ham Parish Church, St. Paul's, and Christ Church, Stratford; St. Thomas's, West Ham; Emmanuel, St. Saviour's, and St. Mark's, Forest Gate; and Holy Trinity, Barking Road. The Annual Meeting was held in the Town Hall, Stratford, on Monday, February 20th, when there was a very large attendance. The Right Rev. the Lord Bishop of St. Alban's was in the chair, supported by Sir Thomas Fowell Buxton, Bart., and many of the local clergy. The financial statement was read by the honorary secretary, the Rev. H. Burnside, which showed the receipts for the year to be 272*l.* 1*s.* 11*d.*, being a slight advance on last year. The Deputation, consisting of the Rev. G. E. A. Pargiter (Principal of St. John's College, Agra), the Rev. T. Walker (Tinnevely), and the Rev. A. N. Wood (Mamboia), afterwards addressed the meeting. The Anniversary was the most successful which has been held for many years.

In addition to the above the Society's claims have been advocated during March either by Sermons or Meetings, or by both, at Aylesham, Birmingham (St. Thomas's), Brimfield, Bromsgrove, Bucks (C.M.U. and Annual Meeting), Burnham (St. Andrew's), Clitheroe, &c., Gerrard's Cross, Greaseborough, Hengoed (St. Barnabas'), Lynn, Macclesfield (St. Peter's), Newcastle Auxiliary (St. Giles' and St. George's), Oldham, Overton, Penrith (Christ Church), Rainham (Parish Church), Ripley (St. John's), Solihull, Southend (St. John's), Stanley (Wakefield), Teynham, Warwick (Auxiliary), Wellington Auxiliary (Somerset), Wendover, Wetherby, Weymouth, &c.

SALES OF WORK.—During March and April Sales of Work have taken place at Barnsley (Juv. Assoc.); Clifton, Bristol (Emmanuel Church); Gloucester Place, Portman Square; Kendal (St. George's Assoc.), 60*l.*; Macclesfield (St. Peter's), 8*l.*; Ripley, 14*l.*; Sheffield (St. Mary's); Southport (Christ Church); Wakefield; and Winhill, 138*l.*

THE LONDON UNIONS.

The Ladies' Union, as usual, opened the new year with a Meeting for Prayer on January 5th; on the 19th of the same month the members were addressed by the Rev. H. J. Schaffter, of Tinnevely College, on "The High and Low Castes of India, and what the Gospel is doing for both." The February Meeting was addressed by the Rev. R. H. Walker, of Uganda, and that in March by the Rev. T. Walker, of Tinnevely.

The Younger Clergy Union held their first Meeting of the quarter on January 16th, when a Devotional Address was given by the Rev. Prebendary Webb-Peploe, and the Rev. T. Walker, of Tinnevely, spoke on "The Tamil Itinerary." On February 20th the Rev. F. E. Wigram gave some "Further Notes on Candidates and Candidature;" and on March 20th the Rev. R. H. Walker and Mika Sema-timba, of Uganda, addressed the Union.

The Lay Workers' Union began the year on January 9th with an Address by the Rev. T. Walker, of Tinnevely; the February and March Monthly Meetings being addressed respectively by the Rev. S. S. Farrow, of the Yoruba Mission, and Dr. H. Latkester, Hon. Sec. of the Medical Missionary Auxiliary Fund of the C.M.S., on Medical Mission Work; and by the Rev. H. G. Thwaites, of Christ Church, Harrow Road, and Mr. D. Marshall Lang, of the C.M.S., on "The F.S.M." Extra Meetings were held, one in January to hear an Address by Mr. James Monro, of Bengal, formerly Chief Commissioner of the Metropolitan Police; and one in March, when Mr. D. Marshall Lang spoke on "Missions in North-West America."

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, March 21st, 1893.—The Islington College Visitors reported that they had received a very satisfactory report from the Principal, who had also announced the payment of 1000*l.* to the Society on behalf of the alterations and additions about to be made to the College. The Visitors desired that an expression of their appreciation of the gift should be made to the donor.

The Committee accepted an offer of service from the Rev. Charles Ernest Watney, B.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of West Ham.

The Committee took leave of Miss M. Williams, returning to Sierra Leone. The Instructions of the Committee were read by the Rev. F. Baylis, and Miss Williams was addressed by the Rev. H. Sharpe, and commended in prayer to the favour and protection of Almighty God by the Rev. H. G. Thwaites.

The Committee had the pleasure of an interview with the Rev. R. H. Walker and Mika Sematimba, who arrived from Uganda on November 1st, 1892. Mr. Walker spoke of the prospects of future work in the countries round Uganda, saying that the heathen in the neighbouring countries were not yet able to see that Christianity had been a decided boon to Uganda. They were, as they put it, "waiting for the words of Uganda." Should Uganda be blessed with settled peace, there would be openings in these countries for both European and Uganda Missionaries. He referred also to the need of opening stations elsewhere in Uganda than Mengo the capital, and to the staff required for them. He gave his opinion as to the advantage of industrial work being undertaken in Uganda as a part of the Society's Missionary enterprise, and urged the advisableness of having ladies at Frere Town under training, in the hope of their working in Uganda when there should be settled peace there. Mika Sematimba said a few words, interpreted by Mr. Walker, of thanks to the Committee for what had been done in Uganda, and of appeal for reinforcements.

On the recommendation of the Committee in charge of the Missions in Persia, Bengal, North-West Provinces, and the Punjab, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, March 28th.—A letter from the Hon. T. H. Pelham respecting the Native Races and Liquor Traffic Committee was read and listened to with sympathy and interest, and a hope was expressed that individual members of the Committee in their private capacity would be able to subscribe to the funds of the Native Races and Liquor Traffic Committee.

The Committee took leave of the following Missionaries returning to the mission-field:—The Rev. and Mrs. R. T. Dowbiggin, returning to Ceylon; Miss M. Laurence, proceeding to Japan; and the Rev. O. Moore, returning to Sierra Leone. The Instructions of the Committee were read by the Rev. C. C. Fenn, and Mr. Dowbiggin and Miss Laurence responded; the Rev. O. Moore, in response to some valedictory words from the Rev. F. Baylis, addressed a few remarks to the Committee. The outgoing Missionaries were addressed by the Chairman (Mr. Henry Morris) and the Rev. A. Oates, and commended in prayer to the favour and protection of Almighty God by the Rev. G. Tonge.

On the recommendation of the Committees in charge of the Missions in West Africa, Yoruba, Eastern Equatorial Africa, Palestine, Ceylon, South China, Mid China, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

General Committee, April 11th.—Bishop Bickersteth attended the Committee and explained his proposals for the better Episcopal supervision of the work in Japan.

The Chairman gave, in the name of the Committee, a hearty welcome to Mr. Eugene Stock and the Rev. R. W. Stewart on their return from their visit to Australasia and to India. He expressed the Committee's thankfulness to Almighty God for having prospered their mission and preserved them in all their journeyings; and thanked the Deputation for the work they had undertaken so cheerfully and discharged so ably for the Society.

Mr. Eugene Stock reported briefly the chief events of their tour, which had afforded daily and indeed continuous proofs of God's providential guidance.

Difficulties which had appeared insuperable in anticipation had melted away when approached in dependence upon God. He testified to the warm affection for the Church Missionary Society which exists in Melbourne and Sydney; and wherever they went they found persons who were desiring to obey their Lord's commandment to evangelize the dark places of the world, and a readiness to welcome their proposals to form Associations on the lines which the Committee had sanctioned. Associations, as the Committee were aware, had been formed in New South Wales and Victoria, the former of which had sent out a clergyman and his wife to India, and an Honorary Lady Missionary to Ceylon, and several candidates had been accepted by both these Associations. In New Zealand the difficulties were considerable owing to there being no great central city, and to the communications between the large towns being slow; but friends at Nelson had taken the initiative and an Association for New Zealand was in process of formation. They had scrupulously abstained from diverting interest or funds from the Missions already supported by Australian Churchmen; indeed, they had done their utmost to foster such interest. Their mission had been to urge that the whole Church of Christ must care for the whole world.

Mr. Stewart also bore testimony to God's great lovingkindness to the Deputation. The Committee had an interview with the Rev. H. B. Macartney, Vicar of Canfield, Melbourne, who was on a visit to this country. The Chairman (Mr. Henry Morris), in expressing the Committee's welcome, referred to the important services to the Missionary cause rendered by Mr. Macartney in Melbourne, and to his venerable father, the Dean of Melbourne, whose name the Committee had recently had the pleasure of adding to the list of the Society's Vice-Presidents. Mr. Macartney said that his father on the previous day had entered on his ninety-fifth year, which the Society would do on the following day (April 12th). Mr. Macartney thanked the Committee for sending the Deputation, and urged that a continuous stream, at least for some years to come, of men full of the love of souls and able to give information regarding the Society's work, should go out to the Australian Colonies.

The Committee heard with much sorrow of the death, on April 10th, of Mr. James Stuart, an Honorary Life Governor of this Society and a member of the General Committee, and long well-known as an earnest and ardent friend of Missions. When residing in Calcutta, a good many years ago, and as a member of the Church Missionary Society Calcutta Corresponding Committee, he did much valuable work on behalf of Missions; but it was more particularly as a pioneer in a work so new and at that time so surrounded with difficulties as that of taking the Gospel to the females of the higher classes in India that his name as a worker in Missions is known. Since his return to England, his help to the Church Missionary Society as a Committee member, and especially in financial matters, has been very great. He laboured earnestly and successfully in connexion with the Indian Female Normal School Society, and since 1880, in connexion with the Church of England Zenana Missionary Society, and from the small beginnings of forty years ago, he lived to see the great value of female Missionary agency acknowledged and extensively acted upon. The Committee felt that the cause of Missions generally and the work of this Society, but more especially the great cause of female Missions in the world, have sustained a heavy loss. The Committee desired the assurance of their very sincere sympathy in the loss which they have sustained to be communicated to Mrs. Stuart and the other surviving relatives of their departed friend.

The Secretaries also reported the death, on March 22nd, of the Rev. U. Davies, and the Committee resolved to place on record their sense of the loss which they have sustained by the death of Mr. Davies, who from his Indian experience was specially qualified to act as a colleague on several of the Committees, and as a warm-hearted Evangelical Churchman was ever most painstaking and persevering in furthering the truest interests of the Society.

The Committee also desired to record their sense of loss by the death, on March 30th, of Dr. Cribb, the Medical Lecturer and Attendant at the Society's College. They gratefully recalled his medical lectures to the students, which were exceedingly valued, and the Christian kindness which he ever manifested.

NOTES OF THE MONTH.

ORDINATIONS.

Western India.—On Feb. 26, 1893, at Bombay, by the Bishop of Bombay, the Rev. A. A. Parry to Priest's Orders, and Messrs. David Lucas and Dayaram Shindé (Natives) to Deacons' Orders.

South India.—On Feb. 26, by the Bishop of Madras, the Rev. D. Anantam (Native) to Priest's Orders.

DEPARTURES.

West Africa.—Miss M. Williams left Liverpool for Sierra Leone on March 25.—The Rev. O. Moore left Liverpool for Sierra Leone on April 8.

Yoruba.—The Rev. S. S. and Mrs. Farrow, Miss M. Tynan, and Miss A. L. Wright left Liverpool for Lagos on March 25.—The Rev. R. Kidd left Liverpool for Lagos on April 8.

Japan.—Miss Laurence left Liverpool for Yezo on April 19.

ARRIVALS.

Yoruba.—The Rev. H. Tugwell, the Rev. I. Oluwole, and Miss J. J. Thomas arrived in Southampton from Lagos on April 20.

Niger.—The Rev. J. S. and Mrs. Hill and Mr. P. A. Bennett arrived in Southampton from Akassa on April 20.

Punjab and Sindh.—The Rev. T. J. L. Mayer left Karachi on March 25, and arrived in London on April 14.

Western India.—The Rev. Ruttonji Nowroji left Bombay on March 25, and arrived in London on April 17.

Travancore and Cochin.—The Rev. W. J. and Mrs. Richards left Alleppey on March 6, and arrived in London on April 8.

BIRTHS.

Palestine.—On March 17, at Helouan, Egypt, the wife of the Rev. F. F. Adeney, of a daughter.

North India.—On March 4, at Agra, the wife of the Rev. T. F. Robathan, of a daughter.

South India.—On Feb. 4, the wife of the Rev. E. A. Douglas, of twins (Edith Gladys and Elsie May).

South China.—On April 5, at Nang Wa Kau, the wife of the Rev. Hugh Stowell Phillips, of a son.

MARRIAGE.

Bengal.—On Feb. 24, at Calcutta, the Rev. D. M. Brown to Miss L. Legg.

DEATHS.

On March 26, at Taviton Street, London, W.C., the Rev. William R. Blackett, late of the North India Mission.

On April 9, at Winchester, the Ven. Archdeacon Hobbs, formerly of the South India and Mauritius Missions, aged 78 years.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Annual Letters (Extracts) of C.M.S. Missionaries, 1892-3:—

Part V. Containing Letters from the West Africa, Yoruba, Niger, South India, and Ceylon Missions.

Other Parts to follow. Price 3d. each Part, post free.

[N.B.—Will friends kindly note that Parts I. and II. are out of print.]

Speech of the Rev. J. E. C. Weldon, M.A., Head Master of Harrow, at the Closing Meeting of the Metropolitan F.S.M., 1893, in Exeter Hall. *Free.*

MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS.

For reading from the Sunday-School Desk, or in the Sunday-School Class, or for Distribution among Young People generally.


No. 43. May, 1893. INDIA: THE HINDUS AND THEIR RELIGION.

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THE
CHURCH MISSIONARY INTELLIGENCER.

AFTER THE ANNIVERSARY.

“ HE jack-fruit is very nice, provided you can get some one to carry it for you on his head.” Mr. Monro’s felicitous application of the Hindu proverb will be remembered when all other reminiscences of the C.M.S. Anniversary of 1893 have faded from the memory. The jack-fruit, he explained, is a favourite in India, but it is heavy to carry, and the Hindu notoriously shirks labour if he can. And we, he remarked, are delighted to go to Exeter Hall and hear our missionaries recount their trials and triumphs,—that is to say, we like to eat the fruit; but as to going out ourselves and helping to bear the burden and heat of the day, “No, that be far from us.” This seems to us the lesson of the Anniversary: not merely a good “point” to be remembered and appreciated, but a fact to be seriously laid to heart.

The Report—or rather the short “General Review of the Year” prepared expressly for reading at the Anniversary—struck a joyful note by opening with the words of the Ninth Psalm, “I will praise Thee, O Lord, with my whole heart; I will show forth all Thy marvellous works.” And truly there is abundant cause for praise as we review the year, whether we survey the field abroad, or recall the incidents of the twelve months at home. But the most marvellous thing is how much God does with such inadequate services as we render; and perhaps Exeter Hall did not sufficiently recognise how inadequate those services are, and how much cause there is for humiliation. The Anniversary gatherings do not like the minor key. The Bishop of London’s faithful reminder at St. Bride’s of the disappointments and failures that attend all work for God was not appreciated by many who only like to view the bright side of things. But we should have a better prospect of a bright Anniversary next year if we faced facts.

First, as regards money, it is indeed a most encouraging thing that the contributions of friends to the Society in each of the last two years have been 30,000*l.* more than the average of the five years ending 1890, and that two-thirds of it is due to the Local Associations. But let us not forget that even this increase fails to keep abreast of the growing expenditure, and that on the past year there was a deficit of 15,335*l.*; and although this deficit has been partly covered by applying to it the whole of the only available reserve, i.e. the balance of the Contingency Fund, 11,623*l.*, a nett deficiency of 3712*l.* remains to be met out of the current year’s receipts. If, therefore, Income and Expenditure this year remain the same—and whatever the former may be the latter will certainly be larger—we shall next May report a deficit of 15,335*l.* + 3712*l.* = 19,047*l.*, and have no Contingency Fund to draw upon. Now it is true, blessedly true, that if we follow

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the Bishop of London's counsel and "trust in the Lord," He can and will "give us much more than this." But the faith we exercise must be a real, conscious faith; a hand deliberately stretched out to receive the Lord's bounty; a continual recollectedness of His power and presence. It must not be an indolent fatalism, a blind confidence that all will come right, a kind of expectation that money will fall from the clouds without our putting our own hands in our pockets. It is not of good augury that our great Annual Meeting should have been content to disperse without an effort to wipe off at least that 3700*l*. An effort, did we say? It needed no effort at all. Had that amount been given, it would not have made the smallest difference in the personal expenditure of the donors. And observe that raising the money in a gathering of the inner C.M.S. circle is quite different from appealing to a Sunday congregation, largely composed of outsiders, for a good collection. It is one thing to pay our debts; it is another thing to ask other people to pay them: and this debt is the debt of the *Society*—of which the Exeter Hall gathering on the Tuesday morning is the best possible representation.

Secondly, as regards missionary candidates. It is encouraging to report the largest number yet accepted in one year. But the increase is a little deceptive. Out of the total of eighty-one, no less than fifty-two are women. Let us unfeignedly thank God for these women. More and more is it becoming clear that women are to take an increasingly large proportionate share in the evangelization of the world. And we rejoice, not only in these fifty-two, but in the accepted candidates of the Zenana societies, who are of course not included, but who will for the most part be in fact workers in C.M.S. Missions. But to have accepted only twenty-nine men is very disappointing; and so far from concealing our disappointment, we want our friends to know it and to share it, and to approach with more faith and fervour Him who alone can send forth the true labourers for His harvest.

But are we right in calling for more men when it is the large increase in our missionary force, from 288 in 1886 to 514 in 1893 (not including wives), that has caused the expenditure to run up so much beyond the income? Well, the only alternative is to change the policy solemnly adopted in October, 1887, of sending out every duly qualified candidate in unquestioning faith that if it pleased God to give the men, He would also supply the means. But if ever a Committee's policy was justified by events, surely this has been. From that day God has blessed the Society both at home and abroad as He never blessed it before. In the four years following that memorable decision, we sent out just double the number of new missionaries that we sent out in the four years preceding it, and yet that period of rapid development closed with a financial surplus. Now we have the opposite coincidence of a decrease of men (as apart from women) with a deficiency of funds. It is almost three years since that party of C.M.S. men who happened to find themselves together at Keswick called on the Committee to aim, by prayer and effort, at sending out one thousand missionaries in the next few years—a period understood as intended to be five years, though there was no desire to dictate too

closely. More than half this period has elapsed, and only one-fifth of the number have gone out. The doubts of some members as to the propriety of the appeal for a thousand missionaries would thus seem to be justified. But there is another side to the question. God honours faith; He has sometimes done so on a scale transcending the thoughts of the most ardent in exercising faith: but the faith that He honours, we repeat, is conscious faith, deliberate faith, faith that is awake, faith that sees all the impossibilities and yet laughs at them. Now let us all humbly confess before our God that this faith we have not exercised. Is it not a simple fact that the Committee's solemn resolutions in response to that Keswick letter, resolutions emphatically endorsed by the Society at the Annual Meeting next following, have practically dropped out of sight? Have we kept on, humbly, but definitely, asking the Lord, if it be His will, to send forth those thousand missionaries? It is a plain matter of fact that those Christians who have had the most striking experiences of answers to prayer always tell us that the answers are given to definite and not to indefinite prayer. And perhaps God has really been saying to us while we have been praying indefinitely, as He said to Joshua, "Get thee up: wherefore liest thou thus upon thy face?" It may indeed be that the special gift desired three years ago has been so far withheld because if we had received it there might have been a temptation to boast even more than some friends occasionally do now of "our great Society." It may be that we all need a humbling lesson. But if our faith had been equal to continuing in definite and expectant prayer for the thousand missionaries, that very faith, constantly laying hold of the Lord as the only One who can raise up true labourers, would have fostered in us also the lowliness of spirit which God is able to bless. And if the blessing desired, the hundreds of candidates fit to go forth, had been vouchsafed in answer to the prayer of faith, the means to send them forth would assuredly have been vouchsafed too.

This article is entitled, not "The Anniversary," but "After the Anniversary." We have not attempted any picturesque account of the proceedings, nor indulged in laudation of the speeches. This is now done very effectively by the religious papers, and the impressions of two or three of our friends are given in the *Gleaner*. The *Intelligencer* confines itself to an official colourless report of the meetings, &c. In this brief article we have only offered a few reflections suggested by the Anniversary, as regards our attitude to the Society, and to the Society's Divine Lord, in view of the present position both of its funds and of its staff. It is in the hope that these few lines may be read and pondered because they are few, that we refrain entirely from commenting on the Anniversary itself. Let our eyes be fixed on the great wide field and its overwhelming needs, and let our thoughts and prayers be directed to the supply of those needs. There is a striking little word in Mark viii. 6 which we should all do well to lay to heart. Jesus Christ, with a view to feeding the four thousand, brake the seven loaves, "and gave to His disciples to set before them." "And they *did* set them before the people."

EDITOR.

THE NINETY-FOURTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.



THE Anniversary commenced with the usual Prayer-Meeting on the Monday afternoon, May 1st, at Sion College; the Rev. W. Gray, in the absence of the Rev. F. E. Wigram through ill-health, presiding. The Rev. C. G. Baskerville delivered an address on St. John xiv. 12, 13, and prayers were offered by the Revs. W. Gray, F. Baldey (of Southsea), and F. Paynter (of Guildford), and General Hutchinson. The Prayer-Meeting was followed by a Social Gathering at the C.M. House.

The Anniversary Sermon was preached in St. Bride's, Fleet Street, the same evening, by the Lord Bishop of London, who took for his text, 2 Thess. iii. 13, "But ye, brethren, be not weary in well-doing." The service was conducted by the Revs. W. Gray and D. H. D. Wilkinson, and the lessons were read by the Rev. W. H. Barlow and the Bishop's Chaplain. The church was crowded.

In addition to the Sermon at St. Bride's, special sermons were preached (1) at Mary Abbot's, Kensington, by the Lord Bishop of Ossory, from St. Matt. ix. 36-38, "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest;" (2) at St. Mary's, Whitechapel, by the Lord Bishop of Carlisle, from two texts—St. Matt. x. 5, "Go not into the way of the Gentiles," and St. Matt. xxviii. 19, "Go ye, therefore, and teach all nations;" (3) at Holy Trinity, Marylebone, by the Rev. Canon McCormick, D.D., from Acts xiii. 4, "So they, being sent forth by the Holy Ghost, departed."

On Tuesday, May 2nd, the address at the Clerical Breakfast in Exeter Hall was given by the Very Rev. Dr. Chadwick (Dean of Armagh) on the River of Life, as described in Ezekiel, in the Revelation, and by our Lord Himself.

THE ANNUAL MEETING

at Exeter Hall commenced at eleven o'clock; Sir J. H. Kennaway, Bart., M.P. (President of the Society), in the chair. The Hall was crowded; and among those present on the platform were the Bishops of Carlisle, Exeter, Sodor and Man, and Ossory; Bishops Barry, E. Bickersteth, Marsden, and Royston; the Bishop-Designate of the Niger; the Deans of Armagh and Ripon; the Earl of Northbrook, the Earl of Belmore, Sir Richard Temple, M.P., Sir Harry Verney; Mr. Abel Smith, M.P.; and numerous clergymen and prominent laymen. The Rev. C. C. Fenn read the 45th Psalm and offered prayer, and the Rev. R. Lang read the "General Review of the Year." (This "Review," with the "Brief Abstract of Mission Reports," is given with this present *Intelligencer*.) Sir J. H. Kennaway then delivered his opening address:—

The President's Address.

The Report we have just heard read has three prominent points in it—encouragement, opportunity, responsibility. We are encouraged to go forward by the recollection of difficulties overcome, of guidance vouchsafed, of help rendered. Man's extremity has again proved God's opportunity. The cloud by day and the pillar by night, He has led us

yet another stage upon our journey. We go step by step, not by leaps and bounds. We can look for no Pentecostal effusion again. No fiery cross has gone forth to convert the nations to Christianity, and the world is tempted to ask, as we were told last night by the Bishop of London, "Why is it that you do not move more rapidly?" It has always been so. God

moves but slowly, and man wonders indeed why it is that so vast a space separates the beginning from the end. It is ours to work, and, as we were told last night, not to be weary in well doing, but to trust God, and in due season we shall reap if we faint not.

When we met last year the abandonment of Uganda seemed within measurable distance. A year's reprieve had been granted to us, mainly through the liberality of our friends. We had secured the survey for the railway, but the near advance of the General Election paralysed all Government action. Afterwards when the fight had been joined and the battle lost and won, men were weary after a great struggle and tired of political thought, and there seemed a danger of Uganda being forgotten altogether. But prayer continued to be made, and in the September Committee urgency was moved, and a deputation was arranged to Lord Rosebery. We went with trembling hearts; we were met with the welcome question, "Why have you not come to me before?" This was the first step in the wondrous development of public feeling which forced the hand of the reluctant majority of the Cabinet, and has resulted, as we hope, before this time, in the occupation of Uganda by forces under the direct control of the British Crown. So it came to pass that Bishop Tucker, after a wonderful journey, was able to raise a Doxology when the sight of the great Lake burst upon his view, and later to preach the wonderful sermon on Christmas Day to 5000 natives in a church erected by them. Your Committee have often joined in prayer when times were critical—what wonder was it, when the letter from Bishop Tucker was read the other day, that we did burst forth into a song of praise, and thanked God for what He had done for us? The Government, indeed, say they are not committed to anything beyond inquiry; but those who, in the House of Commons, were opposed to Sir Gerald Portal's Mission saw and admitted—and I think we shall be disposed to agree with them—that the step taken was one that could not be retraced. The question then arises, what are we going to do? Never was there a greater opportunity or field for work. Bishop Tucker writes that he looks to a strong party leaving England in the spring, a large band of men who may be given to the work. Let each one ask himself, "Lord, what wilt Thou have me to do?" How large the difficulties, also, that loomed before us a year ago with regard to West Africa! It is so hard to satisfy the national aspirations of a warm-hearted race and yet to know that you are building on sure ground. But again we bless

God for the guiding hand which has led us to the choice of Mr. Hill, Bishop-designate of the Niger, and we rejoice to think and to believe that Mr. Hill has won the African heart in the way in which Canon Taylor said it was to be won—by loving it. And, moreover, we may fully trust his wise judgment in regard to the coadjutors he has recommended to the Archbishop and the Committee. One of these is here, and will address you to-day, I need not bespeak for him a warm welcome—(applause)—it is given to him already. And it will be a glad day in the history of this Society when two of Africa's sons, the result of the Society's labours, are called solemnly to the office of Bishops in the Church of England. Ours is the joy, ours also is the responsibility; we must take care that the strength of the Mission is well maintained by the men we shall send forth. We must also take care, remembering what the climate of West Africa is, that all things necessary for the health and comfort of our agents, both at home and when on their journeys, is provided for them.

India occupies the first place in the Report you have heard read, and rightly occupies it, for our responsibility in regard to India is greater than towards any other Mission—that splendid inheritance, the envy and admiration of the world, with its 287,000,000 souls committed to our charge in trust for Christ. We do take comfort in what has been done and has been referred to in the Report. We may take comfort in the thought of such tangible proof of growth and of the power of missionary interest as is afforded by the attendance of 700 *bona fide* missionaries at the Bombay Conference, and we believe that God is opening such a way as He has never opened before for the advancement of His Kingdom in India. Opportunity and responsibility everywhere confront us. Everywhere the call is for men, ay, and women too—men of consecrated culture for aggressive work among the higher schools of thought; men of less attainments but full of love for Christ, and a burning desire to save souls, as evangelists, teachers, artisans, ready to go forth. The Medical Mission is a distinct feature. There is room for all. The calls of Africa—East, West, Central—the millions of China, the intellectual and scientific aspirations of Japan, North-West America, and the unsatisfied needs of India—those young men whose faith has been destroyed by our education, and who as yet have got nothing to put in its place—all raise their voices and cry, "Come over and help us." And what shall be the answer of England, rich in wealth, proud in imperial position, great in power—what shall be the answer but

"The fields are white; shall we not send the reapers to enter in and gather the harvest?" The opportunity is ours to-day: it may pass away, never to return. We have the wealth now; it may take to itself wings and fly away. The living agents are to our hands—thousands of young men and women, earnest workers for Christ at home, whose places could be filled here—what hinders them from going forth? Is it possible to read the lives of the missionary heroes of the present century—Martyn, Carey, Patteson, Livingstone, Steere, Horden, Hannington—and Tucker, among living agents—and not to feel that the missionary calling is one worthy of the Christian's highest energies, and that the missionary cry is among the greatest of the world's most pressing needs? If we may but realise this, and raise ourselves to our great and

high calling to which God has called us, we shall never regret it, we may feel sure of that. The world is out of joint; men's hearts are failing them for fear; they look for something firm to stand upon, and the ground gives beneath their feet; they ask to what we are coming, and no one is able to give them any answer. The gospel of humanity can do little for them. In politics, in commerce, in agriculture, everywhere, it is the same; things most stable are tottering and ready to fall. The Christian alone stands without fear; he knows that his Master cometh, and he feels it his highest privilege and object to work to bring about the end, and, in obedience to the last command, to carry the news of His Gospel to the uttermost parts of the earth.

The first Resolution was moved by the Right Rev. Bishop Barry, and seconded by Mr. J. Monro, C.B., as follows:—

"That the General Review which has now been read, together with the Report of which an abstract has been presented, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Lord Bishop of London for his Sermon before the Society last evening, and that it be printed and circulated; that Sir T. Fowell Buxton, Bart., be the Treasurer of the Society; and that the Committee be appointed for the ensuing year, with power to fill up vacancies."

Speech of Bishop Barry.

Mr. Chairman and my Christian Friends, —The Resolution is a business Resolution, and refers necessarily to the work of this great Society; but I have been asked to occupy the distinguished position of moving the first Resolution simply, I know, because I have recently visited the immense Empire of India, which is one great chosen field of the operations of the Society; but you will pardon me if I speak not so much of the work of the Society there as of the great missionary work in general. For it so happens that during my sojourn in India, though I had the great pleasure of visiting your settlements in Tinnevely, and the College at Agra consecrated by the memory of the sainted Bishop French, I saw more of other Church agencies than of this Society, such as the work of our two University Missions. Pardon me, therefore, if I put aside what concerns the mechanical operations of our Society, and say to you what has been borne in on my mind during a sojourn of three months in the wonderful Indian Empire. Of course I could not have an impression which would be original and new. Probably you are more or less familiar with what I shall speak of if you take any interest in the history of our missionary enterprises, but there is something in seeing with one's own eyes what one has previously read of at second-hand, and

I do not think any one can adequately measure what your Chairman has referred to as our marvellous opportunity and our unequalled responsibility unless it has been his fate to see with his own eyes the great swarming population, and to know that we are there at the most one in a thousand of the souls God has made, and yet to see that the other 999 unhesitatingly accept our leadership, call for our dominion, and are prepared to receive our teaching and our moral and spiritual impulses. The unequalled responsibility of our Indian Empire is, after all, only a portion of a still greater responsibility. When was there a time before this in the history of the world when a man could literally girdle the globe—I have done it myself—and at every halting-point hear the same language and find himself under one flag? That means that by means of a world-wide extension God has called England to be a fellow-worker with Him. When we realise this we necessarily cry out, "Who is sufficient for these things?" and, on the other hand, declare with St. Paul that we can do all things through Christ that strengtheneth us.

Now let me refer more particularly to our Indian Empire. There is only one ideal that can be put before a Christian: it is to be, in St. Paul's daring phrase, an imitator of God, and to walk in love.

Now to love is to give, and it is because of this likeness of love to gift that there is a blessing in giving far higher than in receiving. To love is to give; and what is it that God gives His creatures? He gives the material blessings that belong to bodily and physical life; He pours out on them some shadow, some glimpse, of His own wisdom; and He gives the manifestation of the true Godhead in the true manhood by the Incarnation and Atonement of our Lord Jesus Christ. These gifts have their right proportion and harmony, but if the lower gifts are taken hold of, and the higher are neglected, instead of blessings they may become delusions and curses. And what is true of receiving from God's hand is true also of our giving in likeness of Him. If God has given us a great power of fellow-working for the good of mankind we must not be satisfied with giving the material and intellectual—we must subordinate both, as body and soul are subordinated to the spirit, to the giving of the moral and spiritual life which, after all, is the true humanity because it is the true image of God. In this respect I place no limitation; this is the duty of us all as individual Christian men, and if only we could recognise this, that it is part of our Christianity to give to others what God has given to us; and if that could be, not the splendid principle of a few, but diffused as a prevailing principle throughout the great body of the Church, I believe it would lead to the realisation in a generation of the promise that the earth should be filled with the knowledge of the Lord as the waters cover the seas. But if that is true of an individual, I hold, that it is true of a nation. I say that England is truly a Christian nation, independently altogether of the national profession of Christianity which is embodied in the connexion of the National Church with the State—of which I hope it is not irrelevant to ask you—it has been bound up with some of the most glorious things in the life of England in the past—to ask you to pray that the bond which God has so blessed shall not be broken in our time. I say that quite independently of that there is a Christian profession which, in spite of much shortcoming and of our miserable divisions, does lay hold of the heart and mind of England, and the red cross in our banner which we still hold is not merely a symbol but a great and blessed reality. But if this is true of the Society we call the nation, how much more is it true of the Society we call the Church, which is humanity centred in God in the Lord Jesus Christ! Our Church can never be satisfied with enjoying God's blessings at home, and diffusing them over

humanity here, unless we take hold of the blessed opportunities which God has given us, and diffuse them all over the world, which is a condition of the strength and vitality of the Church at home.

I have often heard it said of the older Missionary Society that the propagation of the Gospel in foreign parts is an anachronism; and I for one am at a loss to know what is really foreign to England's opportunity. May I ask leave to give you very briefly my impressions of what we are doing in this respect in our great and glorious Indian Empire? We have there, as our Chairman has reminded us, more than 280,000,000 souls, over whom, directly or indirectly, we have influence. The capital cities there, as Bombay or Calcutta, are like great European towns in magnificence, and the cities generally are permeated everywhere with English ideas and influence. All this has been given to us, and our power and grasp, I believe, are increasing every day. The Indian problem is doubtless more complex than ever, and difficulties are rising up which our fathers never knew; but we have only to look the right and the truth in the face and go straight forward, and things the world calls impossibilities will be speedily solved by the power of the Church of God. Here we are, with this great work before us—what have we done? As to our material gifts, there is no doubt of the enormous benefits conferred on India by English rule. Everywhere there are security and prosperity which, but for the wise English raj would never have been known. The *pax Britannica* extends over more millions of men than the *pax Romana* in days gone by ever did; communications are opened, and everything is done to draw up that vast population to a higher material condition, bringing all our science and power to bear on material improvement; and for that we thank God, for, after all, the material is His as well as the spiritual, and we believe that through our commerce and political dominion England is a fellow-worker with Him for the blessing of all the earth.

And what have we done with regard to intellectual life? We impart our Western knowledge and science and culture, and although, in spite of great advance, only a fraction of the great population can yet read and write, we are extending with marvellous rapidity our intellectual influence. I visited at Madras, Bombay, and Calcutta great educational institutions which might fairly take their rank with the greatest in the old country. I have observed in the villages—and let me

tell you of one peculiar feature which a missionary should never forget, that 90 per cent. of the people live in villages or towns of less than 20,000 people—I have seen schools in the villages, and everything is being done to spread this intellectual life. We have done well, for there is no doubt of the immense receptivity of the higher and cultured classes in India in regard to our teaching.

But what is our highest duty to God in respect to India? It is to impart the moral and spiritual gifts which we owe, in the name of Christ, to the inhabitants of India. In earlier days English rulers in India seemed ashamed of the name of Christ, and the people of India believed that we had no religion at all. This shows what arrears we have to make up, and what a little we have done in this great work. But yet there has been poured forth a marvellous blessing. The population is increasing, but the Christian population is increasing, I think, some sixfold beyond the general increase. We have much to do, but within the last twenty-five years there has been an increase such as has hardly been known upon the earth since the days of the Apostles themselves. We are going on with the work, and, in spite of hindrances, want of faith, and the wretched religious differences which are a cause of scoffing on the part of the heathen, the opportunity is there, and that opportunity has been wonderfully made use of to do an enormous work in India. You have only to go to South India, where there are vast temples, marvellous in splendour, and having thousands of devotees sometimes attached to the service of the temple, to see that heathenism has a great and mighty hold on the inhabitants. The Chairman has said truly that we have destroyed much of the faith of the educated classes without giving them anything in its place, but that is not true of the great mass. There, as Bishop Caldwell has pointed out, there is a religious spirit, and amidst the perversions and the distorting medium of idolatry there it is with strength and vitality, and what we have to do is to lay hold of what is good in that religious spirit and extinguish what is evil, to raise what is good to a higher level, and destroy the evil by the power of Christ. Then there is Mohammedanism in the north, less full of ideas, less progressive in spirit than Hinduism, but with a toughness and a tenacity which, except in Christianity, are seen in no other religion; and there are points in which Mohammedanism has a grasp of that vital truth that there is one God only, in Whom men live and move and have their being. We are confronted

with two great religious systems, each having in it both good and evil, and we have to inspire the one and cast out the other.

And in what way is the work going on? The Report alluded to a twofold division of labour; but I am not sure that it is quite clear to those who are not acquainted with the facts. There is the direct Mission, which is advancing most rapidly in South India among the non-Aryan races. I had the privilege of preaching through an interpreter at Palamcottah, and anything more chilling than preaching through an interpreter I cannot conceive; but their earnestness in the vitality of the Christian faith seemed to me entirely to overcome the disadvantage. I had the privilege of joining in a service in Tamil, and the people showed a fervour which could hardly be equalled here. From Palamcottah I went through the desert to a settlement, not belonging to your Society, bearing the time-honoured name of Nazareth, and I found a Church in the wilderness, with institutions around it, and every means of culture, intellectual and spiritual, and all animated by the Spirit of Christ Himself. Oppressed as I was almost to weariness by the enormous power of heathen institutions, there was a refreshment I can hardly express in seeing this real Christian community. And there was one thing which struck me most marvellously there. I thought I could almost tell, by the faces of those around me, whether they were Christians or not. Over the non-Christian element there seemed to be a kind of dreariness and sadness of aspect; but when you looked on Christian faces there was a brightness there, the reflection of the light that shone on earth, and was the light that came from the face of God in Jesus Christ. By them innocent sport was greeted with hearty laughter when that little community of Nazareth gathered together after the religious services for social intercourse. All that is going on there, and I thank God it is going on. You know, also, the work that is going on in Chota Nagpore and elsewhere; and with regard to all this there can be no hesitation. We can only thank God for what He is doing for us. But there is also an altogether different class of work going on there. There are the Christian colleges, which, while they give general instruction, teach also those who come to the college all the fundamental truths of the Gospel as a condition of their admission to the college itself. Yet they are teaching this to those who are not Christians, to those who at present have no intention even of becoming catechumens; and here we have a new departure from the ancient practice of the past. We are

in this manner teaching the Christian truths and manifesting Christ, and yet at the same time we are not at present gladdened by the fruits of conversion. A large number whom we thus instruct neither are nor profess to desire to become disciples of Jesus Christ. I know that there are many who are divided in opinion on this matter. But what are we doing there? We are providing the higher class of India with Christian thought and Christian ideas. We are enabling them at least to know the truth of God in Jesus Christ, and we find that there is a marvellous receptivity. It was my privilege in various centres to be allowed to deliver lectures, at which I had from 500 to 1000 in the audience of English-speaking Natives—many of the highest class—and I was enabled to give my testimony with perfect openness. I was permitted to speak in the presence of the agnosticism that is now largely professed of the thirst for God which is felt in every human heart, and is satisfied in the Lord Jesus Christ, and I was allowed to declare that Christian morality as a living power could never be dissociated from Christian truth. And in all this I was listened to with marked attention, and even some difficult trains of reasoning were followed with a kind of delight by those audiences of the higher and more intelligent classes of the people. In fact, but for an accident, I might have given a lecture in the precincts of the great temple itself, with its 20,000 inhabitants. Now, what must the result of all this be? I cannot but think that while there are, of course, drawbacks to this process which we must recognise—such as the tendency to look at Christianity as a system of philosophy to be learned rather than a religion to be embraced—while we must look these drawbacks in the face, yet it cannot be a small matter that there are, literally I should say, scores of thousands of educated men who have gone out to important positions in India, all having imbibed a certain amount of Christian truth, and all having gained at least some reflection of Christian morality. I believe that in this we have a great underground preparation, as it were, for the future, and that when the time comes—and it will come in God's good time—that which is now below the surface will rise to the light of day, and we shall find that we have not been labouring without result, knowing that yesterday, to-day, and for ever is as one to the Lord Jesus Christ and His Gospel. If I may be allowed to do so, I would remind you of the history of the early ages in which the foundations of Christianity were laid. You know that in those old days the Gospel made its way among

those who were poor and simple, those who St. Paul said at Corinth were despised by the wise ones of the world. But by the men of the higher ranks the Christian idea was also gradually taken in. All that went on for one or two centuries, and then at last, when the appointed time was come, the culture of Greece and the imperial majesty of Rome were, as by a great convulsion from below, shaken and moved from their old position, and the world was brought over to at least a nominal profession that in the Cross all should conquer. And what was true then will be true in India. We have, first, our Native converts. Let us give our first care to them. But I repeat that we are also leavening the rest of India, and we are bound to leaven it because we have made a *tabula rasa* of the old superstitions, and what we have to face is now more of agnostic despondency. That is what is going on; that is what you are doing by your colleges and what other Christian communities are doing in theirs; and I confidently hope that, if not in our time, yet in the time of our children, the fruits will be reaped of all this work.

These are the impressions which have been borne into my mind by my observation in that country, and I feel that we are now in a position of great and critical opportunity. The Government does exercise now a rigid impartiality. There was a day when its partiality threw a very cold shade upon much religious work. That is now gone for ever. There is also in the Native mind a preparedness for a great change. There is a great desire to accept our leadership, as in things intellectual, so in things spiritual. And in these circumstances what do we want? We want, as your Report says, money; because it gives opportunity for work, although it can never purchase the higher work. But what we want is men; men of all classes, of all social grades, of all varieties of intellectual power; men who will go out and by their lives, quite as much as by their words, will witness for God to the inhabitants of India. Our numbers there, compared to our power and resources, are miserably inadequate. Moreover, with some noble exceptions, I am not sure that England has given of her best to this highest of all missionary works. But still, as the Report says, there has been an enormous growth, and all that you have to do is simply to possess yourselves of the great facts of the case, with their immeasurable spiritual import, and resolve that each of us will do something within our own sphere of influence for this great work. I have always thought that the attitude of the Christian in the face of unbelief ought to be that of St. Paul at Athens, especially when the unbelief is

of a thoughtful and intellectual kind. He recognised that even the most ignorant religion was perhaps in some way, though ignorantly, a worship of the one true God. Perhaps we forgot this too much in the missionary enterprise of the days gone by; but I am inclined to think that our danger now is rather in forgetting the other part of St. Paul's declaration, "Whom ye ignorantly worship, Him declare I unto you," not by my own words, but by the words of the Lord Jesus Christ. Christianity is an absolute religion, or it is an absolute falsehood—there is no alternative between the two; and,

therefore, while we welcome all that is good in heathen religion—and there is much that is good, and which men like St. Paul will recognise as coming from the Spirit of God—yet we must never falter from our proclamation of the Lord Jesus Christ as the one true God, the one true King over humanity, and be ready, while recognising much that is good in other religions, to make men understand that there is but one Name given unto men in Whom and through Whom we receive light and glory and salvation—the Name of the Lord Jesus Christ.

Speech of Mr. J. Monro, C.B.

I was delighted to hear the Right Rev. Bishop make one remark, and that was that the life of India was not to be found in the towns but in the villages. That remark I can, from a somewhat lengthened experience of India, most emphatically endorse. The towns, the large towns, or the capitals in which is our seat of government, are not Indian. They do not show forth the life of the inhabitants of India at all. They show you the life of a kind of European Indian, but they do not show you the real life and the real habits of the people of India at all. It is to the villages you must go to see first of all the life of India; and it is there also you have to go to see the death of India, for it is in the villages especially that you will see amongst the people of all classes the tremendous hold that superstition still has on the mind of the Hindu. I am not going to dilate at any length upon the opportunities that are now afforded us for an aggressive movement in India. That has been very well dealt with by the Bishop. But as one who has spent the greatest part of his life in Lower Bengal, who left it for a while, and who has recently returned to it, I may be permitted, perhaps, to give you a few remarks as to the change which I have seen for many years going on with reference to the habits, and the minds, and the religious sentiments, of the people. I entirely agree with the Bishop that at no time have our opportunities for an aggressive movement against Hinduism been greater or more favourable than at present. We have given to the country, as he has told you, the *pax Britannica*. The door, so far as concerns missionary enterprise, has been thrown wide open, and the old days of hostility have disappeared; and while it is the duty of the Indian Government, bound as it is by the promise of our gracious Queen to the inhabitants of the country, to maintain strict impartiality in matters of religion, still I see a very great change, since I first went to

India, as to the manner in which the attitude of impartiality is being interpreted. It is only a few months ago that you had a very high official, in the position of Lieutenant-Governor of Bengal, standing up in his place and saying that, unless he believed that India had been given to the Church of God in England to be evangelized by that Church, he did not know on what account it had been given to England as a nation at all. I read in the last mail an account of visits to Sunday-schools and Christian schools by the Lieutenant-Governor of the North-Western Provinces. I read there an account also of visits, and of approbation given, to such Christian schools by the Chief Commissioner of the Central Provinces; and I have not the slightest doubt, my friends, that in all the provinces of India you will find the same friendly neutrality observed, without any trace of that ancient hostility which formerly characterised many of the Government officials.

But I should principally like to say a few words as to the opportunities afforded us for aggressive action by the state of the native mind. You will find that at the present moment the vast majority of educated Hindus have abandoned their old superstitions. They have found that those superstitions have not been sufficient to satisfy the cravings of the Indian mind, and they have taken refuge in agnosticism, in indifferentism, aye, in atheism itself; and at the present moment, as many of their own numbers will testify, and do testify, in the native papers, the creed of educated Bengal is nothing more or less than pure unbelief. Does not that afford us an opportunity? They are not crying out for Christianity, but they are crying out for something that is better than the old superstitions, better than their agnosticism, better than their atheism, and we have got that better thing. Shall we not go forward and avail ourselves of the opportunity, which this atheism of the educated

classes gives us, to supply them with the medicine which will cure their souls, and which will be effectual in the way of giving them something better than their present evil superstitions and atheism?

Then as to caste, that too, as a religious institution—I do not say as a social institution, because that is a different question—is undoubtedly declining. It retains still an enormous hold upon the people socially, and why? Because the possession of caste means the possession of power; and no nation or class of any nation will willingly, or rapidly, or without a severe struggle, submit to give up what is a real and definite power. But so far as regards its religious basis, I can assure you that that position is being rapidly departed from. There is no mention whatever in the Veda, except in one hymn out of 1028, of caste; and the people, who are beginning to study the Veda—for it is curious that educated men, even the Brahmins themselves, know almost nothing about the Veda—are finding that there is no mention of caste whatever there, and so are giving up the idea of caste being definitely enjoined in their sacred book. That is a great advance; and if we could get belief in the religious foundation of caste out of their heads, they will do away with it as a social institution also through time. With reference to this decadence of caste, I can refer you to a question asked only last Tuesday in the House of Commons. I daresay many Hon. Members and many readers of the *Times* passed over that question as not involving anything of a party interest. But, my friends, the circumstances connected with the question indicated simply a revolution in Hinduism. The question was asked by a Member of Parliament what was the meaning of Hindu temples in Benares being taxed, while Mohammedan and Christian places of worship were exempted from taxation. Now, that indicates, I say, a revolution. The Secretary of State did not know very much about the facts, but if the native papers of India had been studied carefully in the India Office he would have been able to give a much more pregnant and significant reply than he did. I will tell you what that means. It is only a short time ago that the municipality of Benares—and remember that Benares is the holiest of all cities to a Hindu, a city that is filled with temples, and its soil is so holy that any one who goes there and who dies there, aye, or even within a radius of ten miles, passes at once into eternal bliss—proposed to introduce that tax. It was not a change that was introduced by an alien or despotic Government. If that had been the case, you

may be certain that we should have heard a great deal about it. It was a change that was introduced by the municipality, a body of men chosen by the people of this holy city. And what did they propose to do? They proposed to tax these temples which, to a Hindu, are the visible residence of their visible gods; and they proposed to tax them for municipal purposes on the ground that they were "occupied premises." Now, if you can, conceive for a moment what that means to a Hindu. Here is a temple, the seat, the residence of his god, that has no earthly connexion with secular matters. Yet that seat of his god is to be taxed, and by a Hindu municipality, for the purposes of defraying such ordinary expenses as metallurgical roads, just in the same way as shops and manufactories and other secular institutions are taxed. If you think of that in the holy city of Benares, you will see that it is nothing less than a revolution. It is nothing less than a convincing proof of the decadence of Hinduism in its holiest city. Let me give you another fact, which occurred in my own experience, because I do not wish in any shape or way to lay before you my opinions. It is far better, when you have facts, to give them, rather than opinions, because "facts are stubborn chieftains that winna ding," as they say in Scotland. After giving some lectures in Krishnagar, the Natives got up a set of counter lectures to do away with the influence of the lectures that had been delivered. I attended all of them, and at one a most interesting lecture was delivered—you will find it alluded to in the Report—in which the lecturer advocated, as the religion of Hindus, what was nothing less than Christianity minus the all-important fact of the Divinity of our Lord. Still, there was this lecturer addressing a crowded meeting—a meeting which was presided over by a Government Native official, the subordinate Judge of the station, a Brahmin of the highest caste—and, after the lecture was delivered, a vote of thanks was given to the lecturer, who certainly had advocated views of the most heterodox description, by another Brahmin of high class, and a professor in the Sanskrit College of Nuddea. And who was the lecturer? Was he a Brahmin? No. He was a man of low caste. That indicates another revolution, because for any Brahmin to listen to religious teaching from the mouth of a Sudra or low-caste man, and for any Sudra to arrogate to himself the function of a religious teacher in the presence of Brahmins, would have condemned both Brahmin and Sudra in former times to the lowest hell. And yet we hear

that in this year of grace 1893—we hear that going on in the district of Nuddea, in which the great reformer of Hinduism was born, and which possesses the old college in which the Brahmins were trained. I won't give you any further facts, as my time is limited.

As regards the women, there is a most marvellous movement going on amongst the women at the present moment. I hear accounts from ladies who are working there and visiting villages, and they say they are implored by the women to stay amongst them and teach them these "marvellous and wonderful words" which they have only now heard for the first time. They cannot stay amongst them because they have districts of hundreds and thousands of women to look after, and their numbers are few, very few; but that is another point on which I may have something to say at another place. But still there is another opportunity in the marvellous movement which is going on among the women at the present day. If I may be permitted to allude to a matter which is personal, I can only tell you—and I have the greatest pleasure in giving you my testimony on this point—that as to my reception by the Natives of the districts in which I served as a Government officer—and naturally they might, perhaps, have had some hesitation in believing that it was not the old magistrate who had returned to them as a magistrate—but when they knew, as they did know, on what mission I had come, instead of there being hesitation in receiving me, my friends, their reception was most cordial and most touching. I met there scores of my old subordinates, my old friends in the villages, and one and all of them were glad to see me. When I wanted to select a place for establishing our Mission, was there any difficulty in finding it? Yes, there was one difficulty, and that was to select a place out of the numbers which were offered to me. There was no difficulty, my friends, in the way at all. Each one vied with the other in wishing to do something to give their old magistrate a hearty welcome, although they knew he had come back there for the purpose of spreading the Christian religion. I can give you many instances of the kind. There was one old man whom I had known before—an old landholder. He came forward and met me at the railway-station and implored me to come and live at his village, and told me he would give me land rent free if I would come and build a place there and remain amongst them. Another young man came and introduced himself as the son of So-and-so. I confess after the

lapse of twenty years I did not remember the name of his respected father, so I procrastinated a little bit, and in the end he said to me, "Oh, you did know him, because you wrote to him." I said, "Have you got the letter?" "Oh, yes," he said, and out of his pocket he produced an old letter of mine more than twenty years old, which simply acknowledged the receipt of a letter from him. He produced the letter which his father and he after him had kept, and which he thought was the best means of introducing himself to me as the son of an old friend. To my mind, my friends, this was a touching reminiscence. There was another old man whose reception of me was interesting as well as amusing, as I will tell you. I was out in a village looking out for a place and talking amongst a number of people, when my daughter and I had to cross a river. There was some little difficulty about finding the way, when out of the crowd came an old man, who said, "I will show the Sahib the way to go." He proceeded, and we entered into an amicable conversation. He said, "Don't you remember me, sir?" I said, "Well, it is a good while ago." He said, "Oh, Sahib, don't you remember the riot in the village down here? Why, you gave me eighteen months." And I can assure you he was as courteous and kindly, and active in doing anything he could for me as if I had really given him a gift and not—seclusion.

Let me say there is no difficulty whatever with regard to the attitude of the people, and surely I may say that my experience will show you that instead of there being hostility there, they are only too anxious to welcome their old officers amongst them, officers whom they know and trust. Am I speaking to any members of my old Service or of its sister Service, the Military Service (and, speaking in the presence of the late Governor-General of India, may I not say that it is to the efforts of the United Services, with all their imperfections, that you owe India not merely as a conquered but as a contented country?)—let me appeal to any of the United Services who may be hearing me. We were united out there in serving our Queen; we have a United Service Institution; we have our United Service Clubs. Why should we not, my friends, have our United Service Mission, and, having served our Queen to the best of our endeavours out in India, why should we not unite again as a Service to go and serve our King—the King of all the earth? We have gained India by those Services, my friends, and no member who ever belonged to them is not proud of it. We have given to the inhabitants

the *pax Britannica*. Shall we not try to unite again to give them something better than the *pax Britannica*, and that is the peace of God which passeth all understanding? Now, I have spoken of opportunity. The door, as I have told you, is wide open. There is no difficulty there, but how are we utilising these opportunities? Is it not too much the case that when we hear the opportunities we immediately begin to think of obstacles? We let opportunities pass by us, and we fix our gaze on the difficulties which we make for ourselves, not availing ourselves of those opportunities.

I am not going to give you a list of the obstacles which I have heard given as the excuses for not availing ourselves of these opportunities. I have no doubt the list will occur to many who are now hearing me; but I want to say a word about one obstacle, and when I speak of that I trust you will not think that I am speaking ungraciously, or that I am using a paradox, because I hope to show you it is no paradox but a reality. Well, I tell you that the one obstacle, which I find, consists of these Meetings in Exeter Hall. Now, what do I mean? Don't think I undervalue these Meetings. Thank God for them; they have done much good, and will do much good in future; but, my friends, it is not by Meetings in Exeter Hall that India will be evangelized. The Natives in India have got a proverb amongst them. You know there is a fruit of which they are very fond, called a jack-fruit. They are very partial to it, but it is very heavy, and to carry it from the bazaars to their homes involves a considerable amount of labour, and you know amongst Orientals the tendency to do too much work is not one of their failings. By the way, it sometimes occurs to a benevolent Government at home to regulate the hours of labour and prevent them from doing too much work. Now, my friends, that is a benevolence which I can assure you the Hindu thoroughly appreciates, thoroughly values, and thoroughly disbelieves in—because he says (misguided creature) that this benevolence of the English Government becomes only intense and acute when the spathetic labour of India in the cotton-mills becomes a dangerous competitor with English labour in the mills of Lancashire. But be that as it may, I agree with you that the tendency to do too much work is not one of the failings of the Natives, and they have embodied this in a proverb which says, "Eating a jack-fruit is delicious if you can get another fellow to carry it on his head." You see it is thoroughly Oriental. Now we in England don't do that. We

have got a proverb that says, "If you want a thing done, do it yourself." But, my friends, when we consider the way in which our opportunities for Mission work have been availed of by the Church in England, have we not some reason to suspect that we have been following the Oriental proverb and not the English one? Is not this what we say to our missionaries: "Go out a few of you—one to every million of the inhabitants of the people of India—for that is the proportion of missionaries sent out by the Church of England at large to 28½ millions of Indians—go out and bear the heat and burden of the day, and come home and tell us about your victories, your discouragements, and your defeats, and tell us that the work is too heavy for you; that we have given you impossibly large parishes to look after, and that though the opportunities are great they cannot be availed of because there are no workers, and then we shall go to Exeter Hall, and we shall sympathise with you, and we shall show our interest in the missionary stories which you tell us; but as for going out and sharing with you the labours and the trials, and the disappointments of the missionaries' life, that be far from us!" My friends, am I not speaking the truth?

And again, my friends, we hear a great deal about the school of the higher criticism nowadays. I do not wish to introduce this in a controversial spirit at all—God forbid!—but I am perfectly certain that in a Meeting of this description I am not likely to find many sympathisers with doctrines that would substitute the misinterpretation of man for the interpretation of our Lord Himself. (Applause.) I was sure you would agree with me, and that gives point to what I am going to ask you. You do not approve of the misinterpretation of Scripture. Are we quite free from that charge? There is one little text which admits of no doubtful interpretation whatever, and that is, "Go ye into all the world, and preach the Gospel to every creature." And how do we interpret that, my friends? Do we interpret it as meaning, "Go"? No, we interpret it as meaning, "Stay at home and go to Exeter Hall." We interpret it as meaning us to send out our missionaries and to substitute for missionary effort and personal service the limited interest in missionary work which is extended by a large Meeting such as this. Again I ask you, am I not speaking the truth? My friends, when I think of the pictures which come before me—when I see this vast Meeting filled with professing Christians of all ranks, with men and women who profess to love the Lord Jesus Christ, and to accept

the test of love which He gave when He said, "If ye love Me keep My commandments"—when I think of them coming up year after year listening to Reports such as you have heard to-day, and going away and not going out into the East or into the world—and when I think of the other picture of the vast continent of India, with millions there sunk in superstition, and hundreds and thousands enveloped in the equally deadly shadow of atheism, and millions upon millions of Hindu women crying out for workers to come and tell them "these glorious and wonderful words"—when I think of these missionaries every year sending home to their Committees their great and bitter cry for more workers, telling them what the opportunities are of which they cannot avail themselves, because they have no workers—when I think, my friends, of these two pictures, may I not ask you why are so many of you here, and so few of you out in the East? Why do so many of you come here and listen to what your missionaries say to you instead of going out and sharing the difficulties of their life? Why stop at home and hear the accounts of the battle, instead of going forward into the fighting line, which is sore beset and very gravely in need both of recruits and reinforcements? Why, may I ask you, is this the case? It may be wise, it may be prudent, it may be consistent with a limited interest in Missions; but I ask you, every man and woman who is here, is that obeying the command of our Lord and Saviour Jesus Christ? Put it to yourselves and answer it honestly in the sight of God.

One word more and I have done. You will have to-day a practical opportunity of showing whether you endorse these Resolutions merely as a formality or whether you accept them as a reality. You will have an opportunity given you at once, for after this you will pray. The hymn you have got to sing is a prayer. You pray there that the Spirit of the Lord may be poured out on all flesh; you

pray to Him to descend on every part of the earth where man's apostate foot has trod; you ask Him that by His Spirit He will baptize the nations which are sunk in ignorance and darkness. Are you going to pray that prayer for other people and not for yourselves? Are you going to say, "That does not refer to me. I do not want to go out and share in pouring out these glorious blessings of the Spirit of the Lord upon the earth. No, I will stay at home. I will still continue to misinterpret the Scripture. No, I will not go"—because it comes to that—"I will not obey the commands of our blessed Lord"? And after you have prayed that prayer you will have an opportunity offered you of showing whether your prayer is real; whether it is to be simply a prayer of the intonation of the voice and not a reality. You will be asked to give of your substance, to give by all means liberally; but may I not ask you on this occasion not merely to give of your substance, but to give what your Bishop has told you it is your duty to give—to give what the C.M.S. appeals for—what this Resolution which you are about to adopt emphasises, and what our Blessed Lord Himself commands, viz., to give yourselves, and to make this collection to-day not a collection merely of money, but a collection of missionaries, a collection of men and women who are willing, not merely to give of their substance, but to give themselves for the object of spreading the Gospel among the nations of India. By so doing you will show that you are really and truly endorsing this Resolution as a reality; so you will show that you adopt in its entirety this Report; so you will show that you are willing to meet the appeal of the C.M.S., and so you will show that you are really wishing to do something to carry out the last command of our Blessed Lord, "Go ye into all the world, and preach the Gospel to every creature."

"O Spirit of the Living God" was here sung, during which the collection was made. The Rev. T. Walker, of Tinnevely, proposed the second Resolution, which was seconded by the Rev. H. Tugwell, of the Yoruba Mission, and supported by the Rev. Isaac Oluwale, of Lagos:—

"That this Meeting receives with hearty thanksgiving, but with a very solemn sense of responsibility, tidings from all parts of the world in which the Church Missionary Society is privileged to labour, of opening doors, increased opportunities, and, in many cases, a growing unrest and spirit of inquiry."

"Deeply sensible of the privilege which Christ has bestowed on His Church to be His witness to the uttermost parts of the earth, in earnest expectation of His return, and with the fullest conviction that the Gospel of Christ is the power of God unto salvation to every one that believeth, this Meeting would themselves realise, and would pray that the Holy Spirit may press home on all servants of the Lord Jesus Christ, the obligation which rests on them to find and to fulfil the part assigned to each one in the glorious work of evangelizing the world."

Speech of the Rev. T. Walker.

Mr. Chairman and dear Christian Friends,—In rising to move the second Resolution, may I ask you not to be too much alarmed at the list of speakers who are still to follow? Because, as the Chairman has already told you, all the rest of us are very short-timers. I promise, on behalf of the speakers, that we will try to be, as he has termed it, very short. May we, therefore, claim your very earnest and great attention?

Now this Resolution speaks to us of opening doors, of increased opportunities, and of solemn obligations, and I am asked in a few words to emphasise these facts so far as they refer to India. Now, there is a very special reason why India should lead the van to-day. The voice of the great Decennial Conference is still sounding in our ears. Its challenge to Christian England is both loud and clear. May I remind you of that challenge, and in the name of my Indian brethren throw down the gauntlet at your feet? "Face to face with 284,000,000 in this land, for whom in this generation you as well as we are responsible? Will you not speedily double the number of labourers?" Now we must needs advance in India. We have earned for ourselves a reputation there, and we must needs maintain it. A Brahmin gentleman holding high office under Government, and a man of rare intelligence, was conversing with me once on the relative excellencies of the Hindu philosophy and Christianity. He claimed for the Hindu system a superior wisdom and enlightenment, and he almost took away my breath by the bold assertion that Christianity was only a fragment of Hinduism. But when we went on to speak of Christian love, he said with the utmost candour, "Ah! I confess you beat us there. If the car festival were being celebrated in this town to-day, and a Pariah child had fallen by accident before its wheels, there is not a Brahmin of our community who would defile and degrade himself by stooping down to save it from destruction." Now, sir, the Hindus being our judges, we Christians have made for ourselves in India a name and reputation for that love and pity which seeks to save the outcast and the lost—and I say again we must needs maintain it; but, alas, alas! the labourers are very few. Satan's great car of Juggernaut goes rolling on its way. There are millions and millions of immortal souls imperilled by its iron wheels; but, alas, alas! there are few hands, very few, of loving help stretched out from Christian England to save them from their place of peril. Let me plead this morning for a very wide extension of our work in India.

And first of all I plead for a great extension of educational work. I have never been in charge of missionary schools and colleges; but I believe with all my heart in the grand and blessed work that these colleges are doing in India, and so I claim your sympathy to-day on account and on behalf of the educational missionary. Do you ask for illustrations and results? A Brahmin magistrate holding office under Government brought his young son and introduced him to me. He begged me to keep an eye on him and to present him with a copy of the Christian Bible. He assured me of his desire that his son should have free and unlimited intercourse with Christian missionaries, in order to his moral well-being. Now, I ask, Why this confidence in the Christian missionary? Why this great desire to cultivate the missionary's acquaintance? I only know one answer. You must seek it in the missionary college where the Brahmin father had been educated, and where his Hindu bigotry and prejudice thawed before the genial kindness of a loving missionary educator. Do you ask for more direct results? A young man in our district was educated in Mission schools. I know his native village well—a village full of bigoted Hindus, who oppose the Gospel at every end and turn, so that it is with the utmost difficulty we can maintain a primary school there. This young man read for his degree in a missionary college, with history for his special subject. His attention was directed to the history of the Christian Church, and as he read of its progress and triumphs in the world, he confessed that God was in it of a truth. He became a Christian. Two years ago he married the daughter of a devoted and worthy Christian clergyman, and I myself performed the ceremony. All the leading Hindu officials were present in the church, and after, at the service in the marriage *pandal*, when I kneeled to ask Christ's blessing on the union, these Hindu officials were gathered around me. Now when I think of the darkness of the village in which my friend was born and bred, and contrast the brightness of his present environment, I thank God with all my heart for that missionary college in which he found the light of life.

I plead, again, for a wide extension of evangelistic work—and here, I am sure, we shall be all agreed. It is a great privilege, in spite of opposition and insult, stoned though we are sometimes, and made a spectacle of before the world, and before angels and men; it is a blessed privilege to preach from town to town the Gospel of our Lord. I have known a

Hindu schoolmaster after our preaching in the street come forth before the crowd and confess that the Gospel was the truth of God. I have known a poor Hindu seek me out with much difficulty and speak to me in words like these: "Oh, sir, I have long been seeking peace in Hinduism; I cannot find it there. Now I am going to seek it in the religion of the Saviour, because I have watched the lives of Christians and believe they have it." Time only forbids me citing instances and illustrations by the score. I plead, then, for a wide extension of evangelistic work—that you will send forth labourers and preachers and evangelists speedily and without delay through the open doors which now present themselves in India.

One word only before I resume my seat. May I bespeak your earnest prayers and

Christian sympathy on behalf of our Native Churches? We leave them out too much in the cold. We forget the atmosphere of heathenism by which they are surrounded; but, sir, on them mainly depends the future of the work in India. On them depends in the main the speedy evangelization of the land. I could tell you instances of men who have received the missionary spirit,—of one who cannot read a letter, but who goes about with a Tamil Bible under his arm, asking all to read the book, and thus seeks to bring men to the Saviour. It is only when the fire of God falls on our Native Christian congregations, and they go forth with the Spirit of the living God, that the glory of the Lord will be seen in India. I plead, therefore, in the terms of this Resolution, for a wide and speedy extension of our work.

Speech of the Rev. H. Tugwell.

The position that we speakers are called upon to occupy to-day is certainly a very embarrassing one. We come here with piles of information ready to give you, with our speeches very carefully, of course, prepared, with our cautious introduction and our strong close; when, all at once, we have to discard them all as quickly as we can, while we watch the clock and are conscious that the Secretary has his eye on us and notes what we have to tell you. I will, however, endeavour to follow the example of the mover of the Resolution and adhere to the time now allotted to each one of the speakers. But first let me say that I feel that, in rising to second the Resolution, I occupy a position of peculiar privilege and of responsibility as a representative of the Yoruba Mission. I feel sure that old friends of the Mission will thankfully recognise that the Yoruba Country is to be represented to-day. I regret, however, the absence of one who does really represent it, while I can boast only of a very short connexion with the Mission. I very much regret that the Rev. J. B. Wood, who has laboured on the Coast for some thirty-eight years, is not here to-day. As we have been informed already by letter, he has been detained by the illness of his wife, although we are thankful to know that both of them are now on their way to this country, and that Mrs. Wood is better. I feel very strongly that Yoruba needs representation. We are anxious to recall the days when such names as Townsend, Hinderer, Crowther, and Gollmer were household words, the days when every one knew where Abeokuta is, and what was going on at Ibadan. Last Sunday a man said to me, "I heard you use a word which I heard when I was a boy twenty years ago, but which I have not

heard since;" the word was Abeokuta. I thought on hearing this that Yoruba certainly needs representation. We long for and need your love. We need your sympathy. We need your prayer. Organization we have; discipline we have; reformation, thank God, we have; but what we specially need now is your love, your sympathy, your prayer; give us these, and you may keep your anxiety, for we shall go forward.

Now, our Chairman this morning, in his speech, made use of an expression which, I feel, we ought to notice. "It is very difficult," he said, "to respond to the aspirations of a warm-hearted people." The Africans are a warm-hearted people. I wish to say this morning, "Go forward in faith," with regard to them. Do not hesitate, do not doubt, do not fear; do not believe that the excitement and the strong expressions of feeling which have been called forth during the last three years are necessarily traceable to a spirit of stubbornness, or of rebellion, or of ingratitude. It is not so. We may regret, we must regret, we all regret, no one regrets more than I do, very much that has happened; but the very spirit which has promoted this conduct may, indeed, be a spirit which, if rightly, kindly, lovingly directed and controlled by one who lives very near to God, express itself in the future in a rapid development and a sound growth. God grant that it may be so!

One word I should like to say with reference to those whose names have been mentioned this morning, and who are shortly, we hope and believe, to be consecrated as Assistant Bishops—the Rev. Isaac Oluwole and the Rev. Charles Phillips. I regret that Mr. Phillips is not here to-day. I know them both. I have

worked with Mr. Oluwole. We have occupied the same pulpit, conducted the same Bible-class, presided over the same meetings. We have wandered through mud waist-deep while on our way to the Ijebu Country together. Therefore I can say I know him, and I have not the least hesitation in saying to the Committee, and to all gathered here, "You can trust him." I may say very much the same of Mr. Phillips. He has carried on a work in Ode Ondo unsupported, undirected, uncontrolled, nearly 200 miles from Lagos. I have had the honour of visiting him twice in his work, and I know what it is. These men have not sought these posts. I know they are looking to the Spirit of God to direct, control, uphold, and guide them.

One other message I have to-day. This Resolution speaks of "opening doors." I can speak of open, not opening doors. As you know, Ijebu is a country that has been thrown open, and thank God very nearly the whole, or at all events the chief centres in the Ijebu Country are already occupied by representatives of the Native Church. I am also very thankful to be able to tell you that last year the Native Church in Lagos alone raised 430l. for missionary purposes. But beyond the Ijebu Country, which we hope will be evangelized by the Native Church, there has now, within the last few months, been thrown open the whole of the Yoruba Country. Such a thing has not before been known. Owing to the recent visit of the Governor of Lagos, Governor Carter, the war-camps at Offa, Ikirun, and Oke-mesi, where there were

gathered some 30,000 or 40,000 men in each, have been broken up, and the men have gone home; so that now the whole country lies open before us, and God's message to the Church of Christ undoubtedly to-day, in Africa as well as in England, is, "I have set the land before you; go up and possess the land."

We are also invited by the Resolution to appeal to any here who may feel the Spirit of God striving within them to come and offer themselves to-day. I remember four years ago I sat here—I can see almost the very spot in this Hall where I sat—when God enabled me, by removing difficulties, to go from this Meeting and offer myself as a missionary of the Lord Jesus Christ. Have I ever regretted it? Never. The three happiest years of my life are those I have been privileged to spend on the West Coast of Africa. I do urge any one here to-day, man or woman, to offer himself or herself. We need women as well as men in Africa. Two ladies from the Lagos C.M.S. Girls' Seminary recently visited the town of Ilaro, where no white woman had been seen before, and where they had only a native hut to live in. The work these two ladies did in six weeks was simply marvellous. Oh, if only more women would come out and help! If the Spirit of God is striving in the heart of any man or woman, see that you do not resist that Spirit but obey that call, and thus fulfil the blessed and delightful command of our Lord, "Go into all the world and preach the Gospel to every creature, baptizing them in the Name of the Father, the Son, and the Holy Ghost."

Speech of the Rev. Isaac Oluwole.

Mr. Chairman and Christian Friends,—I thank you for your kind reception. It gives me much pleasure to stand before this great Meeting this morning as a fruit of the labours of the Church Missionary Society. About forty years ago I was born in the town which Mr. Tugwell has mentioned, the town of Abeokuta. My dear parents had just embraced Christianity in the early days of its introduction into the town, and under the ministry of the Rev. Henry Townsend. In that large heathen town, and in a large heathen compound, I had the privilege of being brought up in "the nurture and admonition of the Lord" from my earliest infancy. To your schools I entirely owe whatever of education I have. I attended your elementary school at Ake in Abeokuta, and later on I had the privilege of being trained in your Training Institution—first in Abeokuta, and afterwards in Lagos. At last I had also the privilege of attending your College in Sierra

Leone, and it was at the close of my course there, fourteen years ago, that I had the pleasure of visiting this country and of sitting on this very platform, attending the Annual Meeting of this great Society. That year, with fear and trembling, I returned to Lagos to take charge of the Grammar School with which I was for the first time entrusted. I said I went to take charge of that school with fear and trembling; but, I may add, I did so likewise in faith in the help of God. I am thankful to be able to say that He has helped us, and that He has prospered our work. When that school was transferred to me, there were thirty-three pupils; last year we had eighty-five. When the school was placed under my care it was in a great measure supported by the funds of the Church Missionary Society. For some time now we have been entirely self-supporting. I think I may also remark that there has been some progress in the studies of the pupils. A short time ago we ventured

to send pupils for examination to your College of Preceptors. Last Christmas we were able to send in twenty-four pupils, and twenty of them were successful, two obtaining a first-class. I know these are, after all, but secondary successes to report. The chief object of the school is moral and spiritual training, and I think I can conscientiously say that we have not lost sight of either of these. Our motto is that of the English University that has kindly taken our College at Sierra Leone under its wings, "Its foundation is upon the Holy Hills." We study the Word of God carefully and prayerfully every day. We avail ourselves of all opportunities, within and without, to bring before our pupils first of all the importance of a personal intercourse between their souls and the Lord Jesus Christ. If you ask, "With what result?" my answer can only be, "The Lord knows." It is true that there are pupils here and there who have disappointed us, who have not walked in the path we have endeavoured to set before them; but I think that I may faithfully say that the majority of our pupils are a source of encouragement to us. In the different walks of life, whether in mercantile stores, whether in Government offices or in professions—for some have become professional men, as doctors or as lawyers—many have encouraged us in the work in which we are engaged. I have been asked to support the Resolution. I do so with all my heart. But I do not quite support Mr. Walker when he says that India should take the lead. For India to take the lead would be against the name of your Society. No; the C.M.S. first for Africa, and then for India. This year, at any rate, is unique for the Yoruba Mission, as you have

already gathered from Mr. Tugwell's statement. There, doors, as he has said, are not opening, but are open. It is true that the Native Church have sent agents to the Ijebu Country; but I am bound to confess that, whilst we are willing to do as much as we can in the country, we need your hands to strengthen us in our work, especially in the districts which constitute Yoruba proper. There are openings in those regions alone for as many missionaries as you are sending out this year into foreign fields. Since I have come to this country I have learned that there are only eight students from the Church Missionary College ready to be sent out this year. I do not know whether that information is correct. If it is correct, I beg at once to bespeak them all for the Yoruba Country. (Applause and laughter.) I assure you, Christian friends, in all seriousness, that these openings must be occupied at once. I will give you one reason. If we do not occupy them, Islam will have the lead and take all these people for itself. Mr. Tugwell has mentioned our visit to Ijebu. This month last year there was not a single mosque at Ijebu Ode. When we went there last November, there was one. Last March we sent a deputation of two men to Ijebu, and they brought us the report that there were seven mosques at Ijebu Ode. You will, therefore, agree with me that the case for the occupation of these new openings is a most urgent one. I could speak of other instances in support of my appeal, but must not for want of time. Christian friends, pray for the Yoruba Country. Pray for the Native teachers and for the Native Christians, that, through them, the water of life may flow throughout the length and breadth of that land.

The Rev. H. B. Macartney, of Melbourne, moved the third Resolution, which was as follows :—

"That this Meeting thankfully recognises the signs of a deepening conviction among Christian people in every land that the evangelization of the whole world is a primary and now urgent duty of the whole Church of Christ, and that even young and struggling branches of the Church will be themselves benefited by looking not only on their own things, but each also on the things of others. They rejoice in the response given in the Australasian Colonies to the message conveyed to them by the Deputation which the Society sent out last year at the invitation of the Primate of Australia; and they pray that all the Colonial Churches, and not only they, but also the Churches gathered out of Heathenism by the Lord's blessing upon missionary effort, may more and more be led to take an active part in the great work, either in co-operation with this or other Societies, or in other ways, by sending forth and supporting their own missionaries to various parts of the world."

Speech of the Rev. H. B. Macartney.

Sir John Kennaway, Fathers, Brethren, and Friends,—Some time after the death of his wife, the Rev. John Newton wrote to a friend concerning her in these memorable words, "We had but one heart between us." It seems to me that

that is the sentiment for Great Britain and her colonies—only one heart between us. Only one heart between us to "tell it out among the heathen that the Lord is King." Only one heart between us "to preach the acceptable

year of the Lord, and the day of vengeance of our God." Only one heart between us to speak, and speak, and speak, with a deep intensity of feeling, against any Briton ever having to do with the defilement of State-regulated immorality, or commerce in strong drink among the Native races, or with the diabolical traffic in opium. Only one heart between us to "gather heathen children into our arms and to carry them to Christ in our bosoms." Only one heart between us to pull down the world's idols, to tear up Satan's empire, and to get thousands in every tribe and in every nation to stand uncrowned before our Lord, and to crown him only as Lord of all. I have not read to you the Resolution because there is not time. You will find it at the foot of page 2, and you hungry people can read it when you are taking your lunch. But I want to say that every word of it sounds in my ear like the music of a marriage bell. It was only a few months ago that the espousals took place between our Church Missionary Associations in the colonies and your great Society at home. But to-day seems like the day of public and manifest union, and young Australia would put her trembling hand into the hand of mighty Christian England and say, "We are of one heart and of one mind." Together we renew our vow to fight manfully under Christ's banner against sin, the world, and the devil; and together we bow at the Throne of Grace, asking for help to fulfil our vows in words like these:—

"May we the precious hours redeem,
And longer live for this alone,
To spend and to be spent for them
Who have not yet our Saviour known;
Fully by these our Mission prove,
And only breathe to breathe His love."

I want to thank you, in the name of my fellow-colonists, for what you did last year in sending us the right men at the right time. It was the right time, just when the fever was subsiding after our great race for riches, when some of our leading citizens were becoming poor, when proud men were being humbled, and when, just upon the surface of this time of financial ruin, you English people sent out my tall, eloquent fellow-countryman, George Grubb, with his band of evangelists, who at every meeting preached not only full salvation and full surrender, but at their closing meetings on every Friday night, pressed home the claims of the dying heathen upon the members of a living Church. You sent the right men as your missionary deputation, for you chose one man from the seat of war, and another from your great war-office in Salisbury Square.

They came into our port, if I may say so, like merchant-ships laden with the goodliest treasure; one of them with all the wisdom of the Word of God, full of counsel, full of might and of untiring energy; and the other, dear Mr. Stewart, so habitually self-effaced, so sympathetic, so passionate in his pleadings for the poor heathen amongst whom he had laboured. I ask this of your great Society, that you send us from time to time really superior men. Remember we have had among us Bishop Barry, Bishop Perry, Bishop Moorhouse. We have, moreover, among us some distinguished men of science, among whom I may mention Sir Frederick McCoy, who stands side by side with your great champion of Revealed Truth, Sir William Dawson.

I have three minutes left; what shall I say in that time? I want to tell you this at any rate. You Christian people have knowledge, and you have possessions; what have you done with that knowledge? what have you done with those possessions? What are the great items of Christian knowledge? "If any man have not the Spirit of Christ, he is none of His." "Except a man be born again, he cannot see the Kingdom of God." "Without shedding of blood (and without sprinkling of blood) there is no remission." Christ is coming! Christ is coming! and His advent will be to the ungodly a day of wrath, "that dreadful day, when heaven and earth shall pass away." What have you done, O people of Exeter Hall, with your all-important knowledge? How many have you persuaded to believe in these mighty facts, which have so altered your own life? So also as regards your possessions; possessing Christ, you possess that robe of His righteousness which is fitted for every man, and without which no man can stand before the presence of the holy and living God. Have you put that robe on any Red Man, or any Negro, or any Tamil, or any Japanese, or any cannibal of the Pacific Ocean? Possessing Christ you possess the secret of His precious blood, which gave God power to act in mercy towards guilty sinners; just, although the Justifier; the blood that clears the conscience, the blood that sanctifies the soul. How many people, how many nations, have you sprinkled? Possessing Christ, you possess His intercession, which makes the coward brave, and enables the convert to stand out from relations and home and country, and changes the martyr's fires into chariots of fire and horses of fire to carry him to his eternal home. Lastly, you possess Christ Himself, the peerless One, the matchless One, about Whom you write

in your loving letters to your loving friends. To how many among the heathen have you testified concerning Him, by your prayers, by your money, by the gifts of your children? The great point lies in this: "God so loved the world that He gave His only-begotten Son." "Be ye, therefore, imitators of God." I had a wonderful story to tell you about the work of the Church Missionary Society in a distant land; but I must keep that until to-night. Let me therefore conclude with this: The believer is born

to be saved; and he is born to save. If we want to be real and God-like Christians we must enter into God's joy; and what is God's joy? It is seeing sinners coming to Christ—drunkards coming, idolaters coming, fornicators coming, blasphemers coming—the more the better. We drink into His Spirit, and say—

"All of which the world can boast
I have learned to count as dross,
But the sight that charms me most
Is a sinner at the Cross."

Mr. Eugene Stock, in seconding the Resolution, said:—

I am not going to make my speech now, but I will give you the heads of it. First, however, let me say that that Resolution is worth to you all the speeches that have been delivered, if only you take it home to yourselves. Now, let me tell you, by means of the heads of the speech I was going to deliver, what my message was when I went to Australia. That message is one which is still needed in this country. I base it upon two little words of three letters each, which you will find repeated over and over again in the second chapter of St. Paul's First Epistle to the Corinthians. In that chapter you will find

ten times over the words "Not but." For example, we read, "Not by man's wisdom, but by demonstration of the Spirit and of power," and so on. Now, I gave the Australians three "not buts." First, "Not the Society, but the Lord;" secondly, "Not a pet Mission, but the world;" thirdly, "Not money, but men, and women." There, you see, is my speech. Let me give you two more "not buts" in conclusion; one for the past, "Not unto us, O Lord, not unto us, but to Thy Name be the praise;" and one for the future, "Not by might nor by power, but by My Spirit, saith the Lord."

The Doxology was then sung, and the Bishop of Carlisle closed the Meeting with the Benediction.

THE MORNING MEETING AT ST. JAMES'S HALL

was largely attended. The Treasurer of the Society (Sir T. Fowell Buxton, Bart., V.P.) presided. A choir of ladies sang hymns during the half-hour before the Meeting. After the hymn, "O Spirit of the Living God," the Rev. H. P. Grubb read a portion of Isaiah liii. and offered prayer, and the Treasurer delivered his opening address. The Rev. F. Baylis read the "General Review of the Year," and the Very Rev. Dr. Kitchin (Dean of Winchester) then spoke. After the Dean came the Rev. R. W. Stewart (of Fuh-Kien), who has recently returned from Australasia. Then followed Sir C. Euan Smith, sometime H.M. Consul-General at Zanzibar; and the Rev. Ruttonji Nowroji, of Aurangabad, Western India. The Rev. W. E. Burroughs, of Kingstown, Ireland, gave the closing address. The limited space at our disposal compels us to somewhat curtail the speeches.

Speech of Sir T. Fowell Buxton.

When we met in this Hall a year ago we were trying a new experiment. We were asking the question whether the supporters of the Church Missionary Society were sufficiently numerous to fill not only this large Hall but also that at Exeter Hall on the occasion of the Anniversary meetings. I think we can look back to that occasion with large thankfulness and with recognition of the fact that the Committee were abundantly justified in the experiment which they were trying. . . .

I think I ought, as having occupied

during the past year and the year before, the office of Treasurer of this Society, just for a moment to allude to the state of the finances. I think there is abundant reason to acknowledge with thankfulness how much of prosperity there has been granted us during the past year. But nevertheless, now for the first year after several, we have to acknowledge that the expenditure has largely outstripped the available income of the year. . . . There is a serious gap of 15,000*l.* between the receipts and the expenditure. I think I ought to allude to that fact only for a

moment, and to say that I hope it will be a reason in the year to come for increased earnestness and zeal on behalf of the supporters of the Society. I think it is also an extra reason for extreme caution and care in everything that has to do with the outgoings. . . .

I should liked to have had a little more time to have asked you to allow me to call your attention to the affairs in East Africa. I can say in the first place that the same sense of duty and the same set of ideas which led me to occupy this post have been the same which have led me also to take a part in the East African Company. But it has laid upon me this duty. It is extremely important that I should carefully guard this Society from any of that controversy which may arise in reference to the Company. . . . The effect upon myself is that I am somewhat limited in what I might be otherwise able to say. But, at all events, I think I may ask you to agree with me that we had as regards Uganda abundant reason for thankfulness in the course of last year.

. . . We cannot help acknowledging how extraordinary was the scene that met the eyes of Bishop Tucker on reaching Uganda just before Christmas Day, and at the service which he tells us about on Christmas Day itself. The Bishop goes on to tell us of the extraordinary desire of the Natives to obtain portions of the Holy Scriptures, not as an incident happening for the first time through a spirit of curiosity, but through an extraordinary desire and hunger which led them to come in great crowds of all sorts, men, women, and boys, to get these and even to pay largely in advance for them. . . .

I think we must acknowledge that during the last year there was a wonderful progress made from the beginning of the year to the end of it. That fact must be regarded as a great encouragement to us all, and a stimulus to carry on the work of this Society, which we cannot doubt has had the blessing of God upon it, and which we trust will continue to be carried on with the blessing of God in years that are to come.

Speech of the Dean of Winchester.

I see by the programme which we have before us that there are many speakers to follow me who will be engaged in speaking upon what they have seen generally in various parts of the mission-field; and that fact alone, I think, ought to render any one rather nervous and a little bit ashamed of himself in getting up to speak before you as one who has always lived at home and tried to do his work within the four seas. Nevertheless, I hope you will allow one who has had even that work to do to say a few words more on general matters and less on particular matters. . . .

About twenty or thirty years ago there used to be a very favourite topic in more enlightened journalism to the effect that modern inventions and modern style of life were making life entirely monotonous by having steamers, railways, electric light, and the like, which were all rapidly bringing human creatures to one level. Those below were in the most offensive manner being raised up, and those above were in the most discreditable manner being dropped down. That was a view of life which was very common a quarter of a century ago. But I ask you straight off, Do you think it was true? that is, Are you going to say that as life has gone on enlarging itself in every direction; as means of transit have enormously increased so that we have not now to travel all night on a stage-coach drenched with rain, perhaps, before getting to our friends, but can travel speedily and comfortably in a railway carriage—are you going to say that these conditions have

the one miserable result of making everybody like everybody else? I hope not. On the contrary let me say from my own conviction that the more breadth we have, and the more power of looking round us, and the more means of getting from end to end of the earth, the more room it gives for the development of the individual character. And when we can get the individual character strong, then I need not say that the Gospel of Christ becomes strong also. That is why we ought to support the great business of the mission-field, because in no part of Christ's realm—and the whole world is His realm—is there so much opportunity for the splendid development of the human creature in independence of character, in personality, and indeed in every sense, as there is when we come to bring the Gospel of our blessed Lord into contact with all the ends of the earth. At home we have this Gospel already; it has been made ready for us. There is a church at every corner, and the great difficulty of our home life is that religion is so common; it is just what we have been accustomed to from our babyhood; we have sucked it in from infancy. But when we come to deal with the Christian faith, as it comes into contact with all these ancient faiths which have been mentioned in the Report; when we try to find out, as we have to find out, how to make the faith of Christ triumph over Buddhism and the great system of Mohammedanism; when we come to ask these questions—I am not speaking of those systems whose followers bow down to stocks and stones, and on whom from

time immemorial the wiser part of the world have poured their scorn; I am speaking of these other great systems such as I have mentioned—at once we are brought back to first principles and we ask, by our consciences, by our faith, by all we hold dear to us in the world, whether this religion of ours, which at home has no competitors, is better than any other faith, whether it has in it any high hopes, whether it can teach the rest of the world something that they do not know, whether it is worth our while to go out into the world and preach the Gospel to every creature. These questions crowd in upon us, and woe be to the Christian who, going out into far-off lands, cannot find out that his faith has in it that Divine quality which none of the others possess, and that God's Spirit has made that faith able to triumph over all difficulties, and made it the gate of life, so that he must never rest till in God's help he is the means of giving to others something of that which he himself has received in his own soul. If we can get hold of the sense that God has given us this great and inestimable gift which has made Englishmen and Christian men throughout the world greater, and stronger, and more individual, and more capable to grapple with the spiritual difficulties round about us; which has given to this realm of Great Britain a stronger life than otherwise it would have had—because I hold that the Christianity of our country is the very soul of its existence—if we can bring that belief to bear on all our relations throughout the world, then you may say once and for all that England is justified in her very grand and proud position of having interests in every corner of the world, in having duties to perform wherever the sun rises and wherever the sun sets. Wherever the English flag waves there shall the Christian faith go; wherever we know there are brethren of ours more or less under English protection, we will never rest till we have taught them something of the great benefits we enjoy, and have told them that the reason we are the dominant race of the world is because, notwithstanding the sins and shortcomings of the English character, we still hold fast to the Gospel of Jesus Christ our Saviour and to the belief that the Gospel shall in the end prevail over all the secondary and meaner and poorer aims with which our nation has to come into contact in the world around. I do not know whether one can venture to go on discussing that topic as it comes into my mind and as I should like.

But there are one or two points to which I should like to make allusion. One of them is this, that the most striking

thing about the religion of our day is its expansive power; and secondly, its extraordinary gift of resisting what I may call the old political economy. That may seem like an abstract doctrine, but it is not an abstract doctrine one bit. The idea that the strong are to dominate over the weak, and that the weak are to go to the wall, and that only those who have plenty of breath are to succeed—that old pagan doctrine is dead against the doctrine of our holy religion. The great doctrine of Christianity is to bring the weak up to the strength of the strong. The great hope of Christianity is to take by the hand those who are fallen. We cannot think anything of our faith unless it instantly forces us into contact with those whom the world has driven downwards; we should stand out as their protectors. And it is in the mission-field more than anywhere else that this great difference between the old economy and the new comes to the front, because there it is that we have a free and open field in which we can prove to the world that all these failing and suffering races are not to go under water, as it were, but are to be kept head up, and elevated to a higher level. I met many years ago with a gentleman who was one of the members of the great Indian Council at Calcutta. He told me he once had an American lady at breakfast with him, and like most American ladies do, she asked him a great many questions. Among other questions, she inquired, "How many of these Indian Natives have you under your government?" He replied, "About two hundred and fifty millions of them altogether." "How many of your English are there here in India?" "About half a million perhaps." On hearing this, the lady stood silent for a minute, and then she turned to him and said, "And now, Sir James, what is your programme?" Rather puzzled with the question, he said, "I have not got a programme—a true Englishman never has a programme of course—but what do you mean?" "Well," she replied, "in our country when we have all these niggers to look after, we see to it that from time to time we get rid of them somehow; but how are five hundred thousand people to get rid of two hundred and fifty millions?" Has the strong to crush out the weak? This Society above all Societies has aimed throughout at being the protector, and strength, and support of those weak races. Our scheme is not to do away with them and take their place. Our scheme is to teach them the secret of the highest strength, to bring them from a low level to that level they only can reach by

being regenerated by the Spirit of God, and saved by the blood of our Lord Jesus Christ. I know we often say that these poor, wretched people are much better out of the way. That is the common view, but that is not the view taken by this Society, nor by any other Christian Society, I hope. The more we can act upon that principle of protecting and helping these down-trodden races, the more we can go as friends to them, the greater will be God's blessing upon our work, and the more truly we shall be furthering our great business of preaching the Gospel of peace. I am one of those people who love peace, not only because I am a parson, but because I am a Christian. I have the greatest horror of anything but peace. I look upon the greatest risk any religious Society can undergo as being the risk of coming into contact with war and all the evils of war. To me it was one of the most alarming moments in relation to this Society when a year or so ago it seemed on the edge of going to work by the strength of man, by the gun, and by the sword, and not by the soft, sweet voice of the Spirit of our Lord. I have known men engaged in Mission work in this Society and other Societies who have

actually said that they would rather meet their death straight off than raise their arms for a moment in fighting. I have known men say that and do that, and I have known the result of that act of theirs. Just look at the result when they took the poor dead man, as we read in the Old Testament, and lowered him down where the bones of the prophets were lying. When he touched the bones of the prophets down below he revived and stood up and was alive. It is just the same in what I am trying to point out. If we can get men to live up to the principles of peace among the heathen, then if these men die, like the man among the bones, they do not really die, but their bones have life and strength in them. Out of their graves come forth not gibbering ghosts or things to frighten men, but a spirit of life, new hopes, a belief that the world has not grown old, a belief in far-distant parts that Christ is still a power, a hope of another life, and a springing up in the minds of men of a trust in Englishmen because they are not fearful of giving themselves up to that power which elevates them and brings them up to the true level of the Christian faith.

Speech of the Rev. R. W. Steuart.

When last I spoke at one of these Annual Meetings of the C.M.S. I told my audience then of the work that I had seen done in my dear homeland in China. To-day I am told that I am to speak of what I have seen as your messenger in the far-off lands in the colonies of Australia. And so for a few minutes I should like to tell you what you yourselves have done by sending out substitutes for yourselves to that land. And if I can tell you of work in the colonies in connexion with starting the work of the C.M.S., and you believe that the C.M.S. has been a blessing to our own Christian land at home, then you will be glad to know that you have sent out that same blessing to those colonies, so that the C.M.S. may be a blessing there as it has been here, to the Christian churches. Christ gave us one great sign of His near approach, and it was that the Gospel should be preached as a witness among all nations. And if that is to be accomplished you would expect that the home churches would be awake to take their part in the great missionary cause. And when we find that this which we would expect is taking place, and that the Christian churches are waking up to interest themselves in this work among the heathen, is it not a proof to us that the Lord's return is drawing near? and is it not an invitation to us to work

harder in some places? for He said that "this Gospel of the Kingdom must first be preached as a witness among all nations, and then shall the end come." . . . You know that Mr. Stook and I were sent out in March of last year, and the message that we were told to take was this, a very simple one, that the Church of Christ was to "evangelize the whole world." When we got there we found that the Christians were working. Melanesia had its mission, New Guinea had its mission. There were the aborigines in New Zealand and also in Australia, and Chinese immigrants too in the colonies, and work was being done among them. And we found in Victoria and in Tasmania that earnest, noble-hearted ones were doing all they could to send out missionaries even into India and China. And in New South Wales they had been collecting money but had sent no agents themselves through the C.M.S. This was being done in the colonies, but there were hearts there who felt that this was not enough, and that there was need for the Church there to waken up to the fact that they were responsible for giving this message to the heathen. Hence an invitation came from them to London, headed by the Metropolitan of Australia, the Bishop of Sydney, asking for a deputation to tell them something of the work among the heathen. They

felt that the Church must care for the whole world. . . . And so, in answer to that invitation from the Colonies we went there. But we went not alone. Oh, how I want to say this. We did not go alone, for we took with us your prayers. . . . I remember well as we drew near to Australia and were standing on the deck and looking over, the first sight of land came in view. I remember then the feeling which came upon one with such tremendous force. Were we to enter upon that land with a message like this? What an amount of work there seemed to be before us. And then the thought of the Christian brethren at home came into our minds and we felt encouraged. And those words of Paul we found to be true, "Ye also helping together by prayer for us that for the gift bestowed upon us by the means of many persons, thanks may be given by many." . . .

The hand of God was very plain to us throughout it all, but in nothing more than in sending us there to follow the steps of the Rev. George Grubb and his party. You know how he went round the colonies; and wherever we went we found that there was something permanent left, a real work left behind them wherever they had gone. I think that God saw we needed encouragement, and so on the first day that we landed at Melbourne—that day happened to be a Sunday—on that very evening we were asked to preach in one of the churches. As we preached we asked: Was there, it might be, one or two in the audience who had heard the Spirit of God speaking to them and asking them the question, "Why should you not go to the heathen?" And it turned out that in that very audience there were three who had already heard that call, and were determined, God helping them, to go to the heathen world. But no one around knew of it, and so they came to us, and the way was made plain, and they are now going out at their own cost to heathen lands.

So, from the very first time that we had a chance of opening our lips for this cause in the colonies, God gave us a sign that we had come to do His work. As we passed on we came to Geelong, a place where Mr. Grubb and his party had very special success. Many of us have heard of it, how that numbers came and showed their interest in Christian work by giving large sums of money and other things. Well, we too came to Geelong, and there we had just the welcome you would expect from such a place. How many there were I do not know, but many came out and took this work up most eagerly. Very many came and

joined in some practical way in the work either by joining the Gleaners' Union or by taking missionary-boxes or something of that kind. . . . And so you see that the hand of God was upon us in these great centres. The same was the case in the country places, where we had expected there would be very little result, as they had heard practically nothing of the heathen before. But what could a one-hour meeting do to awaken interest amongst these people? It seemed waste of time to try it; but there too the hand of God was leading, and to one parish after another without any exception throughout that country we said at the end of the meetings, "Would you like to have a Gleaners' Union here?" explaining what it meant; and in every case but one, some of the people came forward and said, "Yes, we should like to have one," and so these were established.

So the work went on from parish to parish right through that great country through which we travelled, and we saw that we were being led by the hand of God. And then very often clergymen were not really interested in missionary work at all, and seemed to think nothing about it. But in every case they advised their people to take the work up, and so we saw how God's hand was working. There was but one instance where a Gleaners' Union was not established, but from that place we received a letter a little while afterwards from the clergyman, an interesting warm letter, telling us that though he could not, according to his own views, adopt a C.M.S. Association in his parish, yet he felt we were right, and he urged his people upon the same lines to work for the heathen world. "And then you will be glad to hear of this," he said. "A man in my parish, a blacksmith by trade, came to me and said, 'I cannot give you much money, I have not much to give, but I should like to do something for this work among the heathen, and so I will shoe four of your horses and not charge anything for it, and what you would give to me for shoeing the horses you can give to the foreign missionary cause.'" That was accordingly done, and the first instalment of the money for these four horses' shoes was sent to us, and we returned it at once to the local friends in that parish, because, although they have not adopted a Gleaners' Union, they have a C.M.S. box there, and there is a secretary.

Well now, what is the total of what we saw that God had done out there? Roughly speaking it is this. There have been a great number of offers for service. Oh, beloved, is not that what is needed—

the mother giving up her daughter, the father giving up that son who might make a name for himself in the world? Out of those who offered, twelve already have been examined and accepted for work in connexion with the C.M.S., and some are going to the work entirely at their own expense. And then, there has been a training home established at Sydney for the training of ladies who want to go to work amongst the heathen. At the head of that training home is none other than the granddaughter of a great man whose name is so well remembered out there, and also known to some here—I mean the Rev. Samuel Marsden, the founder of the New Zealand Mission—who has consecrated not only herself and her great ability for the work—for she had been marvellously used by God hitherto—but has also consecrated her money, and house, and everything, and she is carrying on this work out there at no expense to any one but herself. The first to enter that training home to be trained to go out as a missionary is a great-granddaughter of that same man, Samuel Marsden, and so the prayers which he offered up have been answered, and the time came when you sent out at the right moment your messengers to that land, and so God has just carried out the purpose that He wished to be fulfilled.

There are three C.M.S. Associations out there, one for Victoria and Tasmania, another for New South Wales, and another for New Zealand. In New Zealand it seemed as if there were very few openings at all for the work, and yet God's hand was leading us there also. In each one of these places God had something for us to do, even when we had scarcely faith to pray for it. Two or three days ago I had a letter from one of the most earnest workers in New Zealand, and she gives at the end of her letter, roughly speaking, the number of members who have already joined the Gleaners' Union out there. She states that in various parts of New Zealand the members belonging to the Gleaners' Union number 368; and so we ought all to be thankful for the way in which God has heard the prayers that have been offered up for the work.

And now, beloved, I was told that I was to speak for a few minutes longer. Just let me say this, Do we not even in this audience need to hear again and again the message that God has sent us in order to bring about the evangelization of the world? Has that command no hold upon us? During the last year I have felt that command in a way I never felt it before. Although I have been out sixteen years already in the

mission-field, and thank God I am going back there in a few months, yet still I feel I did not realise it at all as I should have done that our duty as Christians is to care for the whole world. It is not enough for me to care for and to love China. If I am to obey Christ's command I must love India and Africa and other places too, and I must go into all the world to teach the heathen Christ's Gospel. But you say, "How can you go into all the world?" Oh, Christians, bear this in mind, that we have besides our bodies our spirits, and while our bodies cannot go into more than one place at a time, our spirits can. We can, if we like, as Christ did when the door was shut, stand, for example, by the side of those two beloved ladies in China, mentioned in the Report, who have been driven from the district where they have been working; we can pray God to stand by them and give them comfort that He alone can give. And we can stand in thought by those two men we have just heard of also from that same province in China, my homeland—we can stand by them, driven as they have been from that place and dragged beside that horrible cistern and there threatened to be drowned. But we cannot stand by them unless we pray God to be with them. And we can see that other man there, Mr. Phillips, my beloved fellow-worker, and his wife, hunted by that crowd from that city; and those other two in that other province from which they were driven out, their wives bound, and the little children taken by the crowd. We can send our spirits out into these places, and stand by them in prayer to God, and God will be with them. . . .

A few minutes ago our brother read a portion of Isaiah, which contains the passage, "He shall see of the travail of His soul," and then again, there was read that passage in which Christ gave commandment to His disciples that they should go into all the world, and preach the Gospel to every creature. And now, not until eighteen hundred years after these words were spoken, we are going into all the world to do that work! In China alone there are three hundred millions of souls, as a little girl said in church to me one day when I asked her a question, "waiting for Christians." If these millions are waiting for Christians, then it is a fearful responsibility that is resting upon us.

Oh, beloved, shall we meet to-day and go home and say, "We have heard of great things, and all is going on right and well"? It is not so. There is more than half the world that has never heard the name of Christ yet. In that one land of China there are one hundred

millions of people who have never heard His name. Is it any wonder that we who have been out there cannot stay at home? we must go back. How many from this room will go? How many will ask the Lord, "Lord, let me go"? Take it as His command to go to-day. If an angel's voice were heard by each of us saying, "God told you to go and evangelize the world," would we all feel comfortable and say, "I have done my best;" or would there not be in many

a heart a feeling to do something more for Him, to do more like what Christ did when He saw of the travail of His soul? But it is not an angel's voice we are listening to; it is the voice of Him whose hands were nailed to the tree, Him who lifted up those hands and said, "Go ye into all the world," Him who died for the world to save it. Is His voice not more binding upon us than the voice of an angel would be? Let that voice be for us.

Speech of Sir C. Euan Smith.

This is now the third or fourth time that I have been honoured by an invitation from the Parent Committee of the Church Missionary Society to address one of your Annual Meetings. I feel now as I have always felt on previous occasions, that I am entirely wanting in those qualifications which are generally deemed necessary to equip a speaker who should endeavour to influence a large and influential assembly such as this. But it has been pointed out to me that in addition to the testimony and the appeals that may be presented to the public by the officers of this Society and by those noble men who devote themselves to missionary work in all parts of the world, that the testimony of a layman who has had some opportunity of watching the missionary's work in far-distant climes may be, what I am informed it has already been, of use to the great enterprise in the interests of which you are all assembled here to-day. Therefore I should like at once to say that in the few remarks that it is my duty and pleasure to make in response to that invitation, I am speaking to you purely as a layman, and more in the spirit of a comrade of one service who would like to say a few words on behalf of the comrades of another service. I must confess to you that in speaking here on behalf, and in testimony, of the enterprise of the missionaries which I myself have witnessed in all parts of the world, I do not only speak of the missionaries of the Church Missionary Society, but my sympathies are wholly catholic, and embrace the efforts of all missionaries, of whatsoever denomination, whom I have seen devoting themselves to this good work in all parts of the world. . . .

There is another thing I speak about as a layman upon this platform. I should like to say to the British public that I think too much is expected of the missionaries before they have time to give a good account of themselves in the countries to which they are sent. I do not think there is sufficient allowance made in that way. I speak especially of those parts of East Africa in which I

know the character of the people with whom they have to deal, and the tremendous amount of superstition which the missionaries try to break down before the people can come to accept even the slightest truth of that Gospel which it is the missionaries' duty and privilege to teach. I believe that if there were more appreciation of the difficulties that the missionaries have to meet, and of the character of the people with whom they have to deal, there would be a more generous, a more instantaneous, and a more sympathetic recognition of what missionaries deserve at the hands of their fellow-countrymen whom they so worthily represent all over the world.

Another thing which I think is often hard has been cast up against missionaries, and that is that they are very often, whether ignorantly or unconsciously, the cause of political disturbance, and of plunging the representatives of the Government into great difficulties with the native populations. I am only prepared to speak from my limited experience, and this I can say, that whenever I have had to deal with missionaries, of whatsoever denomination, and especially with the missionaries of the Church Missionary Society, I have never found them otherwise than most willing, most anxious, and generally most able to assist me in carrying out whatever measures I might put before them as being conducive to the greatest good. I am thankful to say that I number among my friends that Bishop who is now one of the greatest men connected with your Society, viz. Bishop Tucker, and I do most heartily bear testimony here to the way in which he has worked generally, and to the way in which he always worked with me while I was Consul at Zanzibar. I believe that in Bishop Tucker you have got a man not only of whom all England may well be proud, but I am thankful to think that he is likely to take his place in the rôle of missionary worthies with such men as Steere and Hannington and that noble man who died lately in the North-West of America—Hurden.

With regard to what I was saying about too much being expected of the missionary, has it ever struck you that the Church Missionary Society here in choosing proper men for the work are often under most enormous and sometimes, it would seem, insuperable difficulties? If there is anything that may be said about a missionary, it may be stated that he is in all things a pioneer, and that an immense amount of influence must depend upon his personal character when he has to deal with native people. . . .

One good missionary is worth ten indifferent missionaries. You must remember that the personal characteristics of men who have to deal with Natives, and especially with ignorant Natives who are plunged in the depths of superstition, not only influence the people among whom their lot is cast for the time being, but they leave traces behind them that may continue for years; so that while a good man may leave his memory green to blossom for years, an indifferent man, or one who does not understand the Natives, or who rouses the prejudices of the Natives, may hinder for years the progress of that enterprise to which I am sure all here are so entirely devoted. . . .

I must say, while speaking at this Meeting, that I think the Church Missionary Society, when looking over the events of the past three eventful years, has good reason to congratulate itself upon the most extraordinary and remarkable progress which it has made in East Africa, and especially in regard to Uganda. I remember four years ago speaking at a great Meeting in Exeter Hall. How dark then seemed all the prospects in connexion with East Africa! I remember again how earnestly and anxiously Bishop Tucker wrote to you concerning the prospect of the withdrawal of the missionaries from Uganda. And I ask you now to consider the position of affairs, and to compare it with what it was two years ago. Bishop Tucker some time ago arrived in Uganda with, thank God, the whole of his companions in following in absolute health and happiness, and full of enthusiasm and hope for the great and promising field which lies open to their

efforts in that great country. Nothing, I think, can be more remarkable, and at the same time more encouraging to those who are interested in missionary enterprise, than to read Bishop Tucker's account of the earnest desire, I had almost said the insatiable hunger, of the people of that country to obtain printed copies of the Bible, and in every possible way to instruct themselves so that they may profit and benefit by the ministrations of the Bishop and of those men who have accompanied him. . . . And I do trust that you, the public, will be able so to empower the Church Missionary Society, that that desire and that hunger of which I have spoken, which is certain to increase and not decrease, may never again remain without being supplied as it should be supplied by this great country of Great Britain.

I do not wish to take up more of your time. I have told you why, feeling entirely my want of qualification to speak at a missionary meeting, I ventured to come before you here to-day. . . . I cannot but feel that at the hands of the general public the missionary has still to obtain that full measure of appreciation and sympathy which he has a right to demand in common with everybody who gives up his life and everything he has, to do what he considers to be his duty towards God and man. I do believe that when more is known of the circumstances under which missionaries live, and the disappointments which they have to experience, the many and grievous disappointments to which they are subjected in the exercise of their profession by those amongst whom they go—I believe if that could only be brought home, and I trust it may be one day brought home to the whole of the people of this country, that missionaries will come to be looked upon in a different light than they are regarded at the present time, and that they will feel that when addressing their countrymen, they are not speaking merely to masses of people gathered here and there to hear what they may have to say, but that they are speaking to the great heart of the nation who will take pride in their work as that which belongs to a nation such as the great British Empire.

Speech of the Rev. Ruttonji Nowroji.

I consider it a great privilege to stand on this platform to bear my humble testimony with regard to what the Lord has done in the district in which I have been labouring for the last twenty-three years. At first, and for many years after, I experienced very peculiar difficulties, brought about by Hindu and Moham-medans. Our enemies raised a report

that the missionaries were in possession of some mysterious bewitching power by which they disturbed the minds of the people and their affection for the religion of their ancestors; and they tried to remove Christianity. Consequently these people kept aloof from us, and the Moham-medans were very angry. They said that the preaching of Christianity was quite

in opposition to the teaching of their Koran. They raised a number of enemies, and they sent a man to wherever I went to preach, and this man gave us endless trouble for three long years. We took no notice of that. We spoke to him with great kindness of heart, and at last that man burst into tears and said, while I was addressing a large audience: "Brothers, if our religious teachers had the same humility of mind, the same forbearance, the same meekness, as missionaries possess, we would make all these Hindus Mohammedans in less than one year." This was that man's testimony. . . . And now I am glad to tell you that I count some thousands of Mohammedans as my friends. They come to hear us, they read our books, they are very friendly, especially those who are in the villages. Some of them encourage my inquirers, some of them assist my Christians, and some of them have come over to us, and I have had the privilege of seeing them baptized. But the Christians there among the Mohammedans are very few in number.

The Hindus were also for a long time opposed to the preaching of the Gospel. The first convert that was received into the Church belonged to a village about forty miles from my own station. He was dragged from his house, his feet were put in the stocks, he was left in the open-air hungry and thirsty for a day and a night, they heaped abuses upon him, they cursed him, but the man remained all the time quiet; he never retaliated, nor spoke one unkind word. In that same village I have since baptized more than two hundred people. . . . I look forward to the time when we shall count our converts, not by tens and twenties as we do now, but by hundreds, if not by thousands. . . . You can have no conception unless you have been in that country of what the trial of a convert is. Picture to your mind that a man who wants to become a Christian must tear himself away from his family, he must be cast forth, and deprived of his domestic privileges. Friends, brothers, father, mother, become his enemies. I have seen some mothers who have tried to poison their sons because they wanted to become Christians. Some converts have been deprived of their wives and children, as in my own case. Now, is it very easy for an Indian to go through all these sufferings? Yes. Christ can enable him to bear all for His Name. These men who have come over to us and been baptized have suffered immensely, and yet they are rejoicing in the Lord. . . .

If time permitted I would give you many instances of the sufferings of my Christians. In a village about twenty

miles from my home, I baptized eight or ten people, and the head-man of the place sent his guard to remove these men as soon as they were baptized. Their things were thrown out of their houses, their houses were locked up, and the men were not suffered to go in. They passed the night in hunger and thirst. Oh! what a night that was. I was with them. We prayed, and the Lord heard us. It was practically for them a night of weeping, but joy came in the morning. The Lord heard our prayer, and the persecution ceased, and when I next visited that very place, that head-man sent me a message that I was welcome to baptize as many of his people as were willing to be baptized, for he found that Christianity had done them great good. He saw in their characters that they were better for having become Christians. . . . I have come here from India at the special and kind invitation of the Parent Committee, and you would perhaps like to know what my impressions are of this wonderful country of yours. . . . There is one impression that I have received, which will never be effaced from my memory; it will last as long as my life lasts. Suffer me to mention it. On the day of my arrival in London, I went to the Committee Room, where the President and Treasurer with the Secretary and some of the members of your Society had assembled to transact some important business. In that room in Salisbury Square my eyes fell upon some of those gentlemen who have previously served in India; some in the capacity of heads of various important Government offices, some as leaders of large armies, some as rulers of vast provinces, and who, after serving faithfully their sovereign, returned to their native country, not to enjoy their time in ease and idleness, but to take an active part in the work of Missions. That was a sight I shall never forget. . . .

You have already sent some of your labourers to take part in the work in India, but the field is very large. We need more. If your eyes could see what my eyes see day by day of heathen abomination, if your ears could hear what my ears hear from day to day of the unutterable cry of distress from the heathen who are seeking deliverance and finding none, your hearts would be moved with deeper compassion for them. You would gladly part with your sons and your daughters, and your brothers and your sisters and let them go into the heathen land to preach the everlasting Gospel. You would gladly give more of that silver and gold which the Lord has committed to your trust. Let me then enlist your sympathy for my poor dark

heathen land. Let me ask for your prayers. I know that you do pray, but I humbly trust that some of you will also offer your services as preachers of the Gospel in India. I have come here alone, and empty, but I trust you will not allow

me to go back alone and empty-handed. I should like to take some of you back with me as preachers of the Gospel. I should like to take your sympathy and prayer. . . .

Speech of the Rev. W. E. Burroughs.

I certainly feel disqualified in a special degree, somewhat like the Dean of Winchester, who has expressed his nervousness in standing here to address you, because he himself was not a missionary. I, too, have no claim as a missionary to stand before you. I hardly know why the Committee were kind enough to ask a clergyman who comes all the way from Ireland to stand here, except it is to give that kindly recognition which the Committee of the Church Missionary Society have always so gladly given to our branch work in Ireland. Allow me to say on behalf of my Church that we, in spite of the difficulties which for many years have met us, have never allowed our interest in the Church Missionary Society, or our contributions towards its work, to fail. . . . And we have given you some of the brightest and best names upon your missionary roll, such names as Bruce, for Persia; John Ireland Jones, for Ceylon; and Robert Stewart, for China; and we have others preparing, for we hold, and we try to press it on our younger men, that we want the very best to go out abroad, and we will keep the second-class men at home.

I am not going to occupy this Meeting for many moments, though our Irish time is twenty-five minutes behind yours in England. I am just going to say a few practical words which suggest themselves to my mind at this moment. A few days ago, in another part of London, a speaker from a foreign country was called upon to say a few words in his native language, and when called upon he made use of this expression, as it was translated by his friend, Mr. Walker, "You have ceased to hear, begin to think." Now, my friends, you have ceased to hear, and I want that you and I should just begin to think for the few moments before we separate of some facts and some responsibilities that you and I are to consider quietly over when this Meeting is ended. Let me just suggest to you two or three avenues of thought along which our dark brother by that word of his just spoken might ask us to follow him. Let us for a moment consider, as our other brother, Mr. Stewart, has reminded us, that it is our duty to extend our minds beyond the millions of China to the millions of the world at large. Have you ever considered what the heathen popula-

tion of the world is? When we talk about a thousand million of heathen, what does that mean? Let me give you one object-lesson that has brought it before my mind more clearly than anything else. I was invited to take my Bible from Genesis to Revelation—to take every word in my Bible, every letter in my Bible, and to remember that every letter in the English Bible represents between two and three hundred heathen who have never heard the name of the Lord Jesus Christ. It is when we come to try and contemplate it in this object-lesson of fact and reality that you and I are brought face to face with the problem that the Church of Christ has to solve at the present day.

Or take another avenue of thought. Take the question of what it is we are doing. I do think that this Meeting fully sympathises with the feeling, expressed in the Report, of deep thankfulness to God for the financial statement of the past year. It is a matter for deep thankfulness to know that our income has year by year increased by large leaps and bounds. But nevertheless ought it not to send us home to a large extent ashamed that so little has been done—large, no doubt, in comparison with what was done some twenty years ago, but oh! how small in comparison with the demands made upon us from distant fields of heathenism. Think of the mighty things that God has wrought and is working by means of this agency. . . . Have we not to thank God that He has given such proportionately large tokens of success in distant lands, compared, as I think, with what are being given at home? After working year after year in the ministry of the Gospel and seeing comparatively small results of the work that is done at home, sometimes the question rises up into my mind, suggested by the darker thoughts within, "Is there still a living power in the Gospel of the Lord Jesus Christ? Have we outlived this power? Is it still the message of eternal life that God has given to our poor benighted fellow-creatures?" And if ever I want to make my own heart a little more confident in the power of the message which God has sent, I go to the Church Missionary field of labour in imagination, and take the *Church Missionary Intelligencer* from month to month, on Sunday night perhaps more than at

any other time after a day's hard work, and when a parson is, so to speak, almost down at his boots. I take my *Church Missionary Intelligencer* into my study and turn over its pages to see what God is doing in China, or Japan, or Central Africa, and then I rise up and say that the Word of God is still "the power of God unto salvation to every one that believeth." To-day the responsibility of this work lies upon us as it never lay upon others who went before us. It is a cheap thing to blame our forefathers for not having done a great deal of this work that lies undone. But our fathers had not the opportunities that you and I have for doing this work for God. You do not forget that marvellous year 1858. It brought results that have made us responsible for the practical evangelization of the world. Just see how all these doors were thrown open for missionary work; and thus during the last thirty-five years it has been possible to do what was quite impossible previously. Dr. Pierson has made a statement regarding the missionary cause which should be burned into our memories for all the days to come. He said, "I would far rather live in the latter end of the nineteenth century than in the days when Jesus Christ walked upon the earth, for glorious as would have been the pleasure to have seen Him, and perhaps sat at His feet, deeper even than that is the pleasure of being able to go out into all the world and preach the Gospel to every creature."

And then there is another avenue of thought—a practical one. What does the Lord want us to do? I have not the slightest doubt that if the Church Missionary Society is zealous in its endeavour to do what is mentioned in one of the last sentences of the Report—I mean the line or two which says, "The Committee are resolved to send out every agent that offers who is fit for the work, irrespective of the question whether they have the means for it or not,"—its work must be blessed. I believe that is the language of faith, and I believe that this Meeting and that at Exeter Hall will endorse that proposal, for God has promised that all that is needed for the supply of His work shall be abundantly given. What are we to do? The great question of the Church of Christ in the matter of helping in Christian Missions is the question of self-denial. I wonder how many of us in this Hall to-day have come up to the point of self-denial. You remember that incident in our blessed Lord's life where He took the two fishes and the five barley loaves, and fed the multitude with them. Have you ever thought that these fishes and barley

loaves were all that the people belonging to His Church then had? His Church was represented by a little handful of Apostles, and they gave all to Christ. If they had only given one loaf and kept all the fishes for themselves I do not think that Jesus Christ would have performed that mighty miracle; but when they gave all, Jesus took their all and He fed the great multitude and satisfied all their need. And it is not until the Church of Christ is prepared to work at the point of self-denial that you and I shall be able to see the mighty things done which God is ready and willing to do. Let us each go away thinking, "What would God have me to do more in the future than in the past?" And then let us rally our faith in another direction. Some of us are perhaps a little bit cast down at the thought that the evangelization of the world seems to be almost an impossibility. We seem to be too feeble to grasp such a great problem as that. It reminds us of the story that comes down to us from the Peninsular War. A colonel of the regiment was told by his commander-in-chief to perform a certain feat, to hold firm to some fort. He got this despatch and his young aide-de-camp happened to be with him in the room and said, "But, sir, that is impossible." "But, sir," said the officer, "it is my orders. Read it!" He handed it to the young man who read it, and said, "It is impossible." "Is it in the order, sir?" said the officer. "Yes," was the reply. "Then if it is in the order it cannot be impossible." With regard to the Church of Christ the question is, Is it in our orders to go into all the world and preach the Gospel to every creature? It is in our orders, and it is impossible for Christ's orders to be anything but practicable, for "all things are possible to him that believeth."

Let me just emphasise the call that has been made by our two brethren from the foreign field with regard to the possibility of personal service. I do feel with the Dean of Winchester how badly such an appeal comes from a man who remains at home in the comparatively quiet and easy work that devolves upon the home parson. The only way I can get out of the feeling is this. I am speaking after a ministry of more than twenty years. I was ordained in those years when my mind was plastic, and when my own life was not marked out definitely for me. There never was a man who came and put his hand upon my shoulder and said, "Have you ever thought about the mission-field?" There was no appeal to young men in those days, and I confess we look upon our brother, Robert Stewart, and others who have gone out

to that field to labour for God with such blessed results, with a little bit of envy. We wish we could roll back our life and stand untrammelled with responsibilities, and hold out our hand to the Master, and say, "Here am I: send me." But for those who have still got their path before them, might I plead that before they decide on the home work they will ask themselves the question, "Have I fully weighed the responsibilities of the foreign work?" You little know the joy that that work gives to those who engage in it. I will just give a personal illustration of it. Some years ago a call came to a young lady to go out to the mission-field. She went to her father, who was a man of eighty-six years of age, and said to him, "Can you spare me for the mission-field?" He told her how that a few months before he had laid his aged wife to rest, and he added, "My child, stay with me, my years will not be very many; stay with me, and close my eyes, and then go, and the Lord be with you." She did not give up her longing desire, but she just looked it up in her heart. I may say in passing that I do not believe that God would expect that even a parent should come in the way of a son or daughter going into the mission-field. While this young lady was away from home about four years after-

wards, she wrote to her father and said, "Father, God has spared you now to your ninetieth year, can you spare me now to go out to the mission-field?" The father sent a letter to me, and asked me what he should say to his daughter. I said, "Father, your own heart answers that your child should go." He wrote to her, "My child, go; I won't keep you back from the work." It was my duty to see her off down here by steamer. I shall never forget that day when we stood upon the deck of the *Arcadia*. I shall never forget the faces of that bright band of young girls who were going out to conquer part of the world for Christ. All the joy was on the deck of the ship, and all the breaking sorrow was on the tender pushing away from her side. As I stood there looking at those going away from us, and at those who like myself, with eyes dim with tears, were giving up something that was most dear to them in this world, there rose up over the water the sound of a hymn of praise, and we all joined in the hymn—

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the Royal Diadem,
And crown Him, Lord of all.

"Let every kindred, every tribe,
On this terrestrial ball
To Him all majesty ascribe,
And crown Him, Lord of all."

THE LADIES' MEETING AT PRINCES' HALL.

Before the proceedings began the body of the Hall was completely filled. With the exception of the Chairman, and a reporter or two, only women were present, the arrangements of the meeting, distribution of hymn-sheets, &c., being kindly undertaken by a band of ladies. The Rev. F. E. Wigram, Hon. Clerical Secretary, took the chair at three o'clock, and led the meeting in prayer. Besides the Chairman, the speakers were Miss G. A. Gollock (representing Home work); Mrs. G. E. A. Pargiter (India); Mrs. R. W. Stewart (China); and Mrs. J. S. Hill, wife of the Bishop-Designate of the Niger (Africa). Extracts from the speeches are given below.

Speech of the Rev. F. E. Wigram.

I look upon this Meeting as the natural outcome of the fresh start that the Church Missionary Society made a little time ago in their recognition of the absolute necessity for women's work in the mission-field. It is most desirable that those who are privileged to go forth as female missionaries should meet their sisters in England to tell something of what they themselves have seen; and it is also desirable, as we shall have opportunity to-day, to hear something of the home work. We shall hear first about the home work, and afterwards something of the work in India, in China, and in Africa. Let me remind you with regard to the work in India how very small a portion of the female work there falls

to the lot of the Church Missionary Society. There are occasionally sisters of our missionaries engaged in that work. There are just a few exceptional cases in which, by agreement with one or other of the Zenanas Societies which occupy the field, we fill up a gap. I wonder where the Society's work as regards female agency would have been if we had not made our new departure. What would have been the condition of things in East Africa, in West Africa, in Palestine, in Japan, in parts of China, where we are obliged to send, and thankfully and joyfully are sending, missionaries? We know that our kind and ardent and devoted co-adjutors of the Zenana Societies are not able to meet the de-

mands which are made upon them for India. God grant that there may be such a flow of missionary zeal into the channels of these societies, that we may be able to rejoice in seeing numbers going forth to this great work. Now I find on my programme that I am put down as going to give you a brief statement or review of the year's work. But I really think that is scarcely necessary. . . . In speaking of those who have been called to their rest since our last Anniversary, there is only one name that I am going to mention, the name I suppose, of one of the best known and most popular of our workers, whom God has enabled to endure through years of isolation, and years of privation, and years of patient labour, and to leave behind him a work that will tell on all the future of the Hudson's Bay Mission. I refer to good Bishop Horden. For forty-two years he was out there, and just occasionally returned home. You are aware that he was just on the point of coming home to resign his position and to settle down here when God called him to his reward, and took him up higher. . . .

Now in view of all the work that has to be done, in view of the wonderful opportunities that are opening out to us, in view of the shortness of the time, and the certainty that there are a vast number of people feeling after truth—what is our attitude to be? I have not come here to plead with you to-day for more female missionaries. I rejoice if more come, but I see something more serious. What I want to plead with you to-day most earnestly for is this, that you will use all the influence that you possess on brothers, and sons, and your clergy, who are of age to go forth to the foreign field, and make them realise how great the opportunity is, and how solemn the responsibility resting upon us if we do not use that opportunity. It is quite true that our missionaries have increased very

largely. . . . During the ten years ending 1892, the yearly average was forty-eight; during the five years ending 1892 it was sixty-four; and this year we have accepted eighty-one. But how are these eighty-one made up? Fifty-two were ladies. I must utter that bitter cry that came from my lips last year at our Anniversary, "Where are the men?" Remember that the work cannot well be carried on without the men. St. Paul writes of these women who helped him much in the Lord, and laboured much in the Lord, and worked with him. It is a very serious matter indeed if we do not keep the proportion of the male and female missionaries somewhat evenly balanced. I think we want more men than women. I am not asking for one woman less; God grant that the fifty-two of this year may be 152 next year, and if so no one will rejoice more than I, if only they be accompanied by some hundred or more of men. I think you can scarcely realise what a kind of continual agony it is to us who are responsible in Salisbury Square to be receiving the piteous appeals from Bishop Tucker, from every part of India, and elsewhere, for more men, and the remonstrances that come in to us because this station and that station are left inadequately manned. May I remind you of the passage of Scripture that I read to you? Shall we go to the Master in prayer, obeying His own special command, "Pray ye the Lord of the harvest to send forth labourers into His harvest"? And oh! may we, at the close of another year, be enabled to look back, not as we are doing this year—we are looking back this year on much to cause heartfelt thanksgiving—but may we be enabled to look back and see that this year has been but a day of small things as compared with what the year which we are just entering upon shall be; for the work needs it, and the Master appears to me to demand it.

Speech of Miss G. A. Gollock.

In the sermon last night in St. Bride's Church the Bishop of London showed us that the Apostolic Church, the Church of the first century, was the same in essence and in practice as the Church of to-day. Let us for a few moments carry on his thought further, and see in the wonderful progress of that early Church the germ of all present activity of Christian women. The subject has naturally a home and a foreign side; but it will not be possible this afternoon for us even to allude to the subject except as it concerns the work of Foreign Missions. We remember that in the blessed Master's lifetime women gathered at His Cross. They

also stood at His grave. They were among the first heralds of His resurrection, and surely they were foremost in the personal ministry of love to Him as He lived and walked on earth. And again we see that women were in the "Upper Room" among those who were "waiting for the promise of the Father." There were women also among those who, "being with one accord in one place, were all filled with the Holy Ghost." Women are specially mentioned as being among those who were endowed, not only with the grace of the Holy Ghost for personal sanctification, but with the gifts of the Holy Ghost for God's service. You and I stand as

missionary workers to-day on that one great verse, "On my servants and on my handmaidens I will pour out in those days of My Spirit, and they shall prophesy." That verse gives us our charter of liberty to work in this blessed cause, for to us God has given the same essential equipment for service that He has given to men, whom He has called to different work.

May we glance this afternoon very briefly at seven pictures of women after Pentecost, which it seems to me will illustrate clearly and simply for us the various branches of women's missionary work to-day?

First, look at Phœbe. We read of her three times at least. Surely she teaches us the eternal position of the true woman worker. She was "a servant of the Church," and surely we women increasingly thank God that in the home and in the Church He has given to us the beautiful place of servants. It was the place He filled Himself on earth, and He calls us women to specially follow in His footsteps. . . . But we notice, too, in this picture of Phœbe that the Church was invited to assist her in whatsoever "business" she had need of them. It was no *dilettante* sort of work; it was no mere patronising effort and such like; it was real definite business. We women need to work on that line to-day, and to make the work of the Lord and His Church our "business."

Then again, glance at the picture of Priscilla. I shall say but little about her, for we have three Priscillas to address us in the after part of this Meeting. She is the picture of the missionary's wife, always working in co-operation with her husband, and to whom may be applied the words of the Apostle Paul when he says, "Counting not their lives dear unto themselves." Together that husband and wife taught Apollos; together they had a church in their house, and the Apostle speaks of them as earning the gratitude of "all the churches of the Gentiles." Do thank God for the succeeding generations of Priscillas whom He has given to the Church of Christ; women who have stood by their missionary husbands through cold and heat, through storm and calm, through life and death, and who have been true helpmeets unto them. The Church of Christ would be poorer but for the work of these Priscillas all down every age.

In the picture of Philip's four daughters "which did prophesy," we seem to have the source of all unmarried women missionaries, who have the distinct office of teaching and instructing others by the power of God's Holy Spirit, and who have gone into all lands to preach the

Gospel to every creature. Thank God for those who have followed in the footsteps of Philip's daughters! But, oh, how many more we want! . . .

Mr. Wigram has alluded to the other societies beside the Church Missionary Society who have got women workers in the field. There is the Society for Female Education in the East, with forty European missionaries; the Zenana Bible Medical Mission, with fifty-two lady missionaries, several fully qualified as doctors; the Church of England Zenana Missionary Society, with a staff of 152 European lady missionaries, and a large number of Native helpers. The Church Missionary Society has now 121 ladies on its list, and there were fifty-two acceptances in the past year. Perhaps the most striking fact pointing out the growth of women's missionary work in connexion with the Church Missionary Society is that in ten years, from 1872 to 1882, sixteen ladies were accepted for foreign service; in the ten years, 1882 to 1892, the acceptances of ladies for foreign work numbered 137. Surely there are some to-day who will follow in this blessed work! Oh, let none of us make the excuse that because men are wanted we women should not go forward. Let us rather go ourselves and urge others also to go into the foreign field.

We now turn to some other apostolic pictures which will illustrate the distinctly home side of foreign missionary work. We take first a group of three. There is the beloved Persia, who laboured much in the Lord; there is Tabitha, who is called Dorcas, who made garments for the poor; and there is Mary, and other women of prayer. Do we not, grouping these three together, seem to see in them a picture of those ladies who belong to our Ladies' Church Missionary Unions, and the Gleaners' Union, which, though not formed for women only, is in the large majority composed of them? Do we not see in these women, who laboured much in the Lord, examples of those who, while they cannot go forth to foreign fields to teach the heathen, work diligently at home, using the woman's weapon, their needle and thread, that they may be, by God's grace, the means of furthering this cause? And, oh, let us pray! If only this room full of women were given up to prayer we could not but feel that it would transform missionary work and bring down a mighty blessing from the God who hears and answers prayer.

One glance at Lydia. She is so beautiful and graceful in that little portrait we have of her, there by the river-side in the place where prayer was wont to be made, hearing the Word, being open-

hearted and receiving it gladly, and then exercising that influence which she unquestionably had, and inviting the Apostle to her house and seeking to influence her household. Surely there are many ladies working in the missionary cause to-day who do as Lydia did. Some of us have good reason to know that the missionary heart means an open house and a warm welcome for all who go there in the missionary cause. There is a great work being done at home by those women whom God has placed as Lydia was placed, those who can use social influence like her, and who are glad to welcome tired missionaries into their houses for rest.

Further, we look at the "elect-lady," of whom we read in the second Epistle of St. John, and also at Lois and Eunice. We know not how they worked outside their own homes, but we know very clearly how they worked within them. The children of the "elect-lady" walked in truth with her; and we know how Timothy, afterwards a "Missionary Bishop," was from a child taught in the Holy Scriptures by his mother and grandmother. Is there not here another field of women's work at home, a work for those to whom God has given the sacred gift of little hearts and little minds to train for Him? Is not there here a hint of what the mother's influence ought to be if she would further this work?

Speech of Mrs. G. E. A. Pargiter.

If any of you have read the life of Carey, I am sure you will remember how he said to his friends before leaving them, "I will go down to the mine, but you must hold the ropes." By your presence here you show us that you are holding on to the ropes, and I want to tell you a little of what is being done by the workers at the other end of your ropes to let in the light. India is a dark mine, and when we look at the question of women's work, we see how utterly dark it is. In India we have ninety-two millions of women who are for the most part ignorant, superstitious, and, I may say, unhappy. Out of these not 200,000 are able to read or write. As you know, we have forty millions of women shut up in zenanas, where the windows look out into courts into which the sun never shines, and the flowers which we love never bloom; and are just pictures of their own dreary lives

From these facts you will see that India is very dark spiritually, but I point to India as the grandest field in the world for women's work. Let me tell you that I cannot quite agree with Mr. Wigram's opinion that we want more men than women in India. We want women,

As I close, there is one woman whose picture we cannot pass by. It is not a picture of light, like the others we have spoken of; it is a picture of darkness and of shade. You remember that woman who was not altogether a stranger to the influence of the Holy Ghost, who was not by any means wanting in a desire to do what was right, who had an outward Christian profession, and even an outward standing of high sanctity; and yet that woman, Sapphira, was judged before God, inasmuch as she kept back part of what she had professed to give. Many of us gathered but two days ago at the table of the Lord, and many more of us will gather at His table next Sunday morning, and take again on our lips, and into our hearts I trust, the words, "Here we offer and present unto Thee, ourselves, our souls and bodies." That is the ground on which, as communicants of the Church of England, we professedly stand. Are we "keeping back part of the price"? Does God call us to follow Philip's daughter? Does He call us like Persis and Dorcas and Mary and the other women, to labour much in prayer and work? Does He call us like Lydia to use our houses, our possessions, our means for Him? Does He call us like the "elect-lady" and Lois and Eunice, to train those whom He has entrusted to us for His work? If so, let us not "keep back part of the price."

and we cannot do the work without them. I can tell you why, comparatively speaking, missionary work seems to make such slow progress in India. We want to educate the women. What the homes of the people are in India the women make them. There the home influence has been against the people. Even when the hearts of the people are changed, the home influence is strong against them, and they often go back to their old habits, and we never hear of them any more. Surely that shows us the great need there is for women's work in India.

I now want to tell you something of what is being done at the other end of your ropes to let in the light to India . . . The work is chiefly that of visiting in the zenanas. These women are shut up, and the only persons who can reach them are lady missionaries, who teach them to read and write, and always end up with a Bible lesson Another branch of our work is the training of Christian girls, which is a very important work, as most of the girls become helpers of clergymen or catechists, or visitors to the zenanas, or are engaged in work in the hospitals. Then we have the non-Christian schools. That is in one way

almost the most important work carried on. The little girls of nine or ten years of age who are taken away to be married are taught in these schools the Gospel of our Lord Jesus Christ.

Again, we have village work. I know lady missionaries who take that up after having visited the zenanas. There is a converts' home at Allahabad, and now this home is full; too full, in fact, for the large numbers who ask for admission. I feel that I want to get your interest and your sympathy for this ladies' work in a very special way. It is just the work that is wanted in India. The men are ready to be baptized, the women are ready to be spoken to, and we hear from all the lady missionaries that the zenanas on every side are opening up. But the cry is for workers more than anything else. You can hardly realise what it means to have two or three women down in one station doing work amongst a district of perhaps 30,000 Native women. People say, "Why do you plead for India? India gets all the missionaries." I wish I could take you there and show you where the missionaries are. There are so few now compared with the need for the work. I hope you read about what is going on in India with respect to women's work. We do feel the difficulty of that work.

What is wanted is that you at home should keep a very tight hold on the ropes. Sometimes it seems as though you had almost let the missionaries drop. We cannot extend the work because we want money for the work, and perhaps we

have not got your prayers and sympathy. And so to-day I want to ask you to cling on tightly to the ropes. If you can go to the Mission-field yourselves, go; but do not be discouraged, and do not think that the Lord has no missionary work at home. I have met two or three ladies who have been refused by the Society as missionaries because of their health or some such reason. They have said to me, "The Lord has shown me so plainly that I am not to go out." It seems to me as if the Lord had just shown them that they were to do missionary work at home, at this end of the ropes. We want help for the heathen on this side of the ropes also. You can work for them here, and live for them here, and you can uphold the missionaries by your prayers . . . If you hold tight this side of the ropes, there is no doubt that they will be encouraged in their work of winning souls for the Lord Jesus Christ. We have not yet fully realised the value which our Lord puts on a single soul when He says, "What shall a man give in exchange for his soul?" If the Lord sends us to the missionary field, let us be willing to go, but if He does not, we can be hard-working missionaries at home. Whatever the work is to which He calls us, let us pray earnestly that we may lead poor lost souls to Christ, and also that our lives may shine amongst them for His own glory. The question then of the evangelization of the world rests largely on us women, and if we carry out Christ's command, the victory shall be won in India.

Speech of Mrs. R. W. Stewart.

We have just been listening to an earnest plea for the women of India, and we are reminded in this gathering that our object in meeting together is to consider the work of evangelizing the world, and so it is my privilege to speak on behalf of those millions of souls living in darkness in the great Empire of China. How can I in so short a time bring before your minds anything that could give you any idea of the subject that is before us? I can only pray that God's Holy Spirit may speak to our hearts to-day, and bring to our ears as never before that exceeding bitter cry that comes to us from those heathen who are dying without God. Oh, friends, have we ever realised what that cry means? It reminds me of a message entrusted some time ago to me from China by a lady, whom you have perhaps listened to in this very hall, Mrs. A. Hok. She pleaded in this building with deep earnestness that the Christian women of England should think of the dark spiritual condition of the women of China. And as

she was returning to her distant home, almost her last words to me were, "You are not coming back just yet. You may perhaps meet some Christian people in England: will you give them this message from me, 'The women of China are dying without God.'" Oh, could any words of mine convey to you what this means—what the death of the heathen is who has never heard of God, never heard that the loving Saviour came down to give His life that He might open to them the gates of Heaven.

Oh, that to-day we might just forget every human being in this hall, that we might listen to no human voice, but hear that bitter cry that comes to us not only from China, but, as we have heard, from India, and as we shall hear, from Africa. The prayer, if we may use such words, comes from those heathen lands, "Come over and help us!" . . .

And yet God is working in that great Empire. I can tell you with deep thankfulness that that is so. The work in China is not all darkness. The light is

breaking in in many places, and God is showing that by the power of His Holy Spirit He can touch the hearts of Chinese men and women just as He can touch the hearts of the people living in this country and other lands. He is bringing out men and women, and even little children, who are glad to speak for Him and spread the good news through that dark and distant country. . . . The Church Missionary Society has sent missionaries away to that distant Empire, and it is in South China that I know the work best which the Society is carrying on. God is blessing the work there, and showing that He is willing to bless it if only His people are willing to go forward in His name. . . .

Let us thank God there is this bright picture of missionary work in dark China. Just let me ask you to turn your eyes to the other side of the picture. Those millions in China are dying without God. How hard it is to realise what that means. It is a sad and awful thing: I cannot bear to think of it; it makes me feel so unhappy. Oh, friends, has it nothing to do with you and me that these Chinese people are still dying in spiritual darkness? Why is it that they have not the Gospel? Is it not because the Church of Christ has not been willing to suffer in order to give it to them? Oh, forgive me if I seem to speak too strongly, but I believe there is not one in this room to-day who would not speak perhaps far more strongly than I do if they were to go out there and see for themselves the state of heathenism that exists. Oh, let us ask God to open our eyes that we may see it and realise it, realise that it truly means a matter of life and death. The women there love their children and their husbands just as much as you and I do, but they are dying in hopeless misery; they are suffering and passing away into Eternity, and who are they waiting for? They are waiting for you and for me, weak

women, to go and tell them of the Saviour. They have nothing to look forward to but a dark and lonely and terrible death, but because they are going away into an unknown future, and have therefore no bright and happy home to look forward to, and no One who has promised to come and take them to be with Himself in His bright home for ever. How can we who have received the news of the blessed Gospel keep it back from those who are perishing for lack of the bread of life?

The message I would give you to-day I would just like to sum up in the two words, "Come" and "Go." That message which has come to us across the waters from heathen lands should fill our hearts with pity. "Come over and help us," and do not wait any longer. Then with regard to that little word, "Go," whose lips does it fall from? "Go ye into all the world." Could our eyes be opened to-day to look into the face of our blessed Master who we believe is here, we should see the same compassion on His face as that with which He looked down over Jerusalem. Let us each one, as He did, sympathise with those lost sheep which He said He must bring into His fold, and which He is so deeply yearning to bring. If we have sympathy for them, how is it that our hearts are not burning and longing for them too? If we were in deep sympathy with the blessed Master, we too should be yearning for those lost sheep for whom He gave His life. . . . What is your answer to-day to that still small voice saying, "Will you go?" Must it be "No, Lord. I did not mean that it should cost me anything; I only meant that it would not give me any pain"? Let us have no reserve. Any one who feels she has not thoroughly yielded herself to Him, just yield yourself to-day, and say, "Master, Thy servant is ready to do whatsoever my Lord the King shall appoint."

Speech of Mrs. J. S. Hill.

When I was working on the banks of the river Niger, some short time ago, I heard a remark that struck me very forcibly. We were having a little conference consisting of Bible-readings twice a day, and the ladies were asked what they considered to be the greatest hindrance to the spiritual life of the little Church in the place where I was situated. One of them said, "We had the Gospel preached to us for many years, but what we now need is to see Christianity in the lives of those who profess it." One of the great needs is that women should go out who are willing to live and die in Africa for Christ's sake.

I quite agree with Mr. Wigram, that men are wanted more than women, but I think that in past years women have not gone as they should have done, and the consequence is that the Native pastors and Christians have been hindered in their spiritual life tremendously through the want of women's influence.

I want to say two or three words about the state of the women. They are in a very dreadful state. We have heard a great deal about India, but I think the women of Africa are in a far worse position, as far as I can judge. The girls are sold at the age of ten or twelve years, to men, who pay to the fathers

from 12l. to 25l. for them to become their wives, and from the moment the agreement is made the girls are as much the purchaser's slaves as it is possible to be. . . .

There is another custom with regard to twins. The birth of twins is considered a great curse, and the woman that has twins is disgraced for life afterwards, and she is compelled to throw the twins into the wood, where they are left to die. In a town five miles distant from where we were there are five hundred infants annually sacrificed in these two ways. They are murdered by hundreds, and left to die in the way which I have stated. About five miles on the other side of us there is a little congregation of Christian men, owing, I think, to the fact that men missionaries have been working there. That little congregation numbers about thirty-five, and the town in which they live was until quite recently cannibal. The Christians were very much persecuted, so that they have suffered much for the cause of Christ, and yet they have remained firm to their convictions and principles. But the women have been left in utter darkness, and in that town there are not more than two or three Christian women. . . .

There is another custom which I will tell you about. A number of young men gather together, and one of them is disguised in a very horrible way, almost, I should say, like the devil, and whatever he commands has to be done. . . . Once I was going with Mr. Hill to a certain place, and we heard them shouting in the distance, but happily they did not cross our path. . . . The worship of all the people there is devil-worship, which is the most horrible and degrading thing that it is possible to conceive. They have no conception of any supernatural power, except the power of evil, and all they do is done to keep away evil from them. They have no notion of a God of love, a God of goodness.

You can imagine from the state that I have described that the women are thankful to have any one to help them. When we landed at our place they greeted us very warmly. A large number of women and girls met us at the river-side, and walked up to the compound with us singing hymns, and some of the hymns we recognised. They thanked us for coming, and they hoped that we would live among them. Every day after that event, and I suppose it still continues, they swarmed into what was called "the ladies' house," and there they were glad to see pictures, or anything that would teach them about the story of the Saviour's love and tenderness. . . .

The state of the women altogether, who are natives of that country is too degraded and too terrible to speak of in an audience like this. But I am absolutely certain that if you could go out just for once, and see the heathen as I have seen them, you could not rest at home until you did something for them. You would long to tell others about them, and to get others to give them help.

I will now say a few words to you about your own personal responsibility. I believe that if you were just to put yourselves in the Lord's hands, and ask definitely what His mind is in regard to yourself and mission work, that numbers would be sent out. And you cannot go without getting a blessing if you go and live for Christ. We do not need ladies of great capabilities or powers, or who are very highly educated, but we do need Christian women who are willing just to yield themselves to Christ, and to love the Africans for His sake, as He loves them. . . .

I should like to say that from Lagos two ladies went into the interior by themselves at much personal inconvenience. They had to "rough" it a good deal. They went there in the first instance really to try to get hold of the language, but when they got there they found the women and girls very anxious to hear about Jesus, and to be taught the Gospel. They saw that these ladies had got something which they themselves had not got. The house of these ladies was filled with those people from morning to night, and they simply had to keep on teaching them day after day, and a very blessed work they found it to be. They were there three months, and a good work was done. The Natives were crying out that more workers might be sent to teach them. One of the chiefs was very anxious to have his own wife taught, and I believe she has lately become a Christian.

The work is very encouraging if you just go to it simply depending on the Lord. There may be suffering in the work, but I believe that suffering is a most blessed thing for Christ's sake, I believe it is just the experience that one should not shrink from for the Master's sake. He suffered enough for us, more than we can ever tell. There are difficulties, no doubt, to be met with in regard to the languages. But they are not so difficult as they are in other parts. Then, again, the climate is bad, but not nearly as bad as it has been painted. . . .

The strongest plea on behalf of the work which I want to put, is that if the work is to be done, it should be done soon. I do not think there is any time to be wasted. I believe in my in-

most soul that the Lord is coming soon. I believe His chariot wheels are very near, and that we shall soon see Him, and then our time for serving Him in that way will be over. I believe that His last message is the only hope for dark Africa—the very last message He left to His Church, “Surely I come quickly.” And I believe that the

best way we can send the answer, “Amen! even so, come Lord Jesus,” is by going to those lands if He wills it. I think there are thousands in England, who ought to be in the foreign mission-field, and especially to influence the Natives, more perhaps by their Christian life than by their lips. I am certain that that life-influence tells more upon them.

THE EXETER HALL EVENING MEETING.

A descriptive account of this Meeting is given in the *C.M. Gleaner*, and in these pages we confine ourselves to a brief notice of the proceedings. The Hall was densely crowded; great numbers of young men were present, and the enthusiasm throughout was remarkable. Moreover, the Meeting was of a singularly solemn character, and the more earnest and high-toned the speaking, the more it appeared to be appreciated by the audience. The chair was occupied by Bishop Edward Bickersteth, of Japan, and after the Secretarial speech, in lieu of the Report, had been made by the Rev. B. Baring-Gould, the Bishop delivered a very interesting address. To illustrate the variety of missionary work, he described four scenes. The first was in Delhi, where the Cambridge Mission, of which he was formerly the head, is stationed. He had recently been there again while on a short visit to India on his way home, and had seen in the Lecture Hall, in the heart of the city, 400 Mohammedans listening intently to a lecture by a missionary on the sinlessness of Christ.* The second scene was in the Loo-choo Islands, to the south of Japan, which belong to the Japanese Empire. There is no missionary there for the half-million inhabitants, and no European knows the language.† The third scene was the Synod of the Nippon Sei Kokwai (Japan Church), of which he gave an amusing account. In the fourth scene we were introduced to a lady, a cousin of the late Lord Tennyson, teaching a class of Japanese girls.‡

After Bishop Bickersteth's address, the first speaker was the Bishop-Designate of the Niger, the Rev. J. S. Hill. He spoke with deep solemnity, appealing most earnestly for labourers for Western Africa. Then the Rev. Ruttonji Nowroji (see his speech at St. James's Hall, which we have already reported) described his work at Aurungabad; the Rev. E. J. Peck narrated his experiences in the Eskimo Mission; the Rev. J. H. Knowles spoke on Kashmir, and the Rev. Arthur Elwin on Hangchow. A most impressive closing address was given by the Rev. D. J. Stather Hunt, Vicar of St. Paul's, Stratford. Mr. Hunt was accepted by the C.M.S. as a missionary some years ago, and would long since have been in the field but for the medical men, who stopped both him and Mrs. Hunt from going out. He exhorted the

* I should like to say here that I also was in that Lecture Hall last January, and sat by the Rev. G. A. Lefroy while he stood for two hours battling with a dense throng of Mohammedans. It was one of the most striking and real pieces of missionary work that I saw in India.—E. S.

† Here, too, I should like to say that more than forty years ago, before Japan was opened at all to Western influences, a missionary was sent out to the Loo-choo Islands under the auspices of some Christian naval officers, who applied to the C.M.S., but as we could not then help them, they sent a man themselves. This missionary broke down in health almost immediately, and had to retire. He is now the Rev. Canon Moreton, of Sydney, a most excellent and highly respected clergyman, whose parish I visited when in Australia.—E. S.

‡ This lady, Mrs. Goodall, C.M.S. honorary missionary, has lately died. (See page 468.)

audience (1) to Contemplate the heathen world, (2) to Compassionate the people, (3) to look at the Command, (4) to feel the Constraint, and (5) to Consecrate themselves.

THE ST. JAMES'S HALL EVENING MEETING.

Although this was the second year of an extra Morning Meeting being held in St. James's Hall, it was the first year of an Evening Meeting being held there. Exeter Hall is now so densely, not to say dangerously, crowded in the evening that the other hall was taken with a view to relieving it, and the meeting was begun an hour later, namely at 8 p.m., in order to enable any who might be shut out of Exeter Hall to go there. Although, however, there was an audience of several hundreds in St. James's Hall, but few apparently, if any, had come thither from the other Meeting. Sir Mark Stewart, M.P., presided, and in his accompanying speech summarised the statements of the Annual Report. The Rev. W. Gray made the Secretarial statement. The first of the regular speakers was the Rev. H. B. Macartney, of Melbourne, whose speech at Exeter Hall in the morning we have already reported. He urged with great earnestness the claims of the Mission-field upon Christ's servants, and spoke of the joy which those who go forth in His Name experience. The Rev. A. E. Price spoke for the North Pacific Mission, and the Rev. R. H. Walker for Uganda. The closing address was allotted to Captain Dawson, whose remarkable speech at the end of the Exeter Hall Meeting three years ago is not forgotten by those who heard it. He was not called upon until just ten o'clock, but he very impressively dwelt on the hesitation of the two tribes and a half in going over Jordan with the rest of the tribes to the conquest of Canaan. The *reasons* of their refusal to go forth were ignorance, ingratitude, indifference, indolence. The *rebukes* which they received were, "Shall your brethren go to war, and shall ye sit here?" "Wherefore discourage ye the heart of the children of Israel?" The *results* of their dedication were five promises, to which the keyword was "until."

The Chairman then suggested that Mika Sematimba, who was present, should say a few words, which he did, in Luganda, being interpreted by Mr. Walker.

MR. WIGRAM'S BREAKFAST.

This gathering took place on the Thursday morning in the Lower Exeter Hall, Mr. Wigram himself being in the chair. The opening address after breakfast was given by Canon Bernard, and having received the MS., we hope to print it hereafter. Among the other speakers were the Bishop of Exeter, Canon Trefusis, of Exeter, the Rev. H. B. Macartney, &c.

THE GLEANERS' UNION CONFERENCE.

IT is amusing to look back upon the Anniversary of 1889, when, with much hesitation, the first attempt at a Gleaners' Conference was made. Many pronounced it impossible that even the robust appetite for meetings which is displayed by some of our country friends could stand the strain of a third Meeting on the great day. The result proved that after all there was plenty of room for this *entremet* between the two great courses of the Morning and Evening Meetings, and it has remained a standing dish!

This year, the room was of course uncomfortably crowded. It was so at the commencement, and continues so in spite of the increasing restrictions placed upon the right of entry. Even the Ladies' Meeting at Princes' Hall produced no visible diminution in the attendance. The idea of removing the Conference to

some larger hall has been mooted, but probably it would lose something of its friendly, informal character by the change. The crush at present leads to many humorous incidents, and seems to be enjoyed by every one except those unhappy persons who, unable to get nearer than the end of the passage, can neither see nor hear.


Mr. Stock was welcomed back to the chair, of course. The Rev. J. Ireland Jones offered the opening prayer.

The first speaker was Mr. Stock himself. After an acknowledgment of his hearty reception, he gave us an account of the work (from a Gleaners' point of view) which the Rev. R. W. Stewart had done in Australia and New Zealand. Before doing so he mentioned two characteristic Gleaner texts which had been used by Miss Ethel Purchas, the secretary of the Victoria Branch of the new Australian C.M. Association. They were, "Always confident" (2 Cor. v. 6), and "Always abounding" (1 Cor. xv. 58). In the Australasian Colonies the number of Gleaners was little, if at all, short of 2000, mostly "caught by the hook," one by one, not "caught by the net," in the mass. Mr. Stewart and he had become more and more definite in their ideas of a missionary meeting as they went along. They did not care for the sort of meeting of which the only result was that at supper afterwards people would say, "Oh, how interestingly Mr. Smith spoke! Kindly pass the salad." They aimed at enlisting people on the spot, either for foreign service or for home work in connexion with Foreign Missions. They appealed for definite undertakings to pray for Foreign Missions, they invited their audiences to become Gleaners, or to take missionary-boxes. Mr. Stock then announced that the Meeting was open for short speeches, and thirty-three were delivered in about fifty minutes.

The Revs. J. Ireland Jones (formerly of Kandy), P. Ireland Jones (Calcutta), H. Tugwell (Lagos), Mrs. Nightingale (Nelson, New Zealand), and Miss Mary Gedge (Frere Town), were among those whose Gleaner news came from places most remote from Salisbury Square. Among the other speakers were the Revs. H. Trotter, F. Baldey, J. S. Maber, R. Allen, T. Y. Darling, C. W. Higham, W. Fremantle, E. D. Stead, W. M. Hewitt, E. D. Poole, T. A. E. Williamson, J. Hind, B. Baring-Gould; Messrs. Bellerby, Caesar, Latham, &c.; Mrs. Thwaites, Mrs. Lake, Mrs. Langton, and Misses Entfield, Handley, Hind, and Anderson.

At length the flow of reports and discussion ceased, for time was up. The Revs. C. G. Baskerville and H. Trotter offered the closing prayers, and the Rev. W. J. Smith pronounced the Benediction. J. D. M.

FURTHER REMINISCENCES OF BISHOP FRENCH.

T was natural, when the fall of this mighty prince in Israel, or rather the translation to his rest of this devoted servant of our Master, was quite fresh in people's minds, that the notices of him which appeared in print should refer exclusively to those points in his character and work which are occasions of un-mixed praise to the Giver of all good things. But it seems that the time has now arrived when a more discriminate and impartial view of this honoured saint should be given to those who had not the privilege of knowing *him*, though they knew much of him, and honoured him for his work's sake. To some extent this was done by Bishop Ridley in an article which lately appeared in the *Intelligencer*; but that article referred almost entirely to one short portion of Bishop French's life-work. Certain I am that French, if he was anything, was essentially and intensely *true*; and that a representation of his character, which dwelt only on his excellences, and entirely ignored his faults, would no more be pleasing to him, now that he has dropped all faults for ever, than one-sided biographies of Christian people were to him in this life (and I *know* that they were extremely distasteful). If Scripture is so markedly impartial in the saints' biographies which it gives us, ought we to

wish to be any less so in our memorials of those whom we have known and loved?

I purpose, then, to make a contribution to such a discriminate view of our brother as I knew him. Others were more intimately associated with him for definite periods; but, as one who was privileged with his friendship when an undergraduate at Oxford (when Mr. French visited Oxford on furlough from India), and who, by his special and earnest request, had the honour of succeeding him in the Principalship of the Divinity School at Lahore which he had founded (temporarily, as at first intended, but rendered permanent by his elevation to the episcopate), and who, after his coming out as Bishop, had much close intercourse with him at Lahore, Simla, and Murree—on the ground of this high privilege I may claim some knowledge of what I propose to write about. In short, as one of those who count the friendship of Bishop French a *κτῆμα ἐς αἰεί*, a treasure not for life only, but for eternity, I shall not be suspected of inability to appreciate his remarkable, I would rather say his unique character.

I. Bishop French was essentially a *great* and *powerful* man. Great in intellect, great in learning, mighty in the Scriptures, yet his chief characteristic was, surely, *spiritual power*. None, I think, could ever have been in his company for half an hour without feeling this, and either falling under it or consciously resisting it; it was undeniable and unignorable. It showed itself in his sermons, in his bazaar-preaching, in his Bible-classes, in his conversations, in his trivial utterances even, and certainly in his countenance. One could not always explain it, but one could never doubt it. I well remember, on my return for a month to the diocese after three years' absence (he had been hardly a year out as Bishop when I left it), how I everywhere *felt*, though I could not have explained or analysed, the moral and spiritual power with which the Bishop had pervaded the diocese. Yet this very greatness of soul was the cause of nearly all the faults, which were so conspicuous because of his transparently true character.

(1) Bishop French lacked one of the chief qualifications of a Bishop, the gift of organisation, of working through others according to a plan and system. He would do everything himself, as far as was possible; and the consequence was that he was always overburdened, and confessed himself so; always apparently on the point of breaking down, yet kept up by his marvellous energy and indomitable perseverance. As Bishop, he for the most part spent his time in taking the chaplain's place at the various stations, and letting him have a holiday; and it needs not me to say that he was everywhere a missionary as well as a chaplain. In this way the large stations of his diocese in turn received the untold benefit of his presence; but the diocese as a whole failed to receive that systematic organisation which it now has.

(2) Bishop French's linguistic powers have been truly, but hardly discriminately, praised. To judge from that one of the "seven tongues" which he must have known best, viz. Hindustani, his knowledge of Asiatic languages consisted chiefly in an acquaintance, gained by long and laborious investigation, of technical terms—specially, of course, theological terms. In this I can well believe that his knowledge was unrivalled; and that the Church throughout the south-west of Asia may be indebted to his power of hitting off the exact terms expressive (as near as possible) of Christian ideas. But he was too great to be ever a popular speaker or writer. Of his "Injil i Dāūd" ("Gospel of David"), a book full of the deepest and most precious thought, from the mind of one dwelling in the very secret place of the Most High, it was said when it came out that there were only three men, and no woman, in the whole Punjab who could understand it. His addresses in the

bazaar always (at least those which I heard) went into the most vital mysteries of religion, and were indeed a treat to listen to; but very few indeed could appreciate them, and it was painful indeed to hear the trivial objections which they often elicited. Bishop French certainly did not mean to be above the heads of the common people; but he did not seem able to see that he was. It is mainly this feature in his Hindustani which has, hitherto, made all the labour spent on his revision of the Prayer-book to be lost; it is splendid for ripe scholars, but to the ordinary Native Christian it is unintelligible. And this same greatness in Bishop French's mind prevented his ever paying attention to gender, as he told us who were associated with him in the said revision; and yet gender is as important to be observed in Hindustani as in French. We found, on the same occasion, that there were several common words which he did not know; having always used their more scholarly equivalents.

(3) Bishop French left an indelible impress for good on all his students at Lahore: his example, and the undefinable effect of his influence, were what they never could forget; and to lose it would make them self-condemned. Yet they certainly did not learn order, method, or punctuality from him. He was pretty punctual, indeed, in *beginning* a lecture or similar engagement; but he never seemed to think about *concluding* it! His mind was rather synthetic than analytic; this explains a great deal. He insisted on every student learning both Hebrew and Greek, and what was more, receiving his lectures on the original text! The consequence was that most of the students simply guessed which Hebrew or Greek word corresponded to each word in their own vernacular Bibles; and were puffed up by the idea that they were Hebrew and Greek scholars!

II. Bishop French had, as has been remarked, an eminently patristic mind, and his appreciation of Church order, and of the dignity of the episcopal office, was very marked. Indeed, these were the only points on which, as far as I could make out, his sympathies were with another school rather than that represented by C.M.S. Certainly I can vouch that he was no sacramentarian, in the sense in which the word is commonly now used. But it was probably his high sense of episcopal dignity, along with that impartiality which is a necessity of episcopal administration, which made many of his old friends suppose that his principles changed after he became a Bishop. I have his word for it that they had not changed at all. Only, he said, certain views, which he had *always* held and (on occasion) professed, had by the force of circumstances become more prominent then. He added that he deeply regretted the necessity under which he felt himself to call into his diocese certain "sisters" of advanced views, because all his efforts to obtain similar workers from among Evangelical Churchwomen had failed.

But it is to these peculiarities in his mind that the other blemishes in his revision of the Urdu Prayer-book, besides that alluded to above, are due. For one thing, he could not doff the Bishop and become simply Chairman of a Committee. Questions were decided, not by majorities, but by his verdict after hearing the other members. It is but fair to add, however, that the points on which the Committee were unanimous against him, at least those on which they thought it right to insist, were for the most part *afterwards* changed by him. For another thing, he insisted (but I forget whether he afterwards persisted or not) in adding the honorific title "Sahib" after the word for "Bishop," wherever it occurs in the rubrics. Moreover, his patristic (indeed, one might almost say mediæval) mind led him to decree that in every part of the Prayer-book where the original is not the English, the translation must be made from that original; and though his staunch Protestantism led

him into the inconsistency of excepting everything distinctly Romish, yet this is one of the chief reasons why the Revision has not been accepted.

III. Yet let it not be supposed that Bishop French was imperious. Though few things annoyed him so much as irreverent impudence, yet he was humble, tender, and sympathising to the last degree. Let me give a few illustrations of each of these qualities, culled without order from my memory.

When we met at Oxford, he took me out for a walk, and communicated to me some of his patristic and episcopalian views. I said, "Then why are you not in the S.P.G. instead of the C.M.S.?" "S.P.G.?" he answered with surprise, "I should be chilled to death in the S.P.G.! No; however defective I may think the C.M.S. views to be in some points, yet theirs is the *warmth*, the glow of spiritual life and love, which I could not live and work without." * (I cannot reproduce his exact words, but this is their gist.)

When he was pressing me to go up to Lahore (from Benares), he took time and thought to explain to me the disadvantages to health, from exposure to the heat, which my wife might find in the house. Indeed, let me take this opportunity of saying, that while strict and self-denying even to asceticism, to himself, he was very tender and thoughtful and compassionate towards others, at any rate if he believed in their earnestness. The last month or so before I left Lahore, I was disabled by a bad foot. Bishop French insisted on lending me his pony altogether, himself walking (it was the cold season).

It needs not to be mentioned how this tenderness specially showed itself towards his own family. His long separations from them may have led some, who did not know him, to doubt this; but they are due solely to the fact that there was *another* motive, which he felt to be higher and more constraining. But his goodness as father and husband led him to a way of looking at Heb. xi. 16, which, if not critically exact, is certainly replete with instruction. When he was expecting Mrs. French and two daughters to join him at Lahore, and was getting Bishops court ready for them, he once said to me, "I can now understand why it is said that God is not ashamed to be called the God of those for whom He hath prepared a city; for I feel as if I should be *ashamed* to be called husband and father, if I did not prepare this home for my family."

Bishop French's humility shone forth in his whole life and conversation. I never knew a person who more thoroughly acted on the precept, "In lowliness of mind let each esteem other better than himself." Great as he was, his greatness did not preclude this, but rather assisted it. As an instance, I will only mention that when, by his request (and by the help of *his pony*), I had taken services four Sundays running at one of the camps near Murree, and had preached on the Parable of the Prodigal Son, the Bishop made me give him a very full summary of my last sermon, which was on the elder brother.

IV. Lastly, I would say a few words on Bishop French as a theologian, but specially as one deeply versed in the Holy Scriptures. That he was a thoroughly sound, careful, and dependable theologian, goes without saying; but he had no love for definitions, for his mind, as I have already said in other words, was rather Platonic than Aristotelian. I remember once being exercised in mind as to the true definition of Holiness (which I believe I have since got hold of). I went to him with my difficulty, but his only reply was a beautiful *figurative* description of Holiness; which no doubt satisfied him, but was not what I wanted. Yet his carefulness as a guardian of the

* We are always reluctant to insert anything that shall seem to reflect on any of the sister Missionary Societies. But as Dr. Hooper's article has come from India, and he simply reports an expression of Bishop French's as a matter of history, we let it pass. It must not be taken, however, as the opinion of the *Intelligencer*.—Ed.

depository of truth may be illustrated by the fact that he would not allow me to print a translation I had made in Urdu of the first two volumes of Dorner's invaluable work on the Person of Christ, because, as he said, Mussulmans would get hold of the crude ideas on the subject proposed by the early Fathers before the Church had fully excogitated the subject, and make use of them to the damage of the Truth.

But Bishop French was, *par excellence*, a *Biblical* theologian. He loved the Fathers, but only as they throw light on Holy Scripture. His mind seemed to have been altogether trained in the written Word of God; its spirit and its meaning were the very air he breathed, and his spiritual and ministerial life were just lived in it. None, I think, can have ever come nearer the blessed Master in this respect. As a consequence, I never heard him, and I do not suppose any one else ever heard him, deal with a text or a passage of Scripture without bringing out of it some new light, some spiritual power, some practical application which had never occurred to one before; and yet which one at once recognized as really contained in the text or passage. Never in my life have I attended Bible-readings so profitable as those taken by Bishop French. It was the same with his sermons, whether in English or in the vernacular. They were, indeed, much too long for this generation of churchgoers; so long that, from the time they were half over, one had only a painful feeling that most precious thoughts were passing through one's ears, without the brain retaining the power to assimilate them. And yet the first half of them, though probably not the better half, fixed the text in a new light indelibly on one's memory. And there are three texts which I shall ever closely associate with Bishop French, with deep thankfulness to God for his having mentioned them in conversation.

One is the well-known one in Gen. i. 27: "God created man in His own image." Somehow I had never, till the Bishop spoke of it in conversation on the road at Simla in 1878, looked beneath the surface of this wonderful, this truly unfathomable statement. I may safely say that what he said about it on that occasion, though but little, has revolutionised more than one department of my thoughts; and my whole missionary work, my whole social views, my whole way of looking at and dealing with my fellow-men, have been profoundly affected by it since.

Another is Deut. xxxii. 31: "Their rock is not as our Rock, even our enemies themselves being judges." The Bishop said he had preached on it several times in England, and he had not exhausted its meaning. Needless to say, I took the hint, and it has ever since been my most fruitful missionary text, specially for Europeans in India, who are so apt, through ignorance of the Rock to which they profess to belong, to superficially regard the difference between the Christian and the heathen as merely superficial.

The last is 1 Kings xviii. 24: "The God that answereth by fire, let Him be God." It was at Murree in 1881 (the last time I saw him) that he told me he had preached on this text to the soldiers in one of the camps near; and I have since learnt how full of vital truth, for oneself and others, the words are.

Let me conclude with words, than which none could be more appropriately put into the mouth of our departed fellow-soldier: "By the grace of God I am what I am: and His grace which was bestowed on me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." God give us all grace "*so to follow his good example*"!

W. HOOPER.

Camp, Jubbulpore District, Feb. 27th, 1893.

THE C.M.S. DEPUTATION IN BENGAL.

From the North India Localised Edition of the "C.M. Gleaner."

R. STOCK and Mr. Stewart have come and gone again. Their itinerary in Bengal was only limited by their physical powers of accomplishing all which their many friends wished them to see and hear. They came to Calcutta from Santhalia, where they visited Barharwa and Taljhari, spending about forty-eight hours in that Mission. They were much interested in the marked contrast between the simplicity of the Santhal people and the self-satisfied pride and indifference of Benares, which they had just left, and of other places further north.

The Burdwan missionary could not be passed by unvisited. Our friends halted to see the workers there, and reached Calcutta amid the pouring showers of the afternoon of February 15th. There was a brief period of rest for necessary correspondence, and then at once they gave themselves over to be "personally conducted" to so much of Calcutta Mission work as their brief time permitted.

We can only record briefly some facts of their visit. Prize-giving at Christ Church School; a visit to Barrackpore, by Mr. Stewart; visits to Bishop's College and School, Garden Reach and Matya Burj Schools; an address to Sunday-school teachers in the Old Church; visits to Boys' School, Divinity School, Normal School, a Chamar School, and an address to students at the General Assembly's Institution; Kali Ghat seen; a Bible-reading at the mission-house to C.M.S. and C.E.Z. missionaries; sermons in the Old Church on Sundays, Feb. 19th and 26th; address to members of Children's Scripture Reading Union; drawing-room meeting of the C.E.Z.M.S.; address to lady missionary workers of Calcutta; the Quiet Day addresses of the Bengal and Santhal Missionary Conference, given by Mr. Stewart; the Gleaners' Union meetings referred to below. These are the bare details of a visit to Calcutta.

But our friends were desirous to see the Nuddea Mission too. And in spite of rain and mire Mr. Stock made his way as far as Bollobhpur, the headquarters of the Nuddea Village Mission to Women, thirty-five miles from

the rail. Mr. Stewart went *via* Bollobhpur and Katholi to Shikarpur, the home of the Associated Evangelists, and then back by rail to Calcutta, after a journey of over seventy miles in cart and saddle, over our country roads, which were as miry as in the early rains.

In Nuddea, too, Gleaners' meetings, an address to non-Christians, services in church, school inspections, were as plentiful as time permitted, and opportunity was given of seeing the Christian community in its scattered villages over that wide-spreading district, shepherded by Bengali pastors and catechists, and superintended by a European missionary.

Mr. E. Stock is a licensed lay reader of the Diocese of London, and both gentlemen had the cordial sanction of the Bishop of Calcutta to officiate in churches, during their stay in the diocese. Mr. E. Stock preached three times in the Old Church, Calcutta, Mr. Stewart twice.

On the evening of March 1st, by the mail train for Bombay, our friends, whose sympathy and counsel and encouragement all have valued, left us, with farewells from many missionary friends who had gathered at Howrah, and the hymn-singing of a *Sangkirtan* band of Bengali Christians to the accompaniment of violin and *kol*, the unwonted strains of "Victory to Jesus, Victory to Jesus," resounding in the terminus of the E.I.R.

The joint Conference of Bengal and Santhal missionaries of C.M.S. is just over. The formation of a separate N.W.P. Secretariat has left Bengal and Santhalia as one Mission, and it has been arranged to have an annual joint meeting of the two Conferences. Each has its own separate sessions, but at one joint session matters of common interest are considered. Tuesday, February 28th, was in some part a "quiet day" before the actual Conference began. The addresses at the Holy Communion and Morning Service were given by the Rev. R. W. Stewart on Phil. iv. 12, 13 and 2 Cor. v. 20. The Missionary Litany was said at 1 p.m., with special intercessions and thanksgiving; the reports of recent work occupied the whole

afternoon, and an enthusiastic Gleaners' Union meeting, with a crowded mission-room, followed by a brief social gathering, completed a day which was made thus over-full because of our friends' intended departure on the morrow.

The Missionary Conference sermon on Rom. i. 1, "A servant of Jesus Christ," was preached by the Rev. H. D. Williamson, Acting Secretary, C.M.S. The offertories at the various services were given to the Bengal and Santhal Native Church Councils' Fund.

The Annual Prize-giving at the C.M.S. Orphanage, Agarparah, took place on Thursday, February 23rd. A similar event, but among Hindu girls, took place on Saturday, February 18th, at Barnagore, where Mr. and Mrs. Thoms of the Barnagore Mills invited Miss Highton of the C.E.Z.M.S. to bring the children of the three neighbouring schools. Mr. Eugene Stock and the Rev. R. W. Stewart with other friends were brought to Barnagore in the Mills steam-launch, which Mr. Thoms sent up to Calcutta for them. The answers of some of the girls to questions in Scripture put to them by Mr. Stewart showed a most encouraging knowledge of Christian truth.

The Christ Church Girls' School Prize-giving was on February 14th in the temporary home of the school in 154, Bowbazar. The prizes were given by Miss Johnson, sister of the Bishop of Calcutta. The report announced that twenty-three girls had obtained certificates for the Government Scholarship Examination; four of whom gained scholarships. Mr. Eugene Stock, who had arrived the previous day, gave a short address on the anthem sung by the girls,—"Arise, shine,"—the Light of a true life for God amid the prevailing darkness.

A drawing-room meeting of the C.E.Z.M.S. was held by the kind invitation of Mrs. Stephen Jacob at 2, Robinson Street, Calcutta, on February 27th, when Miss Rainsford Hannay spoke of recent camp work in Nuddea, and the Rev. R. W. Stewart told of work among women in China.

The first Annual Meeting of the Calcutta Bengali Branch of the Gleaners' Union was held at Trinity Church, Saturday, February 18th, at 6 p.m. The occasion was one of special interest, as we had the opportunity of welcom-

ing Mr. Eugene Stock, the founder of the Gleaners' Union. The church was quite full of members and friends, and the meeting was a very hearty and successful one. The chair was taken by the Rev. P. Ireland Jones, who urged all to join the Union, whether in connexion with the Bengali or European Branches, and recommended every one to take in and read either the *Bengali Gleaner* or the *North India Gleaner*, and that all members should act in the spirit of St. Peter, when he said, "Such as I have, give I thee." If too poor to give money, we may give the *name of Jesus* to our neighbours.

Addresses were given by Mr. Stock and the Rev. R. W. Stewart; both were listened to with the deepest interest—Mr. K. C. Banerjea ably fulfilling the duty of interpreter.

Mr. Stock having expressed his pleasure and joy at seeing so many gathered together, explained the *raison d'être* of the Union. The C.M.S. wanted people to give *more* than money—a personal, intelligent, and practical interest in the cause of Missions. The speaker referred to the two parables in Luke xv., of the lost sheep, where Christ is shown as seeking us in order to save us;—that of the lost piece of money, when He seeks us not to save us out of pity, *but in order to use us*. Christians have need to remember that they are saved not merely from hell, but in order that the Lord may make use of them. The Gleaners' Union teaches us *how* we can be used. Members glean from the Bible God's purposes regarding the world's salvation, and they find there one great thing He has given us to do—not to build churches or care for the poor—good and right as both are—but to go into all the world and preach the Gospel. Then the question arises—What can I do? There are three things we can do: (1) Go ourselves. It is the business of every Christian to make His salvation known—if we all here gathered together went and told others, all Calcutta would soon know of it; if we can say—(1) Jesus Christ has saved me from the Penalty of sin. (2) Jesus Christ is saving me from the Power of sin. (3) Jesus Christ will save me from the Presence of sin. Go with this personal testimony, and others will understand this is what missionaries do. But you can do more.

(2) Pray for the evangelization of the world. We have the Missionary Cycle of Prayer. In Australia there is a lady, a cripple of twenty-seven years, all her brothers and sisters are dead: she has been left here in order to pray, as she does daily, for this object. One of the earliest members of the Union was an old woman in a hospital, who could do very little else but pray during the four years of her illness. (3) Read about it. You can help to send others. One lady in England gives *two-thirds* of her income in order to provide a substitute for service.

During the singing of the hymn, "Go ye into all the world," &c., in English, by the boys of the C.M.S. Boarding-school, who acted as choir, a collection was made on behalf of the C.M.S.

The Rev. R. W. Stewart, who went out as a missionary to China sixteen years ago, followed with a very stirring address on his own personal missionary experience in China.

Babu Joseph Biswas, as local secretary of the Branch, gave in five minutes a brief account of the formation and progress of the Bengali Branch.

After the singing of another hymn, the Rev. A. Stark closed the meeting with the Benediction.

A Special General Meeting of the Calcutta Branches of the Gleaners' Union was held at the Old Church Mission-room on Tuesday, February 28th, to welcome Mr. Eugene Stock and the Rev. R. W. Stewart. The meeting was a very successful one, every seat being occupied, and many having to stand during the whole meeting.

The chair was taken at 6 p.m. by the Rev. P. Ireland Jones, who compared the members of the Gleaners' Union to the men who held the rope while their companion went down into the well to rescue a drowning man.

Mr. Stock took up the illustration, and pointed out that the more who went down into the wells of heathen darkness, the more would be required to hold the ropes. He then gave a short account of the history of the Gleaners' Union from its formation in

July, 1886, to the present time, when over 60,000 members have been enrolled. In closing his most interesting address, Mr. Stock reminded us that we were after all *only at the beginning of things*, and he would give us as a parting word Deborah's words to Barak, Judges iv., "Up, for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?"

The Rev. R. W. Stewart gave us a great treat in a thoroughly good address from a live missionary, and one calculated to widen and deepen our sympathy and interest in the evangelization of the world, and not only of our own little corner of the vineyard. He showed us that our responsibility cannot be denied, nor may we take up this work or throw it aside as a matter of choice, for necessity is laid upon us as the subjects of the King. Mr. Stewart pleaded very earnestly for China, containing *one-third* of the whole heathen population of the world. Forty years ago China was considered as a hopeless field, now there are 100,000 Native Christians, and the Kingdom of Jesus Christ is rapidly spreading, owing mainly to the evangelistic efforts of the Native Christians themselves. One more means used is the agency of vernacular village schools, which are made quite self-supporting after a small grant-in-aid has been given to make a start. Nearly 100 of these schools have thus been opened and are working in Mr. Stewart's district.

When Mr. Stewart sat down, a collection was made, and by the unanimous wish of the meeting, the amount realised, Rs. 124, was given to Mr. Stewart to open some more schools in China.

Our late secretary, Mr. Charlton, then gave us five minutes, urging all members to claim a part in the concern, and to vindicate the work by knowing all about it. After a few words from the secretary [Rev. G. H. Parsons], drawing attention to the objects of the Union, the meeting closed with the Benediction.

There are now 698 enrolled members of the Indian Union, and we are in hopes of soon drawing into affiliation all the Branches throughout India.

THE NEW COLONIAL ASSOCIATIONS.



T is time that I gave a brief account of the progress of the new Church Missionary Associations in Australia and New Zealand, the plans for which were detailed in my letters from the Colonies which have appeared in the *Intelligencer*. I have been very anxious that too much should not be made of the results of the C.M.S. Deputation. I believe that in time those results will, through God's blessing, be considerable. But we have only, as it were, sown acorns; and oaks do not grow to maturity in a few months. At the same time, the zeal and devotion of many of the dear Australasian friends can scarcely be overstated; and the following brief notes, gathered from both printed papers and private letters, will, I am sure, call forth thanksgiving for what has been done and prayer for a blessing on what is being done.

I. NEW SOUTH WALES.

As soon as our Sydney campaign was over, the active Secretaries of the New South Wales Association, the Rev. W. Martin and Mr. C. R. Walsh, set to work to inform their friends of their new plans. Not only was a prospectus issued, but an Occasional Paper No. I. was published about August 1st. It consisted of four pages of the size of the *C.M. Gleaner*. It summarised the work done by the Deputation in May, June, and July, and announced the arrangements made, both for the formation of local missionary organisations, particularly Gleaners' Union Branches, and for the reception of candidates for missionary service. About December 1st, Occasional Paper No. II. appeared. It announced that from January, 1893, the English *C.M. Gleaner* was to be localised for New South Wales; and the first number of the new Local Edition has since come to hand. It was published for January, on the *last* day of that month, the copies, which were sent from London in the middle of December, being received just in time to enable the Sydney publication to take place before January was ended. This is an admirable move, which ought to do much to popularise missionary principles and information. At present, the order is for 1250 copies monthly, and I have no doubt this number will increase.

It will be remembered that the first missionary of the new Association was Miss Helen P. Phillips, late Principal of the Clergy Daughters' School at Sydney, and Tutor of Women Students in Sydney University, who went to Ceylon at her own charges in June last year. Mr. Stewart and I saw her at Kandy when we were there in December, and were delighted to see how energetically she had thrown herself into the work, diligently studying Singhalese, and zealously using the little she had already acquired. After we left Sydney, the Rev. W. Newby Fraser and Mrs. Fraser were accepted by the Association. Mr. Fraser was Curate of St. Peter's, Woolloomooloo, one of the populous poorer Sydney parishes, of which the Rev. T. B. Tress is Incumbent. Much earnest evangelistic work is carried on in connexion with this church. I do not know a better practical training-school for real missionary work. The Association has further accepted Mr. Ernest Doulton with a view to his being recommended to the Parent Committee for East Africa, and also has received three ladies and one young man for regular training. Other candidates have been recommended to renew their offers after some further time of preparation. "This is work," says Occasional Paper No. II., "which must be done with deliberation and caution. Candidates and friends of the Association must learn to exercise patience. Hasty and inconsiderate action must be deprecated. Impatience on the part of a candidate at the careful

and even prolonged investigation of his qualifications argues unfavourably for his fitness for missionary work." I may add that I know all the accepted candidates more or less, and also some of the deferred ones, and that I heartily concur in the action of the Sydney Committee in each case.

Mr. Fraser's acceptance was duly notified to the Parent Committee, and a cablegram from London, with the single word "Agra," conveyed their instructions that he was to proceed to that great North Indian city. He and Mrs. Fraser arrived while I was in India, but subsequently to my visit to Agra, so I did not see them. The following interesting account of their Valedictory Dismissal at Sydney appears in the first number of the localised *New South Wales C.M. Gleaner*:—

"On Friday evening, December 23rd, the Chapter House was well filled, when the Most Reverend the Primate took the chair. He expressed his deep sympathy with the work which had called them together. After Miss Stock's stirring hymn, "Lord, Thy ransomed Church is waking," had been sung, prayer was offered by the Dean of Sydney.

"The Clerical Secretary read the instructions of the Committee to Mr. and Mrs. Fraser, enjoining them to be careful as far as possible to conserve their health, to look entirely to God for wisdom, and to be jealous lest anything should interfere with their constant communion with Him and their regular and devotional study of His Word, to exhibit a proper and willing submission to those placed over them in the Lord, to cultivate a wide, generous, and loving spirit towards all fellow-workers, and to seek for that yearning and self-sacrificing love towards the perishing heathen that would mark them as true disciples of Christ.

"The Rev. T. B. Tress, of St. Peter's, Woolloomooloo, where Mr. Fraser had laboured for some years as Curate, delivered the farewell exhortation. He based his remarks on Ephesians iii. 1-8. After dwelling for a moment upon the qualifications of St. Paul for missionary work,—a willing prisoner for Christ's sake, one towards whom the grace of God was manifest, made a minister of the Gospel according to the gift of God, by the effectual working of His power, and withal a humble-minded man, 'less than the least of all saints,'—Mr. Tress passed on to notice St. Paul's work, the preaching of the unsearchable riches of Christ, unsearchable not by reason of their inaccessibility or impossibility of attainment, but on account of their boundless wealth and illimitable extent. All this was for the heathen. They were to be 'fellow-heirs,' 'fellow-members,' and 'fellow-partakers' of the Gospel of Christ. He urged that this, too, was the special work of Mr. and Mrs. Fraser, the proclamation to the heathen of the blessing of Christ. In concluding, he lovingly begged them to remember the promise, 'Lo, I am with you alway, even unto the end of the world.'

"Mr. Fraser, in replying, very simply and straightforwardly told how God had led him into the ministry of His Church, and then step by step, in large measure through the instrumentality of missionaries who had visited Sydney—the Rev. John and Mrs. Cain, Rev. C. H. Gill, and Rev. R. W. Stewart—he was brought to the decision to offer himself for the Mission-field. He had preferred China as a field of labour, but he gladly recognised that his appointment to Agra was of God. He and his wife earnestly asked that they should be constantly remembered in prayer.

"Mr. Kent made a short statement relative to the work and progress of the Association, and the Rev. A. E. Bellingham then offered prayer and commended Mr. and Mrs. Fraser to God's keeping.

On the following Monday a large number, representing several parishes, met on board the mail steamer, and a parting prayer was offered on the deck of the vessel."

When we were at Sydney, one of the difficulties that seemed likely to bar the progress of the new Association was the absence of facilities for the training of candidates. Regular institutions were out of the question at so early a stage; yet in some way training would have to be provided. It was a happy circumstance that the first missionaries accepted could be sent forth

without further preparation. Miss Phillips and Mr. and Mrs. Fraser were already fully qualified for active service. The Rev. Mervyn Archdall, a leading Evangelical clergyman, took two young men candidates into his house, to read with him and to engage in practical mission work in his parish, St. Mary's, Balmain. Two other young men were studying at Sydney University. But what of the lady candidates? There is an excellent Deaconess Institution under Mr. Archdall's management at Balmain, which we thought might be utilised; but it was full. At this juncture, just as we sailed for New Zealand, a Christian lady well known to us, Miss Hassall, came forward and offered her house as a Training Home for lady missionaries, and herself as Honorary Superintendent of it. Nothing in all our tour caused us more thankful satisfaction than this. The interest of the arrangement is enhanced by the fact that Miss Hassall is a grand-daughter of Samuel Marsden, the devoted chaplain at Paramatta at the beginning of this century, and the real "Apostle of New Zealand." Moreover, the very first lady candidate accepted for training in the new Home is Miss Hassall's own niece, a great-grand-daughter of Marsden. No wonder the Sydney Committee resolved to name the institution the "Marsden Training Home." This notable token of God's gracious approval of the Australian campaign has already been mentioned in the *Intelligencer*, but I cannot omit it from these notes, and I extract from the localised *N.S. Wales C.M. Gleaner* the following account of the opening of the Home on January 14th:—

"A most interesting ceremony was performed on Saturday, January 14th, at 'Cluden,' Frederick Street, Ashfield, the residence of Miss Hassall. That lady having stated that she was willing to devote her home, time, and means, as far as they would go, to provide a home for lady candidates in training for the Mission-field, the Committee of the N.S.W. Church Missionary Association, after careful consideration and interviews with Miss Hassall, gladly accepted her offer. The proposal was most opportune, as the Committee had accepted three lady candidates for the field, and it was essential that preparation should be made for their training forthwith.

"After some time had been spent in looking over the house, the folding doors between the dining and drawing rooms were thrown open and the visitors gathered for the formal opening. In the absence of the Most Reverend the Primate, who would gladly have been present had he been in town, the Very Reverend the Dean occupied the chair, and after a hymn had been sung, prayer was offered by the Rev. Canon Moreton.

"The Dean then gave an address, in the course of which he detailed the circumstances in connexion with Miss Hassall's offer to the Association and its acceptance. He drew special attention to the training which our Lord gave to His Apostles, and emphasised the special need that existed for missionary candidates receiving the very best possible training before being sent to foreign fields. He announced that special arrangements had been made for several courses of lectures on the Old and New Testament, Theology, the Prayer-book and Doctrine of the Church of England, and the History of Missions to the Heathen. In formally declaring the Home open, and welcoming the three lady candidates just entering upon training, he expressed the earnest wish that the blessing of God might rest upon the Home, the Superintendent, and all connected with it, and trusted that through its agency there might be sent forth many highly-trained and consecrated women who would render loving, devoted service to the cause of Christ in the mission-fields.

"After another hymn had been sung, the Lay Secretary to the Association (Mr. Walsh) reminded those present who had attended the annual meeting of the Association in May last, that he had then ventured to express the hope that at no distant date some fitting memorial would be found to perpetuate the memory of the devoted labours of the Rev. Samuel Marsden, the Apostle to the Maoris. He little thought that the hope then expressed would be so soon realised, and that such a fitting memorial would be forthcoming. He had very

great pleasure in announcing the fact that Miss Hassall had consented to the Home being designated the 'Marsden Training Home.' It is a fact worthy of notice that it was in 1793—just one hundred years ago—that Mr. Marsden received his commission as Chaplain and sailed for Australia.

"The Dean then formally thanked Miss Hassall for her generous liberality, and declared the 'Home' open.

"Miss Hassall, in a few suitable words, acknowledged the kind remarks of the Dean, and thanked the visitors for their presence; and after another hymn had been sung and prayer offered by the Rev. John Vaughan, the Dean pronounced the Benediction and the proceedings terminated.

"The ladies who have entered upon the course of training for the Mission-field are Miss Amy Oxley, Miss Amy Wilks, and Miss Ada Price.

"The premises are admirably adapted for the purpose to which they are to be devoted, and are large enough to meet the requirements for some time to come. They are also in a healthy position."

The Sydney correspondent of the *Record* sent that paper a striking account of the opening; and to some of his very interesting items of information, which were new to me, I must give a permanent place in these pages;—

"The Committee had previously felt the need of some suitable home where lady candidates could be received and placed under suitable training before being sent to the heathen world. Mr. C. Walsh, the Lay Secretary, had stated this at the annual meeting in May. And what the Committee needed, we may venture to say, the Lord put it into the heart of Miss Hassall to supply. She offered herself, her pretty quiet home in the suburbs, and her means for this purpose—each lady to contribute a small portion towards her own maintenance. Miss Hassall's residence, 'Cluden,' has the honoured name of her maternal grandfather, Marsden, added. Your readers know that Samuel Marsden has been regarded as 'the Apostle to New Zealand.' Though Colonial Chaplain of New South Wales, he never lost an opportunity of conveying the glad tidings of salvation to the cannibals of New Zealand. Miss Hassall's father, the Rev. Thomas Hassall, was for many years one of the most spiritual and faithful of the clergy of this land. His early history contained some facts of deep interest. Among the first missionaries to 'the South Sea Islands,' in the *Duff*, were the grandfather and grandmother of Miss Hassall. In an old print representing the landing of the missionaries at the island of Tahiti may be seen a father and mother with a little boy. This little boy became the father of the lady who has given her home for the training of lady missionaries. The writer of these notes often had the privilege of receiving Mr. Hassall when on a visit to Sydney. On one occasion he was favoured by a visit on an evening when he had a meeting of his Sunday-school teachers, and his venerable friend expressed a wish to accompany him. He told the teachers under what circumstances Sunday-schools were commenced in Australia. On one hot Sunday afternoon when, in his early teens, he was endeavouring to sleep, a fly persisted in trying to settle on his face and even his nose; he continued to drive away the intruder until it became too much for him. Sleep was driven away, if not the fly, and, with a little warmth of temper, he walked outside of the house. Here he saw some children of the soldiers and prisoners at play. It then occurred to him that he ought to find some better way of spending his Sunday afternoons. He took the children indoors and told them Bible stories, and there he thought the matter ended. But no; the next Sunday afternoon they, with their companions, returned and asked him 'to tell them more pretty stories.' The numbers increased, and Sunday-schools in Australia became a reality. Mr. Hassall, in early manhood, returned to England and, having received the necessary education, was ordained by the Bishop of London. He then obtained an appointment as a Colonial Chaplain under the sign-manual of George IV., and made the acquaintance of Mr. Wilberforce, Mr. Simeon, and others of that cloud of witnesses. He returned to 'Botany Bay,' married Ann, the eldest daughter of Samuel Marsden, and commenced fifty years of devoted labour. In those early days he journeyed thousands of miles over wild country, often in danger from flooded rivers, thick forests, and lawless runaway convicts. He had ever but one object in view: to tell of his

Lord's love to sinners. In later years his peaceful, pretty home was the resort of good men. Bishop and Mrs. Barker, Bishop and Mrs. Perry (Melbourne) were among his guests. Mrs. Hassall was a woman of fine intellect, well cultivated, and took a pleasure in making her guests happy. This devoted couple have passed to their rest—Mr. Hassall in 1868, and Mrs. Hassall a few years after. I may add that Bishop Marsden, late of Bathurst, now of Bristol, is the nephew of this lady."

So far the Sydney correspondent of the *Record*. I have myself received some deeply interesting letters from Miss Hassall about the new Home, which show in what a true spirit of prayer and devotion to the Lord it has been planned and started. But it would not be fair to her to publish what was not written for publication.

The missionary spirit in New South Wales, it is evident, is being fostered by the Branches of the Gleaners' Union which have been established. Some of them are small, but it is good to know that in so many places there are little bands of reading and praying people—for that is what a G.U. Branch means. More than sixty Branches are now at work in Australia and New Zealand, and three months ago they had already more than 1700 members. This has thrown very hard work upon Miss Mary Walsh, sister of the Lay Secretary, who has hitherto been the sole Central Secretary of the G.U. for all Australasia, and alone has been authorised to issue cards of membership. Arrangements have now been made for allowing Victoria and New Zealand to have central Secretaries of their own, also authorised from London to issue the cards. The following list of Branches for New South Wales alone was published in November last, and there has been considerable increase since :—

					Local Secretaries.
Balmain, St. Mary's	...	...	52	...	Miss Young.
" St. John's	...	...	13	...	Miss Baker.
Leichhardt	...	...	9	...	
Marrickville, St. Clement's	...	...	21	...	Miss Miller.
Summer Hill, St. Andrew's	...	...	60	...	Miss L. Moore.
Paramatta, St. John's	...	...	43	...	Miss M. Harper.
Redfern, St. Paul's	...	...	54	...	Mr. F. Brush.
North Sydney	...	...	22	...	
Burwood	...	...	8	...	
Waterloo, St. Silas's	...	...	29	...	Miss Boswell.
Moore College	...	...	8	...	
Woolloomooloo, St. Peter's	...	...	46	...	Miss Tress.
Petersham, All Saints'	...	...	36	...	Miss A. B. Hogg.
St. Philip's, York Street	...	...	43	...	Miss I. Langley.
St. Barnabas's, Glebe	...	...	17	...	Miss Graham.
Goulburn, St. Saviour's	...	...	30	...	Miss Phillips.
Mittagong	...	...	14	...	Miss White.
Camden	...	...	14	...	Mr. P. G. Harria.
Scattered members	...	...	52	...	

The Occasional Paper No. II. of the N.S. Wales Association says :—

"We have received reports from several of the local Secretaries of an encouraging nature. Meetings are being held with regularity, papers on various Missions are prepared and read, the *Gleaner* is being read and discussed, and in several instances the members of other Branches have been invited to attend and give addresses. And above all prayer is constantly offered for God's blessing on all branches of the work."

All Saints' Day is now well known as the Anniversary Day of the Gleaners' Union, and the great gatherings in London on that day have become quite a feature of the C.M.S. year. Sydney also had its meetings on the last November 1st :—

"On November 1st, following English custom, two meetings in connexion with the New South Wales Branch of the G.U. were held in the Upper Hall, Y.M.C.A. That in the afternoon was presided over by the Lay Secretary of the Association,

and Miss M. Walsh, Secretary of the Australian Branch, read a report showing how the G.U. had progressed. Mrs. McLachlan, of Summer Hill, spoke earnestly of the solemn missionary thought to be gathered from the 'Inasmuch' of Matthew xxv. 40, and emphasised the fact that no gift is too precious to be offered to the Lord. Miss Amy Oxley drew some happy, helpful thoughts from Nehemiah vi. Miss Clayton took for her theme the Sowers' Band, an organisation it is proposed to commence shortly, to enable the little ones to join in aiding missionary work. Miss Clayton also gave some admirable practical suggestions as to how all may help on the cause. Miss Hassall was last speaker, and closed with a splendid and carefully prepared address on the use and value of humiliation and prayer.

"A number of the Gleaners who were waiting for the evening meeting had tea together.

"In the evening the Dean took the chair, and the Ven. Archdeacon Langley, of Victoria, opened the meeting with prayer, and then read a passage of Scripture. In the afternoon the speakers had all been women, in the evening they were men. The Rev. W. Newby Fraser, who has recently been appointed to Agra, pointed out certain difficulties tending to make Gleaners inefficient in their work, and showed how they might be guarded against. Mr. Ernest Doulton, who has also been accepted for service, and recommended to the Parent Committee for appointment to the Mission in Eastern Equatorial Africa, followed with solemn words based upon the positive command to preach the Gospel to the uttermost parts of the earth, and urged his hearers to take the message into their inmost hearts as they had never done before. The Rev. A. E. Bellingham, in a happy speech, suggested how in 'little things' we might prove useful and effective Gleaners, and Mr. E. P. Field came last with some thoughts, which fittingly concluded the meeting, on the motto-text for the year, 'Like unto men who wait for their Lord.'"

The New South Wales Association has now a Monthly Missionary Prayer Meeting, in the Chapter House, in which most of our Sydney meetings were held. Several private letters have spoken warmly of these gatherings. They are held on the second Thursday in each month.

In addition to all this local information, the Occasional Papers and the localised *Gleaner* have given letters from the mission-field. Those from Miss Phillips in Ceylon have been especially interesting. But I am glad to see that the Association intends to be large-hearted, and not to confine its monthly organ to its own work. Brief notices appear of the New Guinea Mission and the Bellender Ker Mission to the Australian Aborigines. Among other items of news, I observe notices of the visits to Sydney of four missionary ladies from India, viz., Miss Rainsford-Hannay of Calcutta (C.E.Z.M.S.); Miss Brandon of Masulipatam, sister of a C.E.Z. missionary; Miss Anna Smith of Bangalore (C.E.Z.), a cousin of the Bishop of Sydney; and Mrs. Haythornthwaite (late Miss Mead, medical missionary, I.F.N.S.), wife of the C.M.S. Principal of St. John's College, Agra.

I note with pleasure that the office of Treasurer of the Association has been accepted by Mr. John Kent, who is distinctly the leading layman on the Committee, and Chairman of the Sydney Y.M.C.A.

Since writing the above, I have received the accounts of the Association for 1892, which show a total of 6511., a large increase on any previous year. The first Annual Meeting under the new constitution was held on March 7th.

II. VICTORIA.

In the Colony of Victoria there was more preliminary work to be done, because there was no previously existing C.M.S. Auxiliary, and the Association had to be started *ab initio*. Mr. Macartney's noble work in aid of the C.M.S. and C.E.Z. Missions in India and China had, however, prepared the way for it. In one of my letters from Australia, in the January *Intelligencer*, I described

its formal establishment at a public meeting in the Melbourne Chapter House in September. Since then, the Hon. Secretary, the Rev. E. J. Barnett, M.A., Head Master of Caulfield Grammar School, has worked most energetically. During his school holidays he travelled to several distant places in the Colony, encouraging the little bands of Gleaners organised by Mr. Stewart, and forming new Branches. The following list for Victoria and Tasmania, published in December, shows how widely the movement has spread; and there have been several additions since:—

LOCAL HON. SECRETARIES FOR			
		MISSIONARY BOXES.	GLEANERS' UNION.
Albert Park	...	Miss Gledhill, "Tarooma," Road.	Miss Gledhill, Canterbury.
Alexandra	...	Miss L. S. Cookson	Miss L. S. Cookson.
Ararat	...	Mrs. S. Kingston Vickery, Queen Street	Mrs. Potts.
Armadale	...	Mr. E. W. Berger, "Fairfield," Road North.	Mr. E. W. Berger.
Avoca	...	Miss Bacon	Mr. H. W. Carter.
Bairnsdale	...	Mrs. W. A. Kirkpatrick	Mrs. Veal, The Parsonage.
Ballarat	...	Miss Moss, 24, Neil Street	Rev. Canon Mercer.
Bendigo (All Saints')	...	Mr. A. Little	Mrs. Garlick, The Parsonage.
(St. Paul's)	...	Mr. Jackson	Rev. W. C. Sadleir.
Brighton	...	Rev. A. R. Raymond, Brighton North	Rev. A. R. Raymond.
Broadford	...	Rev. H. Braddock	Rev. H. Braddock.
Burnley	...	Rev. H. J. Howell	Mr. R. Seller, 61, Gardner Street, Richmond.
Carlton (St. Luke's)	...	Miss M. Quin, 118, McIlwraith Street, North Carlton	Miss M. Quin.
Caulfield	...	Rev. H. B. Macartney	Rev. W. Carey Ward.
"	...	Mrs. Clarke, "Royston," Caulfield.	—
Colac	...	Rev. J. E. F. May	Rev. J. E. F. May.
Daylesford	...	Mr. W. A. Jones, Vincent Street	Mr. W. A. Jones.
Drysdale	...	Mrs. McWilliams	Mrs. McWilliams.
East Kew	...	Mr. Gilbert W. Henty, "Tarring," Kew	Mr. Gilbert W. Henty.
Fitzroy	...	Rev. G. I. Armstrong	Mr. W. Blacklock, 65, Newry Street.
Geelong	...	Miss E. M. Goodman	Miss E. M. Goodman.
Kilmore	...	Mrs. Whelan, "Range View"	Mrs. Whelan.
Kyneton	...	Mr. J. S. Johnson, Shire Hall	Mr. J. S. Johnson.
Maffra	...	Mrs. Thomas Webster.	
Melbourne (St. James')	...	Mr. Booth, 101, George Street, East Melbourne.	Mr. Booth.
(St. John's)	...	Miss Agnes Airey, Fitzgibbon Street, Parkville.	Miss A. Airey.
Moonee Ponds	...	Miss Elmslie, Sydenham Street	Miss M. Young, Mantell Street.
Moreland	...	Rev. E. S. Sumner	Rev. E. S. Sumner.
North Melbourne	...	—	Miss Ada Arnold, 7, Erroll St.
Frahan	...	Miss V. Mollison, "Langston," Road, Windsor.	Mr. J. F. Holmes, Grandview Grove.
Seymour	...	Miss Maud Smallman	Miss Maud Smallman.
Yea	...	Miss Shimmin, care of Mr. J. T. Daley	Miss Shimmin.
TASMANIA.			
Campbell Town	...	Mrs. MacDowell, The Vicarage	Mrs. MacDowell.
Hobart	...	Miss Kate Dobson, Elboden Place	Miss Kate Dobson.
Lawneston	...	Mr. N. B. Brownrigg, 2, Alpha Terrace.	Mr. N. B. Brownrigg.
New Town	...	Mrs. Fagg, Sunderland, South Glenorchy	Mrs. Fagg.
Ross	...	Mr. Robert Kermoda, Mona Vale	Mr. Robert Kermoda.

The Victoria Association, like its sister of New South Wales, issued in December an Occasional Paper, though a much shorter one. The best way of exhibiting the spirit in which the work is being done will be to print the greater part of this as it stands:—

Church Missionary Association of Victoria.

FOUNDED IN 1892 IN CONNEXION WITH

The Church Missionary Society for Africa and the East.

ESTABLISHED IN LONDON, 1799.

OCCASIONAL PAPER, No. I.

December, 1892.

A STATEMENT AND AN APPEAL.

Now that the Church Missionary Association is fairly launched we think it right to let our friends know something of (1) the circumstances under which it was

formed, (2) the constitution under which it will be worked, and (3) the ends which it is designed to accomplish.

ITS FORMATION.

To nearly all Churchmen the letters "C.M.S." are familiar—to many thousands they are an inspiration. In Victoria, however, the great Missionary Society for which they stand was practically unknown. It had no branch, no auxiliary, no agent. It had grown from humblest beginnings to be the largest Missionary Organisation in the world. Its operations had been extended to four Continents; its ordained representatives numbered more than 600; its annual income was nearly 270,000*l.*; its workers were considerably more than 5000; its adherents, 200,000; its stations, 327; its scholars, 70,000 or more; on its muster roll of missionaries had been some of the noblest spirits that ever responded to Christ's call for foreign service; and yet Victoria was in no sense formally linked to an Association thus signally owned of God, and with which it must have been a blessing to be in any way associated. Not that subscriptions from this Colony had never found their way to the C.M.S. Help had gone repeatedly, and through one Melbourne clergyman large contributions had been transmitted to certain of the Society's foreign fields, thus lessening the demands which would otherwise have been made upon the Parent Committee, and materially assisting in extending the work. But there was no authorised representative of the Society in the Colony, no auxiliary such as had existed in New South Wales with more or less vitality for nearly seventy years.

All this, however, is now passed away, and we rejoice to have in Victoria, not an auxiliary indeed, but something even better—something which brings us into corporate union with the Church Missionary Society, and yet leaves us free to send out our own candidates, who shall, if suitable, become duly accredited missionaries of the Society, supported by our own funds. This newly created Organisation is the

CHURCH MISSIONARY ASSOCIATION OF VICTORIA,

with a Constitution of its own, officially recognised and approved by the Church Missionary Society in London, and working under a local Committee in conjunction with five Trustees, who represent the views and principles of the Parent Society.

It is needless to say that this "Association" is the direct outcome of the visit of Mr. Eugene Stock, F.R.G.S., and Rev. R. W. Stewart, M.A., who lately visited the Colonies as Delegates from the Church Missionary Society, and for whose valuable advice and generous assistance the Victorian Committee will ever, under God, feel grateful. It will be readily seen that the powers granted to the Association are of the amplest kind. May we be enabled to act worthily of the trust committed to us.

The Association is under the sanction of the Bishops of Melbourne and Ballarat, and the following are the first office-bearers:—

Trustees.

The Very Rev. The Dean of Melbourne.

The Ven. Archdeacon Langley.

The Rev. Canon Mercer, M.A.

The Rev. S. C. Kent.

Mr. J. H. Maddock.

Committee.

The Ven. Archdeacon Stretch, M.A.

The Ven. Archdeacon Allnutt.

The Ven. Archdeacon Allanby.

The Rev. Canon Chase, M.A.

The Rev. Canon Goodman, M.A.

The Rev. A. R. Blacket, B.A.

The Rev. H. B. Macartney, M.A.

The Rev. W. G. Marsh.

The Rev. Geo. Sproule.

Mr. J. G. Mickelburgh.

Honorary Treasurer—Mr. J. H. Maddock, 99, Queen Street, Melbourne.

Honorary Clerical Secretary—Rev. E. J. Barnett, M.A., East St. Kilda.

Honorary Secretary for Western Victoria—Rev. Canon Mercer, M.A., Ballarat.

OUR CANDIDATES FOR SERVICE.

Although so recently inaugurated the Association has not been idle. The offers of service received by the Secretary are numerous, and already four persons have been accepted, viz.: Mr. Henry Charles Tugwell, Mrs. Eliza Saunders, Miss Henrietta Elinor Saunders, Miss Elizabeth Maud Saunders. Mr. Tugwell is the son of an old C.M.S. missionary. He has recently been engaged in educational work. The three ladies (mother and two daughters) are Victorian Colonists, and will go out at their own charges. May we ask for prayer on behalf of these four friends, the first chosen agents of the Association? Nine additional applications for service are now before the Committee.

OUR FUNDS.

Up to the present time our Treasurer has received the sum of 15*l.* 1*s.* 8*d.* Expense, so far, has been limited to advertising, printing, issue of missionary-boxes, and kindred charges; but, ere long, we must meet the cost of training, and then the actual maintenance of our missionaries in the field.

METHODS OF HELP.

1. **PERSONAL SERVICE.**—We ask for volunteers.
2. **PRAYER** is no less essential. All may not be able to go. All can pray. The use of the *Monthly Cycle* is strongly recommended. By this means all the Society's distant fields, together with its home interests and Mission matters generally, are regularly brought forward for intercession.
3. **LITERATURE.**—It is hoped that missionary literature will be largely read. Many have no interest in the great work of Missions, simply because they have no information on the subject. The publications of the C.M.S. are particularly helpful. The *Gleaner* (price one shilling per annum), and, for young people, the *Children's World* (price sixpence per annum), will be found most valuable. They can be procured at the Diocesan Book Society, Cathedral Buildings, Melbourne. A Lending Library in connexion with the Gleaners' Union is now kept at the Diocesan Book Society's Dépôt, Melbourne. Information will be supplied by Miss H. E. Saunders, "The Willows," Normanby Road, Kew.
4. **GIFTS OF MONEY** are also asked for. The preparation of candidates, fitting them out, and maintaining them in the field necessarily involve expense.
5. **MEMBERSHIP.**—Sympathetic adherence is better than fitful liberality. No sum is fixed as the qualification for membership. All friends of Mission work are invited to enrol themselves as members, giving from time to time as the Lord shall prosper them and as conscience shall direct.
6. **COLLECTING-BOXES** will be readily supplied by the Secretary. A collecting-box placed in some conspicuous position in the house is an excellent witness and pleader for Missions. The silent testimony is eloquent.

DEPUTATIONS.

The Committee are prepared to send qualified speakers into any parish (when invited by the Incumbent to do so), who will address meetings in explanation of C.M.A. work, and establish branches where openings present themselves.

Information concerning the Association, Missionary Literature, Gleaners' Union, &c., can be obtained from the Secretary.

The time that remains is short. The call for service is loud. The needs of the unevangelized are crying in our ears. The strength for testimony is promised. The success of witnessing is assured. The reward for diligence and self-sacrifice is beyond conception.

WHAT WILL YOU DO? WHAT WILL YOU GIVE?

Although this Association was only established in September, it has already held its first Anniversary, on March 9th. (I do not know the reason for this, but doubtless it was a good one.) There was a service in the Cathedral in the morning, at which the Rev. A. R. Blacket preached on the words, "I seek my brethren;" and in the evening the Annual Meeting was held in the Chapter House. The Bishop of Melbourne presided, and the speakers included the venerable Dean, who has since (on April 10th) completed his ninety-fourth year; the Rev. John Vaughan, of Sydney; the Rev. S. C. Kent, Incumbent of St. Silas, South Melbourne; and the Rev. W. C. Storrs, a son and a brother of C.M.S. missionaries, who has lately taken clerical work at Melbourne. The Report, read by the Rev. E. J. Barnett, Head Master of Caulfield Grammar School and Hon. Sec. of the Association, stated that *twenty* candidates for missionary service had come forward.

On the following evening, a meeting of the Gleaners' Union, described as especially warm and hearty, was held in St. Matthew's Schoolroom, Prahran, a place of which Mr. Stewart and I have very happy memories. The new Central Secretary of the Union for Victoria and Tasmania, under the arrangement already noticed, is Miss Ethel Purchas, who will, I know, work energetically, prayerfully, and with a single eye to the glory of God. I find the following interesting notice of this meeting in a recent number of the *Victorian Churchman*:—

"The Annual Meeting of the members of the Victorian Gleaners' Union was held on Friday evening, March 10th, at St. Matthew's, Prahran. The Rev. S. C. Kent was in the chair. After a few words expressive of his thankfulness to

God for the fruit borne already by the visit of Messrs. Stock and Stewart, he introduced the Rev. J. Vaughan, who was here on a visit from the sister colony of New South Wales. Mr. Vaughan began by saying that he was deputed to convey to them the greetings of the New South Wales Branch of the Gleaners' Union. After speaking for some time on the need of missionaries anointed with the Holy Ghost and sent forth into the field by Him, he gave a most feeling exposition of Numbers xxxii. 6-33, showing that the sin referred to in verse 23 was the sin of the Christian who, through selfishness and indolence, disobeyed the command, 'Go ye into all the world and preach the Gospel to every creature.' Miss Purchas, who has just been appointed to the office of hon. secretary to the Gleaners' Union in Victoria, gave two very helpful words; one from 2 Cor. v. 6, 'always confident,' the other from 1 Cor. xv. 58, 'always abounding.' Miss E. M. Saunders, who is one of the candidates now training for the foreign field, showed by a reference to the life of the Apostle Peter, the absolute need for Holy Ghost power for the service of Christ. After a prayer by the Rev. W. Storrs, the Rev. D. M. Berry, in few and well-chosen words, pointed out the similarity in many respects of the condition of the world as it is now, to that of the Roman world at the time of Christ's first advent into the world, now that the nations were being drawn together by increased facility of travelling, and other causes—thus rendering the work of their evangelization more practicable. This fact alone should serve as a solemn appeal to the Church of to-day to 'Go forward!' The chairman then called upon the hon. secretary of the Church Missionary Association, the Rev. E. J. Barnett, who stated that according to the returns for missionary-boxes, 70% had been collected since January last, and that there were 500 members on the roll of the Gleaners' Union."

III. NEW ZEALAND.

I mentioned in my letter on our New Zealand tour that that Colony presented peculiar difficulties in working an Association. There is no great centre like Sydney or Melbourne; but there are six provincial capitals which are seats of bishoprics, independent of one another, and not very unequal as regards importance, viz., Auckland, Napier (Waiapu Diocese), Wellington, Nelson, Christchurch, and Dunedin. It is therefore not easy for any one capital to take the lead; and communications backwards and forwards are mostly by coasting steamers, so that the mails are not always regular. Moreover, the city which seemed to us the most likely place from which an Association might be organised, Nelson, is the least accessible of the six, and one of the least influential. But we felt that this was a case in which it might please God to choose the humbler centre to take the lead in His work; and our consultations with the excellent friends at Nelson led to their undertaking to move in the matter. We then penned the following letter for circulation among those in New Zealand who would be likely to sympathise:—

TO OUR FRIENDS IN NEW ZEALAND.

Nelson, October 18th, 1892.

DEAR FRIENDS,—You are aware that our being sent to Australia and New Zealand by the Church Missionary Society was in response to inquiries from Christian men and women in these Colonies as to the way in which they could join the Missions of the Church Missionary Society in Africa, India, China, &c. They desired to belong to a Church of England Society, and there was no means of doing so except by going to London and offering themselves to one of the Societies working in those great fields. At the request, therefore, of friends in the Colonies, the Church Missionary Society sent us out, first to endeavour to arrange facilities for such persons joining the Society's Missions, and secondly to set forth generally the obligation of the whole Church to evangelize the whole world.

The result in Australia was (1) The development of the existing C.M.S. Auxiliary in New South Wales (the oldest missionary organisation in the Colonies, having been founded more than sixty years ago), which hitherto had only raised funds to remit to London, into an Association for sending out missionaries in connexion with the C.M.S.; (2) The formation of a new Association with similar objects in Victoria.

In coming to New Zealand, we were doubtful how far the very different circumstances of this Colony would permit of such an Association being formed. The lack of a great centre like Sydney or Melbourne, and the existence of several local capitals, would make its working difficult. Still, if there were men and women who believed that God was calling them to the mission-field, we earnestly hoped that the way might be opened for some simple agency to be set on foot which could send them forth.

We were received with great kindness at the several places visited in the North Island, Auckland, Gisborne, Napier, and Wellington, and were permitted to hold many meetings, at which, according to our custom, we set forth, not the claims of the Church Missionary Society, but the claims of Christ to the obedient service of His people. At each place we found some who had the missionary cause upon their hearts, and who were ready for either personal service in the field or for practical work in its behalf at home; and the conviction grew upon us that the time was ripe for an Association of some kind. And on arriving here at Nelson, we were struck by the fact that this place seemed to offer special advantages for giving the plan a start. We found here, in particular, a band of Christian laymen able and willing to form the nucleus of a Working Committee. We therefore suggested to the Nelson friends, both clergy and laity, that perhaps they were called by God's providence to move first in the matter. They were at first reluctant to appear to be putting themselves forward by taking the lead in any arrangements, more especially as Nelson is (as they inform us) one of the smaller and less influential of the New Zealand dioceses. But there may be an advantage in this, in the starting of any Association which will seek no official or ecclesiastical status, but be a private body of Evangelical members of the Church of England, formed merely to meet a felt want by providing facilities for those whom God is calling to work in C.M.S. fields.

We earnestly hope that those friends, of both clergy and laity, in other parts of New Zealand, who sympathise with the objects of such an Association, will co-operate with the friends at Nelson in its establishment. Possibly hereafter the way may open for a larger centre to be its headquarters, but at present we are persuaded that the wisest course will be for our friends to recognise Nelson as leading in the matter, and to assist the promoters there by cordial sympathy and earnest prayer.

It ought not to be necessary, after all we have said in every place we have visited, to disclaim once more any thought of interfering with the Melanesian Mission, which is the officially recognised Mission of the New Zealand Church. On the contrary, we are sure that a wider diffusion of the true missionary spirit will help that and every other Mission, and we trust that not one farthing now given to Melanesia will be diverted to any other object. Had we come out to New Zealand (as some other English agencies have done) to collect money to take to England, criticism might have had some place. But this has not been our errand. The Church Missionary Society, not content with doing the greater part of the natural missionary work of the New Zealand Church, by carrying on the Maori Mission at an expense still of 3000*l.* to 4000*l.* a year, now asks those Churchmen in the Colony who have hitherto sent money to the London treasury to do so no longer, but to use these and other offerings to send forth their own missionaries into the Heathen World. We are confident that such a proposal will meet with a warm response from those members of the New Zealand Church who are in general sympathy with the Church Missionary Society, and with at least a generous appreciation from those who would not so count themselves, and who would prefer to go forth, or to send others, in connexion with some other Church organisation.

We remain,

Your faithful friends in the Master's Service,

EUGENE STOCK.

ROBERT W. STEWART.

The Nelson friends have circulated our letter, together with the following statement of their own:—

New Zealand Church Missionary Association,

IN CONNEXION WITH

The Church Missionary Society.

Nelson, October 24th, 1892.

It is proposed to form an Association with the above title, the object being to afford facilities to persons desirous of engaging in missionary work in the heathen lands occupied by the C.M.S. and in connexion with the same.

For some years past inquiries have been made from time to time by persons in New Zealand having that desire, but there has been no agency in connexion with our Church enabling them to go forth, and some have in consequence attached themselves to Societies not connected with us.

At the request of friends in this and the Australian Colonies, the C.M.S. has lately sent a Deputation to arrange some means for meeting this want, and also to set forth generally the duty of the whole Church to fulfil the last command of her Divine Master to preach the Gospel to all nations. The result has, we understand, been the adoption in New South Wales and Victoria of measures for sending out missionaries from those Colonies to the mission-fields of the C.M.S., the Colonial Associations selecting, training, and supporting them. Similar measures are contemplated by the formation of this New Zealand Association.

In one respect New Zealand differs from Australia. There, the Aborigines of the country are not cared for by any English Society; the work of their evangelization is entirely done by the Colonial Church. In New Zealand, on the other hand, the Church Mission to the Maori Race has been the work of C.M.S., which is still expending some 4000*l.* per annum in support of it. The C.M.S. Deputation did not in any way urge this as a reason why New Zealand Churchmen should form this Association with the view of assisting the Society, but it may fairly be pleaded that if they have, from the first, been almost entirely relieved of the burden of the Maori Mission, there is the greater reason why the general work of the evangelization of the heathen world should command their support.

The Church in New Zealand has, however, one Mission, which is, in a peculiar sense, its own—the Melanesian Mission. This Mission is officially recognised by the General Synod, and is contributed to in all our Churches. We have no thought of interfering with it; on the contrary, we shall continue our own support of it, and trust that all who join us will do the same. But obviously, it cannot meet the case of persons on whose account our Association is founded, viz., those who desire to go as missionaries to the heathen of other lands.

Moreover we do not ask for any official or ecclesiastical status. We propose this to be a private Association of individual Churchmen. We believe that God has called us to take a more active part in the Church's primary duty of evangelizing the world, and we desire to do so in connexion with a Society whose principles and work we heartily approve and sympathise with, and which is, as a matter of fact, by far the largest Missionary Society of the Anglican Church. We ask the prayerful co-operation of those members of the Church in New Zealand who sympathise with this object.

We propose to correspond with the Society in England regarding our future relations with it,—and we hope they will be finally settled on the same basis as has been adopted by the Association in Australia to which we have referred.

The Association will be formed in the full belief, which experience has again and again justified, that if it please God to call His servants to the Mission Field, He will provide the means for their support. Some may be able to maintain themselves without charge to the Association; others may be maintained by the offerings of their families and friends; but there will be some for whose maintenance the members of the Association will have the privilege of providing. For this purpose contributions are invited.

Let it be distinctly observed that *no funds will be remitted to London* (unless by the express desire of the donors). They are to be used by this Association to send out and support our own missionaries in the mission-fields occupied by the C.M.S. in connexion with, and under the direction of the Parent Society.

Although a private Association claiming the liberty which belongs to all Churchmen, to combine for the promotion of objects dear to them, we shall work in full and loyal allegiance to the Church in New Zealand; and we shall respectfully ask their Lordships the Bishops to extend to us their kindly recognition and sanction as all the Bishops in England do to the Parent Society. We trust that we may be permitted to print under our title "With the sanction of the Bishops of New Zealand."

Finally, we ask the continual prayerful remembrance of all who love the Lord Jesus Christ and desire the extension of His Kingdom. Our effort is a humble one; but we adopt the motto of William Carey, the first Englishman to go out definitely as a missionary to the heathen—"Attempt great things for God, and expect great things from God."

We ask all who read this to sign the following agreement and return the document to

THE SECRETARIES,
N.Z. CHURCH MISSIONARY ASSOCIATION,
NELSON.

I, the undersigned, hereby agree to join in forming the proposed Association.

(Signed).....

Private letters inform me that these communications have been well received; and there is no reason to doubt that, through God's good blessing, an Association will now be formally established. A Constitution, similar to those of New South Wales and Victoria, but with variations to meet the peculiar case of New Zealand, was drafted while I was at Nelson, but has been amended since, and will shortly be submitted to the Parent Committee for approval. In the meanwhile, several Gleaners' Union Branches have been formed and are at work, with already between three and four hundred members; three or four candidates at least are ready to offer as soon as there is an Association to offer to; and one, of quite exceptional promise, the daughter of one of the most respected gentlemen in New Zealand, is already at Melbourne preparing for missionary service under the direction of the Rev. D. M. Berry, formerly Tutor at St. John's Hall, Highbury, and now Examining Chaplain to the Bishop of Melbourne. On the other hand, I hear with sorrow that an excellent candidate, son of a bank manager, has been thrown out of a buggy and received serious and, it is feared, permanent injuries.

I observe, by a local parish magazine that has been sent to me from Wellington, that my New Zealand friends will have to meet with opposition; but that was only to be expected, and I do not suppose they will be deterred from their simple obedience to the Lord's command by the quite unfair criticisms in which, apparently, some are indulging. It would be easy to show how unfair they are, but in these pages it is unnecessary. I beg the readers of the *Intelligencer* at home, however, to bear in mind that the supporters of the new Church Missionary Associations need our sympathy and prayerful remembrance in the work to which they have put their hands. They will have to bear the reproach of Christ. They are not wealthy or powerful. They will have many difficulties and disappointments. But I believe they have taken up the work in the name of the Lord, and that He will not fail them. In Nehemiah's day, "the people blessed all the men that willingly offered themselves." Let us do the same.

E. S.

MACKENZIE RIVER DIOCESE.

LETTER FROM BISHOP REEVE.

Fort Simpson, Nov. 26th, 1892.

BEFORE proceeding to diocesan matters it may interest you, perhaps, to give you a brief account of my journey hither, a very different affair now from what it was twenty-three years ago when I first came to this district! Then the journey occupied nearly five months; now it could be accomplished in thirty days. Then the railroad did not come within 2500 miles of us; now it is only 1000 miles away! Then there was no steamboat nearer than Winnipeg; now one passes our very door! and there is steam communication in summer nearly all the way, excepting about 200 miles. Then, and for nearly twenty years afterwards, it was neces-

sary to order our clothing, groceries, flour, &c., two years beforehand, and sometimes they were three years, and even more, before they reached us; now we can receive them within nine months. Then we received our letters twice a year; now we get them three, and occasionally, four times! These are improvements for which we are very thankful.

Leaving England on April 29th by s.s. *Arizona*, after a pleasant trip across the Atlantic, I reached New York on May 9th, and left the same evening for Quebec, in order to attend a missionary meeting there on the 11th. It was the annual meeting of the Women's Auxiliary, which I had the privilege of addressing, having been

invited to do so at the request of their late Bishop, whose death all were mourning. In memory of him I have since received a handsome silver Communion set from members of the Auxiliary, and trust there will be a continuous bond of sympathy between the dioceses in the two extremes of this great dominion.

In a place of such historic interest a stay of two days was much too short, but I was obliged to hurry on to Toronto, where, on the 15th, I ordained to the diaconate two graduates of Wycliffe College, one for the home, the other for my own diocese. For the latter a farewell missionary meeting was held the following night at the College, at which we both spoke, and at the close started immediately for the far north. Late though it was, quite a number of students and others accompanied us to the depôt, and sent us off with the farewell hymn, "God be with you till we meet again." At Winnipeg we received another encouraging "send-off" at the house of a warm-hearted friend of Missions.

As it was necessary to be at Athabasca Landing not later than June 1st, I sent my companion on ahead with another co-worker from the same College to look after their baggage and supplies. I followed a few days later, and joined them there on the afternoon of that day. We were now on the verge of civilisation—Edmonton, our frontier town, railway terminus, telegraph station, and post-office, a hundred miles behind us. Before us the Wild North Land stretching away to the Arctic Ocean, near to which the young deacon is to labour amongst the Eskimo (D.V.). No more letters or papers now for at least three months; no more crowded cities; no more farmsteads dotting the prairie; no more luxurious palace-cars; no more missionary meetings, but missionary work now—careless souls to be aroused, indifference to be overcome, sinners to be awakened, converts to be strengthened, Christ's work to be done. Behind us, wife and children, parents, sweet-hearts, brothers and sisters; before us, Jesus.

The Grand Rapids, our next point, was reached on June 3rd. The steamer *Athabasca*, which carried us thither, also conveyed the year's outfit and

supplies for the Hudson Bay Company's fur trade and the missionaries in Mackenzie River—flour, tea, sugar, guns, ammunition, blankets, traps, tobacco, &c., &c. A series of rapids, nearly ninety miles in length, extend from here to Fort McMurray, and as they are impassable for a steamboat, all these goods have to be conveyed over them partly by tramway, but chiefly in flat-bottomed barges. This is a work of much labour, some danger, and considerable time. In my mind the most dangerous part of the whole journey was at the "Cascade," where, as the name implies, there is a small waterfall. The boats had to be partly unloaded, and several of them were broken by the force of the current sweeping them against the rocks, and crushing in their sides. The male passengers had to scramble along the face of the bank, where the footing was very insecure. I was really afraid of slipping into the boiling current below, and of being swept away before any assistance could reach me. We all passed safely, however; the boats were repaired, and we reached McMurray on the 16th, where we found the steamer *Grahame* awaiting us. The boats discharged their cargoes into her, received a load of furs in their place, and returned to the Grand Rapids for more goods, whilst we went on to Fort Chipewyan. This had been my home and Mission for ten years, and we hoped to spend a quiet Sunday with my successors, Messrs. Lucas and Warwick, and have service in our nice little church with my late parishioners, but were doomed to disappointment. A storm of wind detained us on the opposite side of the lake for four days, and when at length we did reach the fort there was barely time to shake hands with them all before the whistle summoned us on board, and shortly after midnight we started for Fort Smith. Fort Chipewyan is one of the prettiest places along the route, and is the headquarters of the Hudson Bay Company in the Athabasca district. The Roman Catholics have a large Mission close by.

At Fort Smith another break occurs in the navigation. Over the "portage" of fifteen miles the goods are conveyed by oxen and carts, which are kept thus employed all the summer. In wet seasons the road for half the distance

is little better than a bog, and the mosquitoes are something "awful." This year both were at their best. We had the choice of riding in one of these ox-carts or walking, so chose the former for most of the way. I mounted a cart for a short distance, but my poor ox slipped between the logs on a *corduroy* and fell, so, having a decided objection to being pitched headforemost into a slough, I hastily descended and trusted to my own legs for most of the rest of the way. My companions did the same. The detention here was somewhat longer than at the Grand Rapids, and much more trying, owing to the heat and mosquitoes. We were very glad, therefore, when the *Wrigley* arrived, and we were able, on July 5th, to enter upon the last stage of our journey. We had accomplished but 555 miles in five weeks.

Fort Smith is on the northern border of the Athabasca Diocese, so, immediately upon leaving it, we enter that of Mackenzie River. From this point to our most northern station, following the course of the river, is a distance of 1300 miles; the diocese extends 200 miles farther.

The first place we come to is Fort Resolution, a Hudson Bay Company's post on the south-east shore of Great Slave Lake. Here we have a Mission station and Diocesan school. The latter has been in existence only two years, and has supplied a long-felt want. There are only ten scholars at present, but we hope the number will be increased next year, and another school be established elsewhere. Annual subscriptions of \$50 for the support of a scholar would be very thankfully accepted. The Indians here are all Roman Catholics, but many of them have shown a desire to become acquainted with our doctrine, and have visited the Rev. W. Spendlove freely in spite of their priests' protestations. There are two other posts under Mr. Spendlove's supervision—Fort Rae, 120 miles to the north, and Fort Providence, 170 miles to the west. The latter is the next place at which we arrived. The journey across the lake occupies about twelve hours, and is sometimes a very rough passage. On this occasion it was quite calm. A large quantity of ice was in sight, and in one or two places we had to pick our way through small floes. It would

have added greatly to the interest of the journey if we could have visited some of the smaller rivers flowing from the south, as there are some magnificent waterfalls over 100 feet high, but unfortunately they are too much out of the line of route.

About 100 Indians belonging to Fort Providence are connected with our Church, but we have no teacher for them, and consequently I fear they are gradually dropping off to the Roman Catholics, whose headquarters this is. A missionary for them, and a neighbouring tribe, is much needed.

Another run of 160 miles brings us to my headquarters, Fort Simpson, which is also the chief post of the Hudson Bay Company in this district. Many memories, some sad, some pleasant, are awakened by the return to this my first sphere of labour in the mission-field, but there is no time to indulge in them at present. As our party had to break up here, we were very thankful that the next day, Sunday, permitted us to meet together at the Lord's Table. Both the English and Indian services were well attended, and very enjoyable. This is the oldest, but not the most encouraging Mission in the diocese. The Indians are rather careless, and not at all eager for instruction. About half of them are Romanists. The Whites, too, are not all that could be desired. The Rev. J. Hawksley has been in charge during the past year, but is now going, with his wife, to Fort Norman, to take the place of the Rev. D. N. Kirkby, who, I am sorry to say, is leaving us. Mr. Marsh, the Wycliffe student, is to remain here until I return. He will then go to Ford Liard, a place 200 miles to the south-west, to try to establish a school there. I may as well mention here that he arrived there safely in September, and that I have not heard from him since. It is the best place in the diocese for agriculture, but is too far out of the way for a school, and I am afraid we shall have to choose another location.

The other Wycliffe graduate, the Rev. J. O. Stringer, B.A., I accompanied to Fort McPherson, our most northern station and most encouraging Mission. It was very cheering to meet with a warm reception, and receive a hearty grasp of the hand from the Indians and others assembled to meet

us; and encouraging to know that whereas at nearly all the other posts Romanism is predominant, here the reverse is the case; for out of the 455 Indians belonging to the place, 410 are baptized members of our Church, of whom 120 are communicants. The Ven. Archdn. R. McDonald has laboured long and faithfully amongst them, and has been much blessed in his labours. He is now busily engaged on the work of translation. The New Testament, Psalms, Pentateuch, Prayer-book, and a Hymn-book have passed through the press already, and other portions of the Old Testament are ready for the printer's hands. Many of his people can now read the Word of God in their own tongue; and the way they used their Prayer-book and hymn-book at our midnight services showed that they were accustomed to them. School-work is carried on under many disadvantages. The eighty scholars are taught, some at the Mission, some in the woods, but their desire to learn enables them to surmount obstacles which might be considered insuperable in more southern lands.

Besides the Indians, a considerable number of Eskimos come hither to barter their furs. They are still heathen, and it is for their evangelization that Mr. Stringer has nobly devoted himself. They are a peculiar people, very different from the Indians in many respects; and instead of being the diminutive race one reads of in Greenland, most of the men here are over the average height. Some of them were encamped near the water's edge when we arrived, their kyacks and uniacks being carefully deposited on the beach, ready to be launched at a moment's warning. Both men and women came out to greet us. All of them were dressed in skin clothing, some of it beautifully and tastefully ornamented, and exceedingly well made. The men had their *totukes* in their cheeks, and the women had their hair dressed in their own peculiar fashion. But I must defer a full account of them to another time. Before leaving I made arrangements, with the chief's consent, for Mr. Stringer to pay a short visit to their village on the coast, and hope to hear,

in due course, that he met with much encouragement.

A few lines must now be devoted to Fort Norman, a prettily situated port between Forts Simpson and McPherson—300 miles from the one, and 500 from the other—whence there is a fine view of Bear Rock, some spurs of the Rocky Mountains, and other hills in the distance. Our Indians here are not numerous, but the work amongst them has been encouraging on the whole. Before a missionary was stationed here I used to visit them every spring, and was often much cheered by their readiness to learn. I trust Mr. and Mrs. Hawksley will be spared to continue the good work carried on by Mr. Kirkby, Bishop Bompas, and others.

There are only four other posts in the diocese—Forts Good Hope, Rae, Nelson, and Wrigley. The last-named is the only one of the four at which we have any adherents. It has been established but a few years. Previously the Indians used to come to Fort Simpson to trade their furs and reindeer meat, and thus we had an opportunity of teaching them; but now we seldom see them, and the consequence is that some of them are falling away to the Romanists, and others into indifference. "No one prays for me," was the sad plaint of some of them last year when the census was taken. This is the only post in the diocese not yet occupied by a French priest. The Indians are wishful for a teacher, but I have no funds at present to support one. A priest has been promised them by the French bishop, but I may yet be first in the field if our friends will come to our help and supply us with the means of caring for these few sheep in the wilderness.

A missionary for them; help towards the support of our diocesan school; funds for the establishing of another school; and aid for the new Eskimo Mission, are our chief needs at present. Any assistance that can be rendered us will be most thankfully received.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

THE MISSION-FIELD.

WEST AFRICA.

BISHOP INGHAM, accompanied by the Rev. W. J. Humphrey, visited Sherbro, Kent, York, and Bananas in April on a confirmation tour. Miss Williams reached Freetown on April 9th. Miss Dunkley and Miss Bisset visited Mission stations in the Temne Country, and were deeply impressed with the needs of the heathen women in those districts. They plead for lady missionaries. Special addresses were given to the girls of the Annie Walsh School in Lent, as in 1892, by Mr. Humphrey, but this time the answers to prayer were given rather in deepening the conviction of sin and desire after holiness in those who had previously given their hearts to Christ, than in the awakening of the careless. Unhappily cases of deceit and theft occur from time to time in the school, which cause much pain to the missionaries. Miss Bisset has come home on furlough.

EASTERN EQUATORIAL AFRICA.

Mr. J. A. Wray paid a visit to Taita, his old station, in February. He says:—

I arrived at Sagalla on February 4th, and found a hearty welcome awaiting me, for I was met by some of the elders, who had heard of my approach.

The following day being Sunday, I could not hold a *shauri* with them; but on the Monday some of the elders came together in response to my invitation, and I unfolded to them the object of my visit, viz., to ask if they were anxious or cared for the missionary to return and live with them. I reminded them at the same time that if the station were re-opened, the missionary must have free scope for his work, and that no restriction whatever should be upon him, or upon those who wished to be taught; and that the children should be allowed to attend school. All these conditions were most readily accepted; they said they were most anxious that I should return to them, they had changed their opinion of the white man, and the trouble and annoyance which they gave me in time past no longer existed with them; on the contrary they were most willing

that their children should be taught, and suggested that I should build *vibanda* or school-houses in their respective villages, and let them have a *fundi*, as their children could not come so far. The only stipulation they would make would be that this fundi should not cane their children. Their country, they said, they threw open to me. I next put the sincerity of these elaborate promises to the test, by asking for the most sacred spot on the mountain, on which to build a house; that is, a little hill where from time immemorial they have met to discuss and settle feuds and wars, and other important matters relating to the nation.

At first some of them demurred, because they had much medicine buried there, but they soon gave way and decided to go elsewhere for their great *shauris*; this is a piece of ground where once they would sooner have cut my head off than give it to me to build a house upon; it is a concession which ought not to be lightly valued.

The following deeply interesting letter has been received from the Rev. J. C Price:—

Mpwapwa, March 17th, 1893.

I have paid another visit to Ugogo. This time I was sent for by the chief of Ibwiijili. He had sent for me in December, when I was unable to go; now again a deputation came entreating me to go. The small-pox has been making great havoc, and I knew he wanted me to go and vaccinate his people. I told them I was unable to do this as my lymph had run out. This would not satisfy them—I must

go in any case and tell them the Word of God. I found the people wonderfully prepared to listen to the Gospel. There was a terrible lot of sickness, besides the small-pox, especially frightful ulcers. I was very busy trying to doctor the poor people till my supply of medicines ran out. On the Sunday I was there nearly 1000 people assembled to hear the Gospel. They listened very eagerly. I had two of the young men from here with me, who also spoke

so that we were preaching for nearly three hours. After we had delivered our message, I asked who of them really wanted to turn to God—to repent and believe in Christ as their Saviour. Immediately nearly the whole crowd rose to their feet, and, stretching out both hands imploringly to heaven, shouted, "We repent, O God. Jesus Christ, save us, help us." I had never seen anything like it. I then prayed, and they repeated the Lord's Prayer after me. After this, taking them at their word, I said, "If you truly repent, God will forgive and save you and give you another life, better than this, which is full of evil, sickness, and trouble. Then if you want God to be your Father you must live like His children and give up hating, fighting, and killing others—love one another, love all men." To this they replied,

"Yes, we will now throw away our weapons." Later in the day I overheard them talking; one said, "Ah, when he came and told us these things before we made light of it, now it is not so." Another said, "Yes, he makes our hearts white." They begged me to come and live amongst them and teach them more about God—said they would soon build me a house, and even give me a wife if I would only settle amongst them! I told them I did not want the wife, but should like to come and live there, only I had to consult others about that. So you see there is a real opening for a station in Ugogo. They say they forget so soon what they have heard when one only goes occasionally to see them. The dear old chief of Msómalo, who gave me such a warm welcome last time I was there, has since died.

BENGAL.

The Rev. J. Brown, of Barharwa, writes to the North India localized *C.M. Gleaner* :—

During February and March there have been nineteen baptisms here, ten of the baptized being adults—Santhals and Paharis—of the neighbouring villages and hills. Will readers pray for us that we may have more of the Mind and Spirit of Christ, that His Kingdom may increase more and more among these tribes, and their neighbours the Hindus and others in these parts. A persecuting spirit sometimes shows itself. One man was recently deprived of all his patrimony (17½ bigahs of land) by his aged heathen mother-in-law, who does not approve of his being a Christian. Another Christian man, when paying his rent to the heathen and drunken headman of the village, was abused and told to flee and find a home elsewhere. Another has had a

case secretly and maliciously reported against him by the same heathen headman, happily without any proof whatever. It will be a happy time for Santhalia when it shall be wholly Christian and sober. It is a common and well-known fact that village business is never transacted by the headmen and their *punchayets* (or only in very rare instances) unless they have the intoxicating rice-beer to drink. The Christians are hated by the heathen headmen, simply because they do not make rice-beer for the headman's use. The opposition shown by Christians to the taking of bribes is another reason why they are disliked. In fact, the *righteousness* of Christianity makes it unpopular. But this is nothing new.

In the C.M.S. Annual Report for 1891-2, mention was made of a Mr. Wilson, a professed convert to Mohammedanism from Christianity, who, after accepting a challenge to engage in public controversy with the Rev. C. A. Blackburn, of Mauritius, suddenly left that island. He was lately, the North India *Gleaner* says, in Nuddea collecting funds to build a mosque in America. The Rev. E. T. Butler received the following account from a Native gentleman who, on the occasion of the delivery of a lecture by Mr. Wilson, had occupied the chair :—

Mr. Wilson professed to lecture on the duties and beauties of Islam; but during the course of his address, which had neither method nor arrangement of any sort, he simply praised Islamism on the ground of its being favourable

to fellow-feeling, unity, respect for the dead, &c., &c. But while speaking on these subjects rather at random he could not avoid making sarcastic and sometimes improper remarks against Christianity, which were not in good

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taste. Therefore after he finished his address, I distinctly told him that although he had perfect liberty to speak about the beauties of his own religion, it was not proper for him to speak disparagingly of Christianity or

of any other religion. I should, however, tell you that he appeared to me somewhat crazed, and I did not think it necessary to be very severe in my condemnation of his remarks.

NORTH-WEST PROVINCES OF INDIA.

Bishop Clifford, of Lucknow, has appointed as his examining chaplains the Revs. Dr. Hooper, C.M.S. missionary, Jabalpur, and the Rev. G. H. Westcott, S.P.G. missionary at Cawnpore. During the second week of March, the Bishop, accompanied by Mrs. Clifford, visited Gorakhpur. On Sunday, the 12th, he took part in the early morning Hindustani service, giving an address to the large congregation, interpreted by the Rev. H. Stern. At the English service which followed, the Bishop preached to the European congregation. Two confirmations were held on the following day. At the first, six English candidates were presented, and at the other there were seventy-six Native Christian candidates, amongst whom were some old people, recent converts from a village near Basharatpur. The concluding event of the visitation was the distribution of prizes to the boys of the Mission High School and other city schools.

Sir Charles Crosthwaite, the new Lieutenant-Governor of the North-West Provinces, visited St. John's College, Agra, on January 20th. The *North India Gleaner* says:—

His Honour, attended by the principal members of his staff, was received by the Principal, the Rev. J. Haythornthwaite, M.A., and the other English professors, all attired in academical costume. The path from the public road to the College Hall was lined on both sides by the students, who gave their distinguished visitor a respectful but hearty greeting. At the entrance to the Hall the Indian professors and masters were in waiting, and were introduced to Sir Charles, who seemed surprised at the numerical strength of the teaching staff. The Lieutenant-Governor then addressed briefly the assembled students, thanking them for their cordial reception of him, and

saying how much the Government valued such institutions as St. John's, and how anxious he himself was to help them in every possible way. Sir Charles Crosthwaite was afterwards conducted round the College by the Principal, and concluded his visit by inspecting the Christian Boarding-house. The Christian boarders, sixty in number, gave him a loyal reception, and he was pleased to express his cordial approval of the careful provision made by the Superintendent, the Rev. T. F. Robathan, for the welfare and comfort of the lads. In honour of the Lieutenant-Governor's visit, a holiday was granted by the Principal.

PUNJAB.

About 100 non-Christian women attended the afternoon service in Amritsar on Good Friday. The Rev. Sahib Dyal, the Native pastor, preached to them in Punjabi. "A few years ago," the Rev. R. Clark writes, "this would not have been thought of as being possible. . . . The change which is coming over the people of this neighbourhood in connexion with Christianity is extraordinary." The Rev. T. R. Wade and Dr. H. Martyn Clark also tell us that the spirit of inquiry amongst all classes is remarkable. The former writes in his *Annual Letter*:—"I never felt so much before the great need there is for Christian teachers, not only in our schools everywhere, from Srinagar to Karachi, but also for simple but earnest and true village evangelists, men whose hearts are full of love of Christ, and who have a thorough grasp of the Gospel plan of salvation, who will go to and live amongst the people of their own caste, and daily plead with and teach them."

EDITORIAL NOTES.



It has always been the custom of the *Intelligencer* to keep the personality of its editor or editors in the background. Not, indeed, to affect an anonymity which in a great society's work is impossible; but to suppress to the utmost everything that might tend to individualise the utterances of the Society's chief organ. The "we" of this periodical stands for the person (or persons) who, for the time being, is (or are) entrusted by the Committee with the responsible duty of expounding their principles, policy, and plans, and of recording the work actually done in all parts of the world. "We" are never to emphasise our own personal views; "we" are to represent the views of the Committee. Now and again, great questions may arise to divide fellow-workers, and the task may then be difficult; but even then, "we" must never put forward views which are not the views embodied in the resolutions that may be adopted. Individual members may differ from the majority on the Society's relations with bishops, or on the Opium question, or on difficult West African problems; but while "we" are never to "take a side" in a controversial spirit, "we" are not to refrain from stating what the Committee by resolution say and do because individual brethren differ.

The present seems an opportune moment to re-state this, after the announcement in the last number that the Editorial Secretary would this month resume the seat which he relinquished a year and a half ago, in November, 1891. He wishes to express his deep sense of the value to the Society and the missionary cause of his brother Mr. Furness Smith's services as acting editor during that time. In Italy, in the Colonies, in India, the successive numbers of the *Intelligencer* were read with a quite new appreciation of the interest and importance of the periodical. To conduct it is no mere literary work. It is a sacred service to the Church of God. Upon the guidance of the Lord, therefore, may "we"—whoever the "we" may at any time be—ever entirely depend; and His sole glory may "we" ever seek to promote.

AN absentee from Committee meetings for more than twelve months naturally looks round to see what changes there may be in the leading *personnel*. Three well-known and always welcome faces are at once missed this year from the C.M.S. Committee Room. Only one of the three absences, thank God, is due to the hand of death. Canon Money's seat no longer claims him; he has gone to his rest. Dr. Cust's seat, at the other end of the familiar table, is otherwise occupied, owing to his regretted retirement. So is the Rev. W. Allan's, on account of his removal to a distant country town; and though we hope he will appear sometimes, a change which takes away the most regular in attendance and the most accurate in knowledge of all our clerical members is a change to be deeply felt. When one adds to losses like these that of Mr. Lang from the Secretariat, one begins to realise how gravely affected are our African Missions, in which all four were specially concerned. A few days in the House, however, suffice to revive one's confidence, and to remind us that if God, one way or another, removes His workmen, He raises up others and carries on His work. Other faces, too, one remembers, which will be seen no more: James Stuart, formerly one of the leading finance members; Uriah Davies, a frequent attendant and a true friend, though not prominent in debate; J. Johnstone Bourne and A. G. Gristock, newer members, but not less valued.

OTHERWISE, after an hour or two in Salisbury Square, the absentee might imagine he had only been away a fortnight. Principles, practice, procedure,

are the same ; and persons too, for the most part. It is a humbling reflection to the one who has been away to think that, while he has been visiting so many "fresh fields and pastures new," the beloved and honoured veterans in the House and the Committee have been toiling on, with the same never-diminishing burden of work, and the same questions to try to the uttermost men's patience and judgment. West African problems as pressing and as perplexing as ever ; Uganda and East Africa as absorbing as ever ; India as overwhelming as ever in the multiplicity of its details ; China and Japan still not without their difficulties, though these are due mainly to the growth of the work, and therefore cause for praise rather than for concern ; Palestine calling for sympathy and guidance as the brethren there pursue their course amid treacherous rocks and shoals ; other fields less before the public eye, but demanding scarcely less vigilant and prayerful attention. Then, month after month, as of old, there have been missionaries going forth and missionaries come home ; candidates to be interviewed ; urgent calls from all parts for deputations ; publications to be brought out punctually, and never to flag in attractiveness ; public meetings and services to arrange ; and business of all kinds incessantly going on. And then the absentee finds that, all the while, the sacrifice of praise and prayer has gone up from the office staff day by day, and from the Editorial Department on Friday mornings, and from the public prayer-meeting on Thursday afternoons. So, amid all the changes and chances of this mortal life, one lifts up one's eyes and sees Him who proclaims concerning Himself, "I am the Lord, I change not."

MR. WIGRAM's much-strained health has again been a cause of sorrow and solicitude. It need not be said that he was greatly missed at the Anniversary, although his determination never to neglect a duty as long as he can crawl to perform it led him to rise from his bed to go and preside over the Ladies' Meeting at Princes' Hall. All were relieved to see him at his own Thursday Breakfast, looking and speaking more like himself ; and though so far he has only been attempting partial office attendance, we rejoice to hear that the medical opinion warrants our looking for his full restoration to the work in which God has so honoured Him.

WE regret much to announce the death of two ladies of our C.M.S. circle. Mrs. Dyson, wife of the respected Vice-Principal of the College, daughter of another old Bengal missionary, the Rev. C. H. Blumhardt, and sister of a third, the Rev. E. K. Blumhardt, will be greatly missed at Islington. Mrs. Goodall, of Nagasaki, had been in Japan many years, and to most of us was unknown personally ; but her untiring work among Japanese women and girls, first as an unattached missionary, then as an honorary agent of the C.E.Z.M.S., and latterly as an honorary member of the C.M.S. Mission, has always won the admiration of her fellow-workers. A graceful tribute to her memory was paid by Bishop Edward Bickersteth at the Exeter Hall Evening Meeting on May 2nd.

ANOTHER death, which, though not noticed in C.M.S. circles generally, will create a felt gap in the *Intelligencer*, is that of Mr. J. E. Carlyle, the able contributor of our "African Notes." Mr. Carlyle had been formerly a missionary of the Established Church of Scotland, both in India and in South Africa ; but a few years ago he retired from the Presbyterian ministry and joined the Church of England as a layman. Few men had a wider knowledge of African affairs. He was a near relative of Mr. Stevenson, of Glasgow, after whom the "Stevenson Road" from Nyassa to Tanganika was

named, and he was especially interested in those regions; but the whole Continent continually engaged his attention. His "African Notes" in our pages were frequently copied by other magazines in all parts of the world. Mr. Carlyle's son, the Rev. A. J. Carlyle, is well known in London and Oxford Church circles, and was for a short time Secretary of the S.P.C.K., but retired on account of ill-health.

LAST month it was announced in these pages that the number of missionaries fully accepted during the past year was sixty-four. But the list was not then complete, and the total stands at eighty-one. Of these, fourteen were clergymen, fifteen laymen, and fifty-two ladies. Ten of the clergymen and six of the laymen were graduates, viz., two from Oxford, ten from Cambridge, two from Dublin, and two from Durham. Three of the clergymen and two of the laymen were from Islington. One clergyman and one layman are medically qualified. Two of the laymen joined in Ceylon. The number of men is smaller than in the last two years; but the number of women is unprecedented. We have dwelt upon the need of men in the opening article of this number.

THE plans for an extension of the Episcopate in Japan, submitted to the Society by Bishop E. Bickersteth, and formulated by the Committee of Correspondence as mentioned in our last, were unanimously approved by the General Committee on April 27th, and reported to the Annual Meeting on May 2nd. The Society has now to select two names each for the proposed Bishoprics in Kiu-shiu and Yezo, which will be recommended to the Archbishop of Canterbury, who will in each case decide which of the two shall be chosen. The agreement to contribute to the episcopal stipend of "the Bishop in Japan," made with Archbishop Tait in 1882, renewed with Archbishop Benson in 1883, and again renewed on the appointment of the second (the present) Bishop in 1885, being limited to the time during which there should only be one Bishop, lapses with the new arrangements; but the General Committee on May 9th renewed it by an unanimous vote, to continue during Bishop E. Bickersteth's tenure of the see. In point of fact, although the area of his incessant journeys will now be lessened, the amount of work he will still have to do in the Society's Missions will be considerably more than he had when he was first appointed—so great has been the development of its agency in the Main Island and in Shikoku during the last seven years. We ought to mention that the friend who originally supplied the Society with the whole of the annual sum paid to the Bishop, has continued to do so ever since, as shown in the published accounts.

A great and expanding work lies before Bishop Bickersteth and the two who will be associated with him; and no doubt the presence in the two northern and southern islands of chief pastors who will in fact be missionaries in episcopal orders, will tend to deepen our interest in those wide fields—for each island is about the size of Ireland, and one of them much more populous,—and to develop all branches of the Mission work. Let us pray that God will graciously guide those who have the selection of the new Bishops.

SOME members of the Committee who are specially interested in Africa have been engaged in much consultation with the Rev. J. S. Hill concerning plans for the Yoruba and the Niger Missions, both of which, and not the Niger only, will be committed to his care. Bishop Crowther's formal jurisdiction was equally extensive, but it was not actually exercised by him, and the

Yoruba country has always been in fact visited by the successive Bishops of Sierra Leone. The two Native Assistant-Bishops, who are both Yoruba men, will chiefly work in their own country, Mr. Hill retaining the Niger as his own more particular sphere. It is expected that Lagos also, which is included in the Diocese of Sierra Leone, will be conventionally entrusted by Bishop Ingham to Bishop Hill, much in the same way as those parts of the North-West Provinces of India which are within the jurisdiction of the Bishop of Calcutta have been virtually handed over by him to the new Bishop of Lucknow. Mr. Hill is full of important plans for the development of the Missions coming under his charge; and if the Lord of the Harvest, in answer to prayer, sends forth His own chosen labourers into that part of His harvest-field, we may ere long see the day when Abeokuta and Ibadan shall again be household words among us, as well as Lagos and Ijebu and Oyo and Illorin, and Lokoja and Onitsha and Asaba, and Bonny and Brass. Professor Keane (who is revising the Africa section of the *C.M. Atlas*) estimates the population of the Niger territories under British protection as twenty-five millions; and Mr. Hill thinks the Ibo language alone, which extends far to the east, may be spoken by thirty millions; so a great and wide field indeed is open to us.

The Committee are awaiting a solution of the difficulties in the Niger Delta. The "Pastorate" there, consisting of Bonny and its dependencies, with Archdeacon Crowther and Mr. Boyle as its clergy, still maintains its independence of the Society, which is of a quite different character from the independence of the duly constituted Pastorates at Lagos and elsewhere. The Committee, fully hoping that Mr. Hill's conciliatory policy will restore the connexion that was broken last year, are leaving the Society's property (in buildings, &c.) in the occupation of the Pastorate pending a settlement of the question. We do not doubt that Bonny will in time frankly accept the new episcopal arrangements, and the Society would have no greater pleasure, when the time comes, than to see its buildings permanently occupied by a Native Church founded on right principles, united in common fellowship with the rest of the diocese, and seeking the salvation of the heathen all around.

Our many friends who have been praying much for West Africa have cause to praise God for His blessing on Mr. Hill's recent visit. Through His goodness, we trust the congregations connected with the Society have been saved from influences which might have led them in a wrong direction. Let us be encouraged, therefore, to persevere in prayer that all may be overruled for His glory and the salvation of souls.

MEANWHILE, what of the Soudan Mission? In the mysterious providence of God, that enterprise, on which so many hopes were fixed, and which called forth so much prayer, is for the time practically suspended. The two leaders lie in the graves so solemnly alluded to by Mr. Hill at the Exeter Hall Evening Meeting on May 2nd; Dr. Battersby, after three brave attempts to live on the Niger, is driven to the conclusion that West Africa is not a possible sphere for him; Mr. Lewis, and the two other men who followed the first party, have regretfully retired; of the three single ladies, Miss Lewis also retired, but is now hoping to go out again, Miss Clapton has become Mrs. Battersby, and Miss Griffin is doing excellent work as the head of Mrs. Ingham's Cottage Hospital at Sierra Leone; and Graham Wilmot-Brooke's young widow and her infant child are at home. But the two or three faithful Africans, who had entered into the plans of the Soudan party with so much devotion, are at Lokoja still, holding the fort.

The story of the last three years is full of solemn lessons for us. But to

some of us they come with no humiliating surprise. In the article, "Africa, East and West," in which the *Intelligencer* of January, 1890, expounded the plans of the Soudan Mission, we referred to Krapf's great enterprise of 1851, and said, "January, 1890, is not unlike January, 1851." That is to say, at both dates a great scheme was being initiated, and a missionary party of singular devotion going forth; but we reminded the readers of the *Intelligencer* that Krapf's Mission was to human eyes a complete failure, and that within a year after its commencement, "death, danger, and disappointment" had marked its course. We added, however, that "the failure of an enterprise is no proof that the enterprise was wrong; no proof that it was even a mistake;" and that "such a failure, for the time, may be an essential part of God's plan." And we quoted Krapf's wonderful words, "Our sanguine expectations may be laid in the grave, like Lazarus, yet they shall have a resurrection, and our eyes shall see the glory of God." Most marvellously, as we now look over the great Missions of Central Africa, do we see Krapf's prophecy fulfilled; and if we continue to "distrust profoundly everything that is of man, and seek that God alone shall be honoured, His will alone set before us, His guidance alone followed" (to repeat again what we said in that article), the Omnipotent Lord may yet give us the joy of seeing the blessings vouchsafed in Uganda paralleled in the Soudan.

Whenever God lays the Soudan upon the heart of any of His ardent servants, their offers of service will be gladly welcomed; and though we have not now leaders with African experience like Robinson and Brooke, and less practised men would have to move more slowly, we doubt not that under Mr. Hill's judicious and vigorous administration, plans for a revived Soudan Mission will be ready whenever the Lord gives us the men.

In the statistical tables of Indian Missions given in the first article in our May number, there was one important omission, which we now supply, viz., the figures given in the Decennial Tables regarding Woman's Work. We arrange them, in the main, as they are arranged there; but one needs to examine the details to see their full bearing. The Presbyterian, Baptist, and Lutheran Missions comprise a great many societies, most of them small; whereas the Church of England, as given in the Tables, comprises practically only two, C.M.S. and S.P.G. No society nearly approaches C.M.S. in the amount of woman's work ascribed to it, except the American Episcopal Methodists, who are strong in that department. But then C.M.S., as a society, is credited with what does not belong to it. Some part of the work appearing against its name is done by the missionaries' wives; but the bulk of it, and nearly all the agency, should have been ascribed to the Church of England Zenana Society, which the compilers of the Tables have treated as merely a branch of C.M.S. In a sense, indeed, this is not wrong, because C.E.Z.M.S. actually does work connected with C.M.S. Missions in India which C.M.S. would have to do if C.E.Z.M.S. were not there. But, on the same basis, the greater part of the work of the Zenana Bible and Medical Mission (I.F.N.S.), and of the Society for Promoting Female Education in the East, ought to be treated as in a sense C.M.S. work, and at all events as coming under the head of the Church of England, because those two societies, although undenominational in constitution, have most of their agents at C.M.S. stations as virtually part of the Mission staff at those stations. Where this is so, these two societies are as much, or as little, C.M.S. Branches as C.E.Z.M.S.

A closer examination of the detailed figures shows the wonderful progress of Zenana work in the last twenty years. The Foreign and Eurasian lady

missionaries, indeed, have only increased from 370 in 1871, to 711 in 1890; the large increase in some of the societies, especially the American Episcopal Methodists and C.M.S. (with C.E.Z.M.S.), being balanced by diminutions in some of the smaller organisations, particularly the Basel Mission. But the Native Christian female teachers have increased much more rapidly, viz., from 837 in 1871, to 3278 in 1890. Most of the Societies participate in this increase; C.M.S. (with C.E.Z.M.S.), from 284 to 858; Z.B.M.M., from 27 to 161; the Episcopal Methodists, from 51 to 431. The "zenana" figures also show remarkable growth. The number of houses open to the visitor was 1300 in 1871, and 40,513 in 1890; and the pupils taught in them, 1997 in 1871, and 32,659 in 1890. There is considerable discrepancy, as will be noticed, in the relation of houses to pupils. In most cases the number of pupils is smaller than the number of houses, showing, we presume, that many houses are open to the casual visit of the Zenana lady though not to her systematic instruction. The American Episcopal Methodists, who are included under "Methodists" below, are a striking exception to this.

WOMAN'S WORK IN INDIA, 1890.

From the Statistical Tables of Protestant Missions.

	Female agents.		Boarding-schools.			Day-schools.		Zenanas.	
	Foreign and Eurasian.	Native Christian.	Schools.	Pupils.	Orphans.	Schools.	Pupils.	Houses.	Pupils.
Church of England	223	988	60	2,599	432	411	15,129	11,109	4,361
Presbyterian	112	515	20	788	152	324	12,814	1,612	2,959
Congregationalist	38	390	18	662	103	188	9,554	11,782	4,120
Baptist	108	310	15	705	229	99	5,276	3,244	2,465
Methodist	113	616	32	1,738	555	364	11,687	7,893	14,858
Lutheran	2	136	10	407	128	18	1,859	293	21
Zenana B. & M. Mission*	56	161	2	47	1	54	2,191	3,995	3,063
Miscellaneous	59	162	9	356	184	49	3,904	585	812
	711	3,278	166	7,302	1,784	1,507	62,414	40,513	32,659

CHURCH OF ENGLAND.

	Female agents.		Boarding-schools.			Day-schools.		Zenanas.	
	Foreign and Eurasian.	Native Christian.	Schools.	Pupils.	Orphans.	Schools.	Pupils.	Houses.	Pupils.
C.M.S. (incl. C.E.Z.M.S.)†	191	858	35	1,881	304	308	11,146	4,399	3,698
S.P.G.	32	127	24	708	128	101	3,913	6,710	663
Miscellaneous	—	3	1	10	—	2	70	—	—
	223	988	60	2,599	432	411	15,129	11,109	4,361

* The Zenana Bible and Medical Mission, or I.F.N.S., is not put under a particular Church in the Indian Statistical Tables, on account of its undenominational character, but a large part of its work is connected with C.M.S., and ought to fall under Church of England, and so come, like C.E.Z.M.S., under C.M.S.

† In the Indian Statistical Tables, C.E.Z.M.S. is not separately given, but is treated as a Branch of C.M.S.

In our last number it was mentioned that the Rev. A. F. Painter, of our Travancore Mission, had written to Mr. Gladstone, correcting the statement in his Oxford lecture last year that Butler's *Analogy* had never been translated into a foreign language, inasmuch as a Malayalam version has been produced by Archdeacon Koshi Koshi. This paragraph elicited a letter re-

minding us that a Bengali translation of the *Analogy* has also been made by the Rev. Dr. C. Baumann, assisted by a Bengali scholar. This fact also has been communicated to Mr. Gladstone, and a letter of thanks was received from him by return of post.

THE Committee of April 18th, in addition to the names mentioned last month, accepted offers of service from Messrs. Frank Rowling and Thomas B. Fletcher, students at the Islington College, who have been appointed to the Eastern Equatorial Africa Mission. On April 27th, the Committee approved the acceptance by the New South Wales Association of Mr. Ernest W. Doulton for missionary work. They also accepted offers of service from the Misses Anna Bunston, Harriet S. Cockram, Florence Deed, Rose Colesy, Mina A. McClenaghan, Florence L. Mansbridge, Annie I. Grieve, Florence Appleyard, Mary Jane Farthing, Annie E. Paul, and Alice M. Jones. Miss Appleyard was appointed to Metlakahtla as a qualified nurse. On May 16th, the Committee also accepted offers of service from the Rev. William Hope Dixon, M.A., Hertford College, Oxford, Curate of Crewkerne, and the Rev. Hubert John Peck, B.A., Camb., Curate of St. John's, Hull.

THE following missionaries are to sail this month for the Foreign Field viz.:—The Revs. E. C. Gordon, R. H. Walker, and H. R. Sugden, and Messrs. F. Rowling and T. B. Fletcher, for East Africa; Mr. and Mrs. W. Hogan and Miss Appleyard for the North Pacific Mission. All except the two first named are new missionaries. They were taken leave of by the Committee on May 16th, when an impressive address was given by the venerable Dean of Ripon, Dr. W. Fremantle.

At the recent Oxford and Cambridge Preliminary Theological Examination, eight Islington College men entered, of whom five (Messrs. *T. J. Dennis, *J. E. Hamshere, *W. P. Parker, and *H. G. Warren, B.A.) were placed in the first class, and three (Messrs. A. E. Sealey, C. Hughesdon, and H. W. V. Birney) in the second. The four indicated obtained the asterisk for distinction in a voluntary paper on the Hebrew and Septuagint Version of the Old Testament. This is the first year this asterisk has been given, and only Islington students have gained it.

THE Principal of the C.M. College will be glad to hear of mission work for a number of the students during the summer vacation. About twenty were thus engaged last year.

WE are requested to intimate again that letters for Bishop Tucker should be addressed "Rt. Rev. Bishop Tucker, Mombasa, East Africa"—not to Zanzibar, which frequently causes long delay.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the successful Anniversary; prayer that the appeals for men and means may be speedily answered. (Pp. 401—440.)

Thanksgiving for the advance already made by the new Colonial Associations; prayer that God may continue His blessing. (Pp. 448—460.)

Prayer for the Bishop and Diocese of Mackenzie River (p. 460); for Taita and Ugogo (p. 464); for recent converts in North India (p. 465).

Prayer for Japan: for guidance to those who have the selection of the new Bishops. (P. 469.)

Thanksgiving for blessing on the visit of the Bishop-Designate to the West Coast; prayer for the Yoruba and Niger Missions, that all may be over-ruled for God's glory and the salvation of souls. (P. 469.)

Thanksgiving for the progress of Zenana work in India. (P. 471.)

Prayer for missionaries sailing this month. (P. 473.)

LETTERS TO THE EDITOR.

AN EXAMPLE.

DEAR SIR,—I am sure you will be interested to know how wonderfully God has worked here with respect to Foreign Missions. Mine is a mission church opened in December, 1890. For years before a service had been held in an old schoolroom, but no definite organisation attempted; so that Missions were never heard of.

As soon as we got fairly to work the subject was introduced, and the result may be best seen by comparing 1891 with 1892.

In 1891 the *direct* contributions were (after expenses paid) 15*l.* 18*s.* 11*d.* In 1892 they amounted to 57*l.* 10*s.* 1½*d.* In addition to that a sale of work and a service of song were held; so that last year the *total* amount paid to the C.M.S. was 127*l.* 3*s.* 2*d.* We circulate sixteen *Gleaners* and fifty *Awakes* a month, and have a small Gleaners' Union of nineteen members, started last *November*. Our congregation is of the working class entirely (with perhaps half a dozen exceptions), so that I do think the work is wonderful; God be praised. Of course, friends from the parish church gave us many articles for our sale, or we could not have raised so much by that means. We had our quarterly Mission meeting on Tuesday, with a lecture on "Bishop Hannington," and the room was packed. Truly "the Lord hath done great things for us."

CURATE-IN-CHARGE.

PRAYER IN CHURCH FOR MISSIONS.

SOME time ago a letter appeared in the *Intelligencer* advocating the occasional introduction into our Church services of special prayers on behalf of Missions. In reply to this suggestion you permitted me to point out that there was no authority for making any addition to the services prescribed by the Prayer-book, except as provided by the Act of Uniformity Amendment Act (1872), section 3 of which permits the use of "a special form of service approved by the Ordinary, so that there be not introduced into such service anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer," and it is obvious that the prayers printed by the C.M.S., in common with other similar forms published by various Societies, do not comply with these conditions, inasmuch as they cannot be said to *form part* of the Bible and Prayer-book, however nearly they may agree with them in spirit.

I entirely agree, however, with your correspondent in thinking it most desirable that prayer should be offered in church, not only for Foreign Missions, but also for other departments of Church work, which, though engaging a large share of our thoughts and energies, yet find no place, or only slight reference, in our regular public prayers. With a view to supplying this need, and also to giving a more definite value to the daily Morning Prayer in our Parish Church, I obtained the sanction of our Bishop for a form of prayer, framed in accordance with the words quoted above, which aims at combining day by day with our more general supplications, special intercessions on behalf of some of the chief interests of the Church of the present day. The form for Thursday—the day on which our Lord ascended up to heaven after giving the great missionary charge to His disciples—you may perhaps care to print in full, and I add also the heads of the forms used on the other days of the week. A few copies of these I had printed for private circulation among friends, in the hope that, however imperfect, they might serve to stir others more competent for the work to see what might be done,

within the somewhat narrow limits prescribed by authority, towards bringing our daily services into closer relation with our daily enterprises.

JOSEPH HARGROVE.

St. Matthew's Vicarage, Cambridge, May 8th, 1893.

FOR FOREIGN MISSIONS.

[THURSDAY.]

Let us pray for the work of Missions to the Heathen; for all Missionaries, and for the Societies by which they are sent forth; for all converts, and for those who are yet without the knowledge of God.

Thou art gone up on high, Thou hast led captivity captive, and received gifts for men; yea, even for Thine enemies, that the Lord God might dwell among them.

Look upon the covenant; for all the earth is full of darkness and cruel habitations. They will not be learned, nor understand, but walk on still in darkness; all the foundations of the earth are out of course.

Stand up, O Lord God of hosts, to visit all the heathen. That Thy way may be known upon earth; Thy saving health among all nations.

The heathen shall fear Thy Name, O Lord; and all the kings of the earth Thy majesty.

Blessed is the people, O Lord, that can rejoice in Thee; they shall walk in the light of Thy countenance.

Y. O Lord, save Thy servants.

R. Which put their trust in Thee.

Y. Send them help from Thy holy place.

R. And evermore mightily defend them.

Then may be said the Collect for Good Friday, or for St. Luke's Day.

HEADS OF INTERCESSION FOR OTHER DAYS.

Monday.—For the Clergy of this Parish, and for all the Lay-workers therein.

Tuesday.—For our Parish—for the forgiveness of our sins, and for the increase of God's Kingdom in it.

Wednesday.—For our Schools, as well for those held during the week as on Sunday, and for our Bible-classes.

Friday.—For the increase of Temperance and Purity in our Parish, and specially for the work of the Temperance Society.

Saturday.—For God's ancient people Israel, that the veil may be taken from their eyes, that they may know Jesus to be the Christ.

LOCAL ASSOCIATIONS AND UNIONS.

Basingstoke.—On Saturday, April 22nd, through the invitation of Mrs. Wyndham Portal, of Malshanger, a number of friends and others interested in Uganda had an opportunity of hearing from Mr. F. C. Smith, of the C.M.S., some recent details of the work there. A large party were assembled, including Lady Charlotte Portal and Miss Portal, Sir Nelson and Lady Rycroft, Mr. and Mrs. Kingsmill, Mrs. W. Portal, Canon Willes and Mrs. Willes, Dr. Cooper-Smith, Rev. D. W., Mrs., and the Misses Chute, Rev. W. Marriner and Mrs. Marriner, Rev. F. Hume and Mrs. Hume, Mrs. Gilchrist, Mrs. Wm. Holding, and many others. About 11*l.* was collected for the Uganda Mission. W. M.

Belfast.—On April 24th a Public Breakfast in connexion with the Society was given in Thompson's Restaurant. The Archdeacon of Connor presided, and there were upwards of fifty clergymen present. The total receipts for the northern diocese had amounted to upwards of 1800*l.*, being 90*l.* in excess of the previous year. The Revs. R. H. Taylor, A. J. Shields, H. M. M. Hackett, and J. G. Garrett (Ceylon) addressed the meeting.

The Annual Meeting was held in Clarence Place Hall at noon. There was a large attendance, the audience including many ladies. Amongst those present were Lord Templetown, the Dean of Down, the Archdeacon of Connor, the Revs. Canon Smith, Canon Bristow, Canon Pounden, Canon Crozier, Dr. Hannay, Dr. Kane, Dr. Busby, Dr. Riddall, Dr. Irvine, and many others. Lord Templetown was called to preside. The Rev. Canon Crozier then read the annual report, and with great thankfulness the committee announced that the seventy-ninth year of work showed once more a rising income. The chairman, having said a few words,

was followed by the Rev. J. G. Garrett, who gave an address dealing with missionary work in Ceylon; the Rev. H. M. M. Hackett described his work in the Divinity School, Allahabad; and the Rev. A. J. Shields, formerly missionary at Godda, Bengal, gave an account of his work in that district.

Blackheath.—The Annual Meeting of the Blackheath Association was held on April 19th, when Mr. J. Monro, C.B., presided. There was a large gathering. Mr. E. P. Le Feuvre (hon. sec.) read the seventy-first annual report; Mr. P. Leslie (hon. treasurer) followed with the financial statement, which showed that the receipts for the year amounted to 715*l.* 17*s.* 4*d.* The Rev. E. J. Peck then gave an interesting account of his work amongst the Eskimos. The chairman made a forcible appeal for more recruits for the missionary ranks abroad. The Rev. B. Baring-Gould also spoke, and the Rev. A. E. Barnes-Lawrence closed with the Blessing.

Carlisle.—The Anniversary Meetings of the Carlisle Church Missionary Association were held in Carlisle on April 9th, 10th, and 11th, the Deputation from the Parent Society consisting of the Revs. J. B. Brandram (from Japan), J. H. Knowles (from Kashmir), and J. W. Dixon and T. T. Smith (Association Secretaries). Sermons on behalf of the Society were preached in the Carlisle and district churches on Sunday, and the children's services were also held. A Public Meeting was held in the County Hall on Monday afternoon; the Ven. Archdeacon Prescott presiding. The seventy-fifth report of the Carlisle Association was presented by the Rev. W. M. Shepherd. Mr. Dobinson (treasurer) read the financial statement, from which it appeared that the total receipts of the Carlisle Association for the year ending March 31st amounted to 677*l.* 3*s.* 1*d.* The Evening Meeting, in the County Hall, which was preceded by a tea in the Viaduct Temperance Hotel, was largely attended; the Bishop of Barrow presiding. The meetings of the Society were continued on Tuesday in the County Hall. In the afternoon a well-attended Ladies' Meeting was held, over which the Rev. W. M. Shepherd presided. An interesting address was given by Mrs. Brandram. In the evening a meeting of children was held, the chair being again occupied by Mr. Shepherd. Every seat in the hall was occupied. The address was given by the Rev. J. B. Brandram, missionary from Japan, who appeared in a Japanese costume. The subject of the address was, "The Customs of the People of Japan." Mrs. Brandram also appeared on the platform in Japanese costume.

Dublin.—The Annual Meeting of the Hibernian Auxiliary was held in the Metropolitan Hall on April 14th. More than 1000 friends of the Society gathered together, testifying by the increase in their numbers over previous occasions to growing interest in the cause. The Right Hon. the Earl of Belmore, president, occupied the chair. The report showed the largest contribution ever given by Ireland to the Society, if we except one year when an unusually large legacy of 4000*l.* gave an abnormal increase to the fund. The total of last year exceeded 10,000*l.* The speakers on the occasion were the Bishop of Ripon, Canon Crozier, the Revs. B. Baring-Gould, F. N. Alexander, J. G. Garrett, and W. Dowse. A collection of 21*l.* was made at the close of the meeting.

A. J. S.

Leeds.—The Annual Meeting of the Leeds Auxiliary of the Society was held on Tuesday afternoon, March 21st, in the Church Institute, Leeds. Mr. George March presided. The Rev. T. S. Fleming read the annual report, which was of a satisfactory character. During the year 1457*l.* had been contributed by the thirty-five parishes in the district. Mr. J. K. Greig (hon. treasurer) gave a detailed financial statement. The Rev. E. J. Peck delivered an address bearing upon his work among the Eskimo. In the evening a well-attended meeting was held in the Albert Hall, Mr. T. Harrison presiding. Canon M'Cormick and others addressed those present.

Leek.—On Sunday, March 19th, two Sermons were preached on behalf of C.M.S. in the Parish Church, Leek, when the collections amounted to over 48*l.* The following evening a meeting was held in St. Luke's School. There was

a very fair attendance, and the collection was 14*l.* 10*s.* To the patient work of Mr. and Miss Carr this more than usually satisfactory result is largely due.

J. W. D.

Maidstone.—The thirteenth Half-yearly Meeting of the West Kent C.M. Union was held in the Church Institute, Maidstone, on April 20th, our beloved president, Canon Hoare, being in the chair. Three matters of procedure, which took place in the morning Committee, are worthy of mention: (a) The balance in the Union funds being 17*l.* 11*s.* 3*d.*, it was decided to make a grant of 10*l.* toward the C.M.S. Fund for sending Bibles to Uganda. (b) A resolution was passed expressing their sense of the great loss which the Evangelical cause and the C.M.S. had sustained in the death of Canon Money (who was one of their members), and their deep sympathy with his family. (c) Six young men were elected as the fresh hon. members of the W.K.U., in accordance with a resolution passed at a former meeting, viz., "That young men actually engaged in promoting interest in the C.M.S. work, may, upon the nomination of their Vicar, or of any member of the Standing Committee, be admitted as honorary members of the Union." The General Meeting was addressed by the Rev. T. Howard Gill, Vicar of Tonbridge, and the Rev. R. B. Ransford, Vicar of St. Jude's, Dulwich Road.

T. A. E. W.

Newcastle-on-Tyne.—The Anniversary of this Auxiliary was held on April 16th and 17th. Forty sermons were preached on the Sunday in sixteen centres. The day was wet, which thinned the congregations and diminished the collections, but it is He who sends the weather gives the blessing. Two meetings were held on the Monday, and were pronounced to have been the best known at least for fourteen years. The Report was an encouraging one. In the previous year the actual amount contributed was larger on account of an anonymous donation of 500*l.*, but deducting this, advance had been made. The Rev. H. J. Schaffter, of Tinnevely, and the Rev. A. E. Price, of the North Pacific, gave interesting accounts of missionary work.

Sheffield.—On April 18th a meeting was held in the Albert Hall (the largest in the city), under the auspices of the C.M.S. Lay Workers' Union for Sheffield, when addresses were delivered by the Rev. R. H. Walker, of Uganda, and Mika Sematimba, the latter speaking in Luganda. The audience was the largest ever known for a missionary meeting, indeed for any religious purpose for many years, the hall being packed in every part, including the platform, whilst large numbers of people failed to gain admittance. Over three thousand people listened with the greatest interest to the very enjoyable addresses, and it is hoped with good results. Mr. T. B. Fletcher, a member of the Lay Workers' Union, goes back with Mr. Walker's party (d.v.). The Committee presented Mr. Walker and Mika with a memento of their visit to Sheffield, in the shape of a splendid hunting-knife each.

On April 19th a very successful gathering of the Ladies' C.M. Union, worked by Miss Jane Roberts, was also held, at the residence of Emerson Bainbridge, Esq., when addresses were delivered by Messrs. Walker and Mika.

C. W. H.

Suffolk C.M.U.—The Annual Spring Meeting was held at Ipswich on Thursday, April 20th, under the chairmanship of the Rev. W. Salter Price. A special feature of interest was the presence of the Rev. Ruttonji Nowroji, who was baptized from heathenism thirty-seven years ago by the chairman. When he went to Aurangabad in 1870 there were, he told us, 100 Native Christians in that district; there are now 1500, besides many who have passed away. The Rev. T. Walker also spoke with much force and eloquence of missionary work in Tinnevely, and its success in its evangelistic, educational, and pastoral departments. He testified specially to the good of educational work, although he himself had not had to do with it.

W. S. K.

Stockton.—The Annual Sermons in connexion with the Society were preached in the various parish churches in Stockton on Sunday, March 19th. On Monday the Annual Meeting was held in the Borough Hall, under the presidency of the Rev. Canon Falconer, of Sedgfield. The reports presented from the various parishes were of a satisfactory character. After a brief address by the chairman,

the Rev. J. B. Brandram spoke on the very interesting missionary work now being done in Japan, and referred in graceful terms to the excellent work which is being carried out in that country by Miss Tristram, daughter of the Rev. Canon Tristram. The meeting was also addressed by the Rev. Canon Woodward and the Rev. H. E. Fox.

Winshill.—This parish, near Burton-on-Trent, with a population of between three and four thousand, remitted to C.M.S. for year ending March 31st, 1893, 200*l.* 4*s.* 10*d.* Of this sum 125*l.* was raised by a sale of work, the balance being made up by collections after sermons, &c., subscriptions, and proceeds of missionary-boxes. J. W. D.

In addition to the above, the Society's cause has been pleaded by Sermons or Meetings, or by both, during April, at Burton-on-Trent, Bedford (Juvenile), Bristol (Emmanuel Church), Downham, Gloucester, Halifax (Auxiliary), Harrogate, Harworth, Huddersfield, Kendal (Ladies' Association), Knaresborough (Parish Church), Lee, Lewisham and Eltham Auxiliary, Lincoln, Norfolk and Norwich Ladies' C.M. Union, Normanton, Oawestry (Holy Trinity) and Masebury, Potton, Sunderland, Sharnbrook, Worcester, &c.

SALES OF WORK, &c.—During April very successful Sales of Work and Bazaars have taken place at Ilminster (25*l.*), Turvey (over 14*l.*), Hastings (Emmanuel Church), Wentworth, &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, April 18th, 1893.—On the recommendation of the Ladies' Candidates Committee, Miss Mabel Poulter, Miss E. Ellen Waite, and Miss Phyllis Leach were accepted as Missionaries of the Society.

The Committee received with regret the resignation of the Rev. D. Wood, of the Ceylon Mission, on account of health, and of Mr. R. Callender, of the Soudan and Upper Niger Mission, on account of family circumstances.

The Committee accepted offers of service from the Revs. E. A. Hensley, St. John's College, Cambridge, B.A., and Ridley Hall, Curate of Christ Church, Hampstead; Mr. W. S. Hooton, St. John's College, Cambridge, B.A., and Ridley Hall; Mr. W. Hogan, of Dublin, and Mrs. Hogan; and Mr. G. C. Niven, of Durham University.

Mr. Frank Rowling and Mr. Thomas B. Fletcher, students of Islington, were, with the approval of the Principal of the College, appointed to the Eastern Equatorial Africa Mission.

The Committee took into consideration communications from Bishop E. Bickersteth of Japan, proposing the appointment of additional Bishops in that country, also from four of the Society's leading Missionaries in Japan approving of the proposal; and it was resolved, That the Committee will be willing to supply from the Society's funds adequate pecuniary allowances for two additional independent English Missionary Bishops, nominated by the Committee, for two newly constituted dioceses in Japan.

General Committee (Special) April 27th.—On the recommendation of the Ladies' Candidates Committee, Misses Anna Bunston, Harriet S. Cockram, Florence Deed, Rose Colsey, Mina A. McClenaghan, Annie I. Grieve, Florence L. Mansbridge, Annie E. Paul, Mary Jane Farthing, Florence Appleyard, and Alice M. Jones were accepted as Missionaries of the Society. Miss Florence Appleyard was appointed to Metlakahtla as a qualified nurse.

The Patronage Committee nominated the following gentlemen to fill six vacancies in the list of Honorary Governors for Life: The Revs. R. Dandy of Birkenhead, E. D. Stead of Falmer, Sussex, J. W. Pratt of Finsbury, and J. Wilkinson of Bristol, Dr. Kinsey of Bedford, and Mr. C. R. Walsh of Sydney, N.S.W.; also the following ladies to be Honorary Life Members: Mrs. William Gray and Miss Emily Elliott. The Committee cordially concurred in these nominations.

A letter was read from the Secretaries of the New South Wales Church Missionary Association announcing their acceptance of Mr. Ernest William Doulton as a Missionary of the Society for lay evangelistic work. This action of the New South Wales Committee was approved.

On Minutes of the Calcutta Corresponding Committee, and Bengal Missionary Conference, the Committee expressed their cordial approval of the suggestion made by the Conference that the Missionary heads of departments (C.M.S. and C.E.Z.M.S.) in a station or district should meet periodically for prayer and consultation, and commended the suggestion heartily to the attention of the various Corresponding Committees.

The Committee agreed upon proposals for boundary lines in British East Africa and German East Africa between the territories to be occupied by C.M.S. and the Leipsig Evangelical Lutheran Mission.

The Committee received gratefully an offer of the Rev. F. and Mrs. Paynter of Guildford to support two Missionaries in Kavirondo on the Victoria Nyanza.

It was resolved to request the B. & F.B.S. to print an edition of the Book of Exodus in Luganda from MSS. forwarded by Mr. Pilkington.

The Committee expressed their appreciation of the faithful and loving way in which the Rev. H. Sykes had lately acted as Secretary of the Egypt Mission, and decided to appoint the Rev. F. F. Adeney to be Acting Secretary so soon as the state of his health would release Mr. Sykes and enable him to return to Palestine.

It was resolved to recommend to the Annual Meeting the following gentlemen to fill the vacancies on the General Committee list: Messrs. H. R. Arbuthnot, H. B. Buswell, T. F. Victor Buxton, R. Williams, G. H. Woolley, and General Touch.

A formal Resolution was adopted on the declaration of the vacancy in the Bishopric of Moosonee caused by the death of Bishop Horden. Whereas by the provision of the constitution of the Province of Rupertsland for Dioceses wholly or mainly supported by a Missionary Society, the selection of the Bishop for the vacant see rested with the C.M.S., the Committee formally nominated the Rev. J. A. Newnham to the Bishopric of Moosonee.

The Committee received with much regret the news of the resignation by their old and honoured friend, Bishop Hadfield, of the See of Wellington and the Primacy of New Zealand. They recalled, with thankfulness to God, Dr. Hadfield's long and devoted service as a Missionary of the Society from 1838 until his consecration in 1870, and his unceasing care for the Maori portion of his flock during his episcopate; and they pray that in his retirement he may have the satisfaction of seeing for many years to come the fruits of his long and faithful labours.

General Committee, May 9th.—The Secretaries reported the Anniversary Proceedings, and the thanks of the Committee were voted to the preachers of the Sermons, and others who had assisted.

The Committees of Correspondence, Patronage, Funds and Home Organisation, Finance, and Estimates were appointed, also several Sub-Committees.

The Committee expressed their hearty approval of a proposal by the Rev. E. J. Peck to appeal for a fund for the Pastoral Aid of Indian Christians in the Moosonee Diocese, in memory of the late Bishop Horden.

The Secretaries having pointed out that the original Minutes authorising an annual contribution from the Society towards the stipend of an English Bishop in Japan, so long as he exercised episcopal supervision over all the Society's Missions in that country, would now lapse in consequence of the recent Resolution to provide the stipend of additional Bishops, the Committee thereupon resolved that the Society's present annual contribution towards the stipend of Bishop E. Bickersteth be continued so long as he exercises episcopal superintendence over Missionaries of the Society in Japan.

NOTES OF THE MONTH.

DEPARTURES.

Ceylon.—The Rev. E. T. and Mrs. Dowbiggin and Miss Child left London for Colombo on May 5.

ARRIVALS.

West Africa.—Miss H. Bisset arrived at Forfar from Sierra Leone on April 29.

Yoruba.—The Rev. J. B. and Mrs. Wood and the Rev. Charles Phillips left Lagos on April 12, and arrived in London on May 6.

Eastern Equatorial Africa.—The Rev. H. K. Binns left Mombasa on March 23, and arrived in London on April 21.

Egypt.—Mr. and Mrs. G. F. Packer left Cairo on April 17, and arrived in London on April 30.

Palestine.—The Rev. C. T. and Mrs. Wilson left Jaffa on April 25, and arrived in London on May 9.—Miss K. Sachs left Jerusalem on April 27, and arrived in London on May 11.

Bengal.—The Rev. P. Ireland and Mrs. Jones and the Rev. C. H. Bradburn left Calcutta on March 17, and arrived in London on April 26.

North-West Provinces of India.—The Rev. T. F. and Mrs. Robathan left Bombay on March 25, and arrived in England on April 17.—The Rev. A. W. and Mrs. Baumann left Bombay on April 4, and arrived in London on April 29.

Punjab and Sindh.—The Rev. E. and Mrs. Corfield left Karachi on April 14, and arrived in England on May 1.

Western India.—The Rev. A. and Mrs. Manwaring left Bombay on April 18, and arrived in London on May 8.

South India.—Mr. and Mrs. E. Keyworth left Madras on March 22, and arrived in London on April 21.—The Rev. M. G. Goldsmith left Madras on March 26, and arrived in London on April 20.—Mrs. Vickers left Madras on April 6, and arrived in London on May 5.

Mid China.—The Rev. A. Elwin left Shanghai on March 15, and arrived in London on April 28.

Japan.—The Misses E. P. Buxton and G. E. Cox left Kobe on March 29, and arrived in London on May 6.

BIETHS.

Palestine.—On May 6, at Middletown, Ireland, the wife of the Rev. Dr. Elliott, of a daughter.

Punjab and Sindh.—On March 19, at Quetta, the wife of Dr. M. Eustace, of a daughter (Dorothy Elizabeth).—On March 31st, at Sukkur, Sindh, the wife of the Rev. R. Heaton, of a son (William Edward).

Japan.—On March 17, the wife of the Rev. C. T. Warren, of a son (Charles Kenneth Wolton).—On April 17, the wife of the Rev. G. Chapman, of a daughter (Gladys Cayley).

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Annual Letters (Extracts) of C.M.S. Missionaries, 1892-3:—

Part VI. Containing Letters from the South China (including Fuh-Kien) and North Pacific Missions.

Other Parts to follow. Price 3d. each Part, post free.

[N.B.—Parts I. and II. of these Letters are out of print. If any friends have copies which they no longer require, the Publication Department will be very thankful to receive them.]

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THE
CHURCH MISSIONARY INTELLIGENCER.

PERSONAL MISSIONARY OBLIGATION.

A Sermon preached at Holy Trinity Church, Marylebone, on the occasion of the Ninety-fourth Anniversary of the C.M.S., May 1st, 1893.

BY THE REV. CANON McCORMICK, D.D.,
Vicar of Hull.

"So they, being sent forth by the Holy Ghost, departed."—*Acts xiii. 4.*



PIRITUAL work can only be accomplished by spiritual persons (Gal. vi. 1) and with spiritual weapons (2 Cor. x. 4). The great blessings of the Gospel are "spiritual gifts" (Rom. i. 11; xv. 27; 1 Cor. xii. 1). The most entrancing eloquence; the most perfect self-sacrifice; the greatest and most marked devotion, however much admired by man, if its elements are only carnal, will never enlarge or consolidate that Kingdom of God which cometh not with observation, but which is within the heart, and which, consequently, is spiritual. "The Kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17). The use of carnal weapons by the professing Christian Church has been one great hindrance to its extension throughout the world. If Samson plays with Delilah, he will soon fall asleep on her lap, and she will take care that he is shorn of his locks and deprived of his strength.

The little Church of Antioch is an example to all Churches. It numbered amongst its members "certain prophets and teachers," three of whom were destined to become famous in the history of the Christian Church—John, whose surname was Mark, Barnabas, and Saul. "As they ministered to the Lord and fasted, the Holy Ghost said"—said, probably, by one of the prophets—said, at any rate, in such a way as to be unmistakably a declaration of His will—"Separate Me Barnabas and Saul for the work whereunto I have called them." "Prove that the Holy Ghost was a Person and Divine," said a clergyman to a class of Irish boys, and he received an admirable and incontestable answer by the quotation of these words. What royal majesty there is in them! How clear and authoritative the command they contain! Just so, but let us remember that it was when a few spiritually-minded persons were met together and were engaged in spiritual worship and exercises that this happened. The clear manifestation of the presence of the Holy Ghost is reserved for such assemblies of the saints—not for the meetings of mere formalists. The Church of Antioch was not disobedient to the heavenly command; nor was it hasty or careless in its method of procedure concerning it. It gave its sanction and commission with fasting and prayer and the laying on of hands. "I have called them," said the Holy Ghost; and the external authority—the visible Church—sent them away. And because the Church responded to the specific command, we read, "So they, being sent

forth by the Holy Ghost, departed." Those things which God hath joined together let no man put asunder. In all that I purpose saying upon the present occasion, the call of the Master and the call of the Church go together. The Divine and the human element in all missionary work must blend harmoniously. In spiritual mosaics there is the most perfect order and symmetry.

At Antioch everything was clear and patent. The same cannot always be said concerning modern Christian gatherings, perhaps because the worship is not so pure, nor the fasting worthy of the name. Gossner says, "The Holy Ghost does not come to a full stomach and a wandering mind. The full stomach neither studies diligently, nor offers devout prayer." If the modern Church were more prayerful and less selfish and luxurious, it would be more fruitful in producing the right kind of missionaries. Real self-denial at home will inevitably lead to real devotion abroad. A soft, easy, armchair Christianity will never beget the men who are to evangelize the world. What our great Church Missionary Society expects its agents to be in the foreign field, that its members must be in their own sphere and in their own land. Let a Church pray and fast in the sense of Isaiah lviii. 5—7, and then its "light will break forth as the morning," and it will flourish and prosper (see vv. 8—14), in itself and in its members, in its own special locality and elsewhere.

Whether it is realised or not, the missionary command of our blessed Lord is specific and clear, as well as peremptory. "Go ye into all the world, and preach the Gospel to every creature," is the solemn commission addressed to every member of the Church of the living God. It contains no exception. It fixes no limit of time or of space. Then why, during all these centuries of the Christian era, has it been ignored? At first it was carefully executed. At first Christians—not merely ordained ministers, but Christians generally, women as well as men—went everywhere preaching the Word. Persecution often scattered them, but that only let them have the priceless privilege of scattering the seed of the Word in new and unexpected quarters. And if Christians are not like them to-day, it is because the elements of the Church at Antioch are generally wanting, and fasting is not mingled with holy worship and with real ministering "to the Lord" (Acts xiii. 2). It could not be expected that the Holy Ghost would say, "Separate Me Barnabas and Saul," if Barnabas and Saul were not ready and willing to do the work of the Holy Ghost. Here is the real secret of the apathy of the Christian Church concerning "the Church's marching orders." How could any one suppose that the Holy Ghost would state, "I have called them," if they were not eager to do His will? It is easy to say, "Thy Kingdom come;" but of what value is the petition if he who makes it is not willing personally to advance that Kingdom wherever the King Himself desires? Of what use is it to plead with the Lord of the Harvest to send forth labourers into His harvest, if there be a secret reserve—"Send others, but do not send me"? Where, in such a case, is the fasting of Isaiah lviii.? Where is the real, whole-hearted ministering "to the Lord"—the full surrender, the full consecration of the man with all his powers of mind and body?

It would be folly to ignore the fact that, as there are diversities of gifts in the Church, so there are also differences of spheres. When the Holy Ghost said, "Separate Me Barnabas and Saul," He cast no slight upon "Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch" (Acts xiii. 1). Like David's men who tarried by the stuff (1 Sam. xxx.), they had to abide at home; others were called to the battle. All Christians are bound by the command to propagate the Gospel; all are not bound to go to the ends of the earth in doing so. Even Saul and his companions find themselves, in the course of time, prevented from carrying out their own intentions, and that by the very Spirit who had at Antioch called them to their work. They essayed to go into Bithynia, but the Spirit suffered them not. Thank God that was so! I say again, thank God that was so! for the Good Spirit turned them towards Europe, and they came to instruct us Europeans in the knowledge of God's truth. Though it is quite correct to say that the Master of the House gives to every man his work, so that there is order and the proper discharge of duty, yet every man is not sent away from his own earthly house. Bartimæus may go up to Jerusalem, but the man of Gadara must go home to his friends, and tell them what the Lord had done for him, and be a witness of His love and power amongst people who had prayed Him to depart out of their coasts. It is true that to every one of Christ's disciples "grace is given according to the measure of the gift of Christ" (Eph. iv. 7): it does not follow that the grace is to be exercised apart from the Spirit's call. There are home ties which cannot well be severed. There are invalids who cannot drag their weary limbs to distant lands. There are students who are forging the weapons of war with which others are to fight. "They also serve who only stand and wait." But in all cases—in all cases, without exception—there must surely be the willingness to obey the Master's command; and if there be no special call of the Spirit, it will, sooner or later, be apparent to each individual that the door to Foreign Missions is closed. There is, however, still remaining the imperative and solemn obligation; and how, it may well be asked, is it to be discharged? I venture boldly to reply, By substitution. If I have the means to pay for a substitute, that payment ought regularly, systematically, and gratefully to be made. If I cannot myself be a missionary, and am not able to send any one in my place, then I must support to the best of my ability such an institution as the Church Missionary Society, which imitates the Church of Antioch in sending out suitable men to the darkest and most needy places in the world. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12). "Every man according as he purposeth in his heart, so let him give" (2 Cor. ix. 7).

But alongside the "willing mind" there must also be a prayerful spirit. If I do or do not go into the mission-field; if I am able or unable to send a substitute, I am solemnly bound to pray to the Lord of the Harvest to send forth labourers into His harvest. And here is not only my greatest privilege, but my highest wisdom, because if He, in answer to my poor and imperfect prayers, and in His love, selects and

qualifies and sends any one, that person will surely be a good labourer, the best labourer for his special work, my Lord's own labourer.

I dare even to go a step further, and to add that my obligations should make me personally keen, watchful, alert to detect amongst my brothers and sisters in Christ those whose piety and devotion, gifts and circumstances, are such as to lead me to the conclusion that they are eminently fitted to be missionaries; and, acting on my convictions, to bring to bear upon them those holy influences which would be likely to constrain them to consecrate themselves to the most noble of noble works. Nor should this vigilance be practised on Christians generally, but also on my own relatives and the dearest ones I myself possess upon earth. The young saplings in my own garden may be lovingly bent in a particular direction. The voice that makes the most delicate cords in my own heart vibrate with sweetest melody, may be trained to utter glad sounds of redeeming love, and to give a new, heaven-born joy where hope has been a stranger, and where despair has reigned supreme. The feet that have pattered down the stairs from my own nursery, and have walked by my side in holy companionship, may be guided along a path in distant lands spiritually dark and fearful, but on which the light of the Master's glory shines. I have received—even I, who merited nothing—I have received light, mercy, love, life, heaven, Christ, God; let me, too, give, give myself, my best. "It is more blessed to give than to receive." God gives like God. Oh! let me be a giver. Let me, in this respect, be an imitator of God (Eph. v. 1).

In the best of God's children there are weaknesses and infirmities, and these are sometimes only too patent as regards missionary enterprise. The paucity of missionaries is a clear proof that, on some ground or other, there is a reluctance to obey our Lord's command.

1. *There is the idea of unfitness.* No doubt in some cases such an idea is absolutely correct. Common sense tells us that in both secular and spiritual affairs there are differences of gifts and positions. But it is possible to make a fancied disqualification an excuse for service. It is a significant circumstance that the man in the parable who had only one talent buried it. You can almost hear him saying, "What can a man do with one talent? If I had five or ten, I might open a business and get on fairly well, but the attempt to accomplish anything with one talent is useless. I will wrap it up in a napkin and bury it, and if the master blames me, I will tell him that he ought to have given me more capital to start with, and then I should have been able to produce a grand return." So, alas! reason some Christians. They do not teach in a Sunday-school, or visit in a parish, or try and influence others for good, because they have only one talent—one little talent—one useless and insignificant talent. If they were like their gifted neighbours, oh, how they would work for their Lord! How readily they would offer themselves for the mission-field! They forget—they persistently and wilfully forget—that their one talent is just that one special grace most needed by Christ in building His glorious Church. A tiny ornament in a temple may often be as useful as a huge slab or pillar. Mary's one little box of alabaster was, perhaps, the most precious earthly gift our Lord ever received.

I know, as you know, brethren, the solemnity, the dignity, the grandeur of spiritual work, and it is only natural that humble-minded believers should shrink from it. God would send Moses on a special mission—a grand mission of mercy and of liberty to Israel and of judgment to Israel's task-masters—and Moses argued with God: "Who am I that I should go?" "What shall I say unto them?" "They will not believe me." "I am slow of speech and of a slow tongue." "O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send." Look at Jeremiah. "Jeremiah," says Dr. Saphir, "was a man of feminine temperament, gentle, sensitive—and God sent him with nothing but messages of rebuke and judgment: and whereas there were a great number of flutes, and harps, and viols that were most poetically playing to the nation cheerful and sanguine melodies, God sent Jeremiah to destroy, and to pull down, and to rebuke, and to announce the judgment of God; and Jeremiah expostulated, 'What a selection You have made! You choose the very thing that lacerates me. I am to do this? I will not do this. I am distracted by reason of Thy terrors day and night.' He expostulated with God. He said, 'Am I to weep away all my soul in rivers of tears?' He cursed the day of his birth; he kept silence, but it burned within his bones like fire, and God's word he must speak and he did speak."

Daniel fainted at God's revelations. Isaiah cried, "Woe is me." St. Peter called out, "Depart from me." St. John fell at Christ's feet as dead. Ananias dreaded ministering to Saul of Tarsus. In all these cases there was deep humility and an exhibition of sensitiveness about the discharge of holy duty; but in all these cases there was ultimate obedience to specific commands. He who called them to His service endowed them with the necessary qualities to discharge it. We must be very careful lest our profession—and I am bound to add, in some cases, our ostentatious profession—of unfitness is not an excuse for laziness, for selfishness, for disobedience, and, in reality, for disgraceful unbelief.

2. *There is a wrong estimate concerning the work itself.* Our own personal feelings are allowed to intrude themselves in such a way as to warp our judgment and to hinder our action. The climate is bad; the isolation is terrible; the surroundings are immoral and detrimental; the difficulties of the language are insuperable. Countless fears sway us. Self-created obstacles intercept the path of duty. The hostile sentiments of the world are not without their influence. So, like Jonah, we allow personal opinions to interfere with the execution of our mission. We at last are determined not to go to some wicked Nineveh, however sorely it needs a message from God. And what is the result in our spiritual experience? Jonah "went down to Joppa," and down we go to a lower standard of life—a poor, selfish, and unsatisfactory mode of Christian existence and service. Ah, if that were all! A ship was ready for Jonah at Joppa to take him right away from the presence of the Lord—right away from sweet and holy fellowship; and, foolish fellow! he must needs "pay the fare" to far-off Tarshish—pay to get away from joy and peace and delightful service!—pay to be carried into storm, danger, misery, disaster! And if we refuse to obey specific, heavenly com-

mands, we are sure to find the Devil's ship ready to carry us far away from the enjoyments of true religion, and we must pay for our own folly, in shame, in sorrow, in the raging winds and waves of earthly cares and troubles which threaten to wreck our very souls. Is this all? No, it is not. Jonah lay in the sides of the ship fast asleep, and a heathen shipmaster awakes the prophet of God and makes him sensible of his duty. How humiliating for a minister of Jehovah! And what does the world say to us if we refuse to evangelize the world? It may be, and indeed is, both fitful and inconsistent, but there are times when even infidel hands are placed upon our shoulders with rough energy, and a startling voice cries, "What meanest thou, O sleeper?" All Heathendom is echoing that voice to-day. All Heathendom is calling to the Church of God to awake from a terrible sleep and to do her duty! All Heathendom is tossed upon the waves of perplexity and doubt, and the night of her misery is hopelessly dark and terrible. Nineveh's doom was nigh, but the cloud of God's mercy was resting over it. Jonah must go back. Jonah must go back to execute his mission of love, even if it be in a fish's belly. Jonah must climb up the hill of the Lord, even Zion's hill, from which he had foolishly descended, and enter the presence of the Lord. And behold! the graciousness and the goodness of Him whom he served! He might have cast him on one side—a worthless and disgraced prophet; but no! "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah iii. 2). And Jonah became a missionary to Nineveh, and was the instrument in God's hands not of judgment but of mercy.

If hitherto some of us have not obeyed the voice of the Lord in calling us to missionary work; if we have suffered fearfully in our spiritual experience by our wilfulness and disobedience; if we have not been vessels ready at hand and meet for the Master's service; if we have, in a clear matter of duty, gone away from the presence of the Lord; what right have we to expect from Him future commissions and favours? Truly none. But does not the word of the Lord come to us "the second time," in a new way, with new force, after strange experiences, "Arise, go . . . and preach . . . the preaching that I bid thee"? Oh! may the archives of heaven soon contain the record concerning some of us—He "arose and went." When "the Angel of the Lord spake unto Philip, saying, Arise, and go" (Acts viii. 26), Philip did not imitate Jonah. He did not argue with the Angel about a clear command. He did not say, "What is the good of a preacher going, as You bid me, to a desert?" But he "arose and went," and God found work for him to do even in a desert; and through "an eunuch of great authority" he was the means of spreading the Gospel as far as Ethiopia, and most probably in the very court of Queen Candace. A well-disciplined army does not argue about the orders of the commander-in-chief, but executes them. And are we not soldiers under the Captain of our Salvation? If our marching orders are, "Go ye into all the world, and preach the Gospel to every creature," no spirit of mutiny must sway us, but we must "arise" from our positions of ease and self-indulgence—even spiritual self-indulgence—and "go."

It is very easy to increase and to invent difficulties in connexion with missionary enterprise. All the world over, there are plenty of spies who are ready to bring up evil reports concerning the land which God designs His people to occupy. The reports may sometimes be the more detrimental just because they contain in them some elements of truth. The Israelitish spies told no lie when they said that the inhabitants of Canaan were giants, and their cities "walled and very great;" but their sin lay in a cowardly spirit which would not face real dangers, and in an unbelief which doubted the power of Jehovah to subdue any enemies or to surmount any difficulties. The language of faith and of obedience was the language of Caleb: "Let us go up at once"—mark those words *at once*—"and possess it; for we are well able to overcome it" (Numbers xiii. 30).

In all warfare there are dangers and great personal struggles and trials; but good soldiers endure hardness and bravely face dangers. And I myself have noticed with admiration how reticent the soldiers of our beloved Queen are about the terrible trials and privations they have sometimes been called upon to encounter and to bear. It seems to be a kind of etiquette, which we can rightly estimate and appreciate, to keep them as the secrets of army life. Is there, let me ask, a less noble spirit amongst our army of missionaries? The weariness, the loneliness, the disappointments, the fatigues, the presence of naked sins, are seldom alluded to, and never, in their stern reality, specified. And why? Because real heroes can afford to pass them by? Nay, but because there are compensations which far outweigh them. Why talk of the scaffolding if the house is only built? Why dwell upon fatigues if the victory is only won? Why describe the agonising struggles of the race if the prize is secured? You raise up the gigantic barrier of an awful loneliness, but over and over again missionaries have told us that in that very loneliness the conscious presence of Christ has eclipsed every such experience they ever enjoyed at home. You place before you the disappointments and failures, but missionaries assure us of ecstatic joy in connexion with real conversion and holy lives and conversation. You make a mountain of hindrance out of your own domestic home-love, but the mission-field gives illustrations of love and devotion even unto death, absolutely manifested. You talk of what you would have to give up, but why not honestly tell us what you would gain? Did Rebekah give up nothing when she forsook home and kindred? She gained marriage with Isaac, great Abraham's son, and the child of God's promises. "Wilt thou go?" (Gen. xxiv. 58) to be part of that glorious Church, the Bride, the Lamb's wife—the Bride of the true Isaac? Did Moses give up nothing? Were riches, power, pleasures, nothing? And what did he gain? Was it banishment, identification with slaves, recurring and harassing duties merely? He gained a name which burns like fire in the firmament of human history. He gained the title, such as no Pharaoh ever earned, of faithful servant in the house of the Lord (Heb. iii. 2—5). He gained what the Bible calls "the recompense of the reward," which is greater and grander than "the treasures in Egypt." Did St. Paul give up nothing? I tell you he gave up harder things to part with than the things Moses left behind him in Egypt—the most difficult

things human nature itself ever has to abandon—his own self-righteousness and the pride which is ever associated with it. But he gained Christ, the grandest treasure in all God's great universe—he gained Christ Himself and for himself, and no gain could possibly be greater. You speak of what you must give up—your civilisation, your culture, your social privileges and enjoyments. I demand that you look at your gains. The gains eclipse the losses. You forget that it is written, "He that is wise winneth souls" (Prov. xi. 30, *R.V.*), and "they"—the teachers (margin, *R.V.*)—"that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3). As an Indian girl at her confirmation parted with her costly ornaments, she said, "Jesus is more precious to me than all these."

I am constrained under all the existing and remarkable circumstances of the mission-field, with all its pressing demands, with all its opportunities, its yearnings, its agonising cries for Christian workers, to assert that the Church of Christ, and our own special branch of that Church, is neglecting her duty to the Heathen and Mohammedan world. Granted that great strides in the right direction have been made in the present century, and in our own generation. Granted that the Church Missionary Society is progressing in a noble work by leaps and bounds, and that its splendid literature—for it is splendid—is in a scientific, geographical, historical, as well as a religious aspect, enlightening and charming the professing Christian Church. Granted that its records tell deeds of self-denial, of devotion, of heroism, of martyrdom, not surpassed in the annals of any period of Christian history. It is becoming and just that all this should be readily admitted, and that it should provoke sincere gratitude to Almighty God, our Heavenly Father; but still more is needed, and more must be given and done. The case is most pressing, and even painfully urgent. Satan is, in a thousand ways, manifestly very busy, "having great wrath because he knoweth that he hath but a short time" (Rev. xii. 12). This dispensation is rushing at express speed towards its close. The world as well as the Church, earth as well as heaven, bid us hasten to the work. With St. John in Patmos we see an angel flying "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth;" and that angel teaches us to discharge our obligations quickly, for a great climax is coming. Soon, very soon—sooner than, perhaps, some of us suspect—Babylon the Great will fall, and our opportunities will for ever pass away. The clarion cry rings out, marshalling the armies of the living God against the hosts of Satan, from heaven itself, aye, from the very lips of God, "Who will go for us?" (Isaiah vi. 8). "For us"! Is Michael—is Gabriel—are the angels and archangels silent? Nay, gladly, only too gladly would they go. To their shame be it said, the silence is on the side of too many Christians, who do not realise what it is to be "labourers together with God" (1 Cor. iii. 9), and the amazing honour God would thus confer upon them. Let them but get Isaiah's experience, and they would individually answer—answer with humility, yet readily—"Here am I; send me."

We have been too long at ease in Zion. Upon the splendid Mount of Transfiguration we have, like Peter, found it good to bask in the sunshine of our Saviour's favour, and to indulge in sweet thoughts concerning the establishment of a visible and glorious kingdom; but down we must come; down to the stern realities of life; down to deal with human sorrows, yearnings, fears; down to witness and to contend with the devil's handiwork in the bodies and souls of men. No half-hearted consecration will now do. No grudging gifts of service will meet the emergency, for the existing state of things constitutes a gigantic emergency. No weak and effeminate spirit can cope with hostile spiritual forces. "This kind can come out by nothing save by prayer" (Mark ix. 29, *R.V.*) and by faith (Matt. xvii. 20).

Not only is there a tendency to make excuses for not going into the mission-field, but there is the great danger of resisting, to some extent, the inward impulses of God's Holy Spirit. It is quite true that God's people shall be willing in the day of His power to obey His call. It is quite true that the voice of the Spirit, when heard as at Antioch, is obeyed both by Churches and individuals. But it is equally true that the first whisperings of the Spirit ought to obtain earnest and prayerful attention, lest they should not be followed by a direct, clear, loving summons to holy work. It was in the darkness that Samuel was called. The call had to be repeated and Eli had to be consulted before he discovered that the Lord Himself had spoken to him. What is to be dreaded is lest, when conviction possesses us concerning the state of the heathen world and our obligations in reference to it, we should in any measure stifle that conviction. If we do, it may not come to us again; or coming, may not have any power over us. A gentleman was sailing down a river under some high cliffs, and the loud report of a gun was heard. Immediately the air was full of birds. But it was noticed that there were thousands unmoved by the startling sound on the rocks and in their numerous holes. The secret was, the young birds were startled, while the old ones seemed to say, as the artillery practice went on, "Fire away until your guns burst; you won't affect us." So is it with the hearing of God's Word; the young are startled, the old become indifferent. Resist its appeals, and it loses its power.

England's Church must give her very best to missionary work, just as the Church of Antioch did; the best men and women from her educational establishments, from her hospitals, from her parishes, from her homes, from every rank of life. Let her not be robbed of her glory in this respect. Her welfare, aye, even her very existence, depends upon her missionary zeal. Of all Churches, England's National Church should be patriotic, and there is no means on the side of law, order, unity, and stability equal to the propagation of the Gospel throughout the empire of the Queen and the whole world.

What England's Church as a whole ought to do, the Church Missionary Society, under a sense of Christian obligation, strives to accomplish. Its agents are prayerfully chosen, and are sent to their work in a holy and solemn manner. That is the human side. Their piety, zeal, and wisdom are the proof that they have offered them-

selves through the Eternal Spirit (Heb. ix. 14) to the work, and that they have been sent forth by the Holy Ghost, as Barnabas and Saul were. That is the Divine side. The glorious intercessory prayer of the great Head of the Church is permanent in its effects: "As Thou hast sent Me into the world, even so have I also sent them into the world" (John xvii. 18). He who qualifies them, in the highest sense, for their work, says, "I have called them" (Acts xiii. 2). So that God's faithful ministers are called by the Holy Spirit, in His personal and secret motions, and in answer to the great High Priest's prayers, and the Church commissions and sends them forth in faith and with loving benedictions. These are the men to turn the world upside down, not merely by learning or eloquence or holy example, but by the presence and power of the Holy Spirit accompanying the ministration of God's truth. Heathenism may have around it an awful darkness which may be felt, but the entrance of God's Word giveth light. Mohammedanism loses its narrow and exclusive sectarianism, abandons its bloody conquests by the sword, changes its sensual and degrading hopes into holy aims and aspirations, as a Divine Saviour and Prophet is revealed and the principles of His Kingdom are understood and embraced. Buddhism—that "creed of desolation" and of "melancholy bondage"—that caricature of strength and beauty and life—that mirage of spirituality which recedes on being approached, and in the end absolutely vanishes away—that flimsy cover for naked Atheism—can never really exist in the presence of God Incarnate, proclaimed in the Gospel of God's grace. The remedy for the world's wants, yearnings, and sins is not to be found in the speculations of philosophy, which are scarcely ever new and often are very old; nor in presumptuous falsehoods begotten by evil minds; nor in the heresies which clothe themselves in Christian attire; but in the preaching of the Cross of Christ by godly men, "sent forth by the Holy Ghost." The Gospel of Christ is now, as of old, "the power of God unto salvation to every one that believeth." The strongholds of Satan, on burning sands or in frozen regions, Eastern or Western, old or modern, in cultured quarters or in haunts of vice, can be captured. God's arm is not shortened that it cannot save. God's Word is not a dead letter, but a living and abiding force. With the right men and the right message, we are on the side of the victors. No faint-heartedness need sway us. No blush of shame should mantle our cheek. We are, and we shall be, more than conquerors through Him that loved us. So, with legitimate confidence, with hopeful and holy enthusiasm, with earnest longings to manifest our gratitude for unmerited and countless mercies, with the fullest realisation of the sad and degraded state of those who know not God, with earnest effort to have some share in obtaining the reward of saving souls, let us further the missionary cause and support our great Church Missionary Society, which is sound in principle, wise in policy, prayerful and careful in the selection of agents, and which, beyond all question, has been graciously used by God for the extension of His Kingdom and the promotion of His glory upon earth.

PROFESSOR MAX MÜLLER'S "ANTHROPOLOGICAL
RELIGION."*

WE have risen from the reading of *Anthropological Religion* with confused and contrary reflections. We have met in it with many noble and elevated expressions. We have, we fear, encountered an equal proportion of statements with which we have no measure of accord. We have, we believe, received instruction while pondering upon both. Eulogies of the Christian faith are found in this volume, and powerful arguments in its defence. But not unfrequently we are compelled to disavow the argument, and decline in behalf of Christianity the succour of the Professor's praise. He affirms, for example, the tolerance inherent in the nature of the Christian faith, and reprehends the too frequent exemplifications of the absence of it in its advocates. We, on the other hand, know of no such tolerance in the Church's creed. Such liberality towards serious error we are compelled to repudiate. Such shields of golden praise as the Professor's may crush but never honour. For, after all, does not the Bible teem with intolerance? Altogether apart from the natural narrowness of the Jewish mind, with every allowance for its incapacity to receive the large and liberal teaching of the Gospel, yet throughout that Inspired Volume is there not intolerance of all evil, intolerance of other gods, of other objects of worship, whether they be found in nature or be manufactured by art? Nor does this intolerance fade in the fuller light of Christianity. There is no approach to a larger or more tender spirit towards error. There is no return to any lenient consideration of idolatry. There is even an increased intensity of severity in its condemnation. What is still more remarkable in even the Old Testament is not the enforcement of intolerance as a principle of accommodation to the carnal nature of the Jew, but its defence as the expression of the highest principle of righteousness. A departure after other gods is not reprehended merely as the infraction of a positive precept, but it is stigmatised as the affirmation of the gravest disloyalty to one of the highest, and even one of the most natural principles of human righteousness. It is condemned as the unfaithfulness of a wife to her husband, or of the child to the parent. It is described as a personal outrage to the love of a gracious and longsuffering friend. Idolatry, moreover, is traced in the Sacred Volume not to the honourable ancestry of a desire to know and worship God, but to the consequences of man's wilful purpose to be ignorant of Him. It is, according to the account of it in the Book which is accounted authoritative by the Church, not the index of an upward progress, but the evidence of a downward retrogression of the soul of man.

We have expanded our expression for the intolerance of Christianity at length, because with this conception of it in our mind we can better estimate that degree of toleration which Professor

* *Anthropological Religion*. By F. Max Müller, K.M., Foreign Member of the French Institute. The Gifford Lectures, delivered before the University of Glasgow in 1891.

Max Müller, doubtless with the best intention, attributes to Christianity as its actual possession. We can, for example, with this fundamental view of the spirit and essence of Christianity before us, at once understand what degree of enforcement is derived by the lecturer for the lesson which he would inculcate of tolerance, from his citation of Brahmanism as a tolerant religion. This model of exemplary tolerance, says an eminent authority, "presents for our investigation a complex congeries of creeds and doctrines, which in its gradual accumulation may be compared to the gathering together of the mighty volume of the Ganges swollen by a continual influx of tributary rivers and rivulets, spreading itself over an ever-increasing area of country, and finally resolving itself into an intricate delta of tortuous streams and jungly marshes. Nor is it difficult to account for this complexity. The Hindu religion is a reflection of the composite character of the Hindus, who are not one people, but many. It is based on the idea of universal receptibility. It has ever aimed at accommodating itself to circumstances, and has carried on the process of adaptation through more than three thousand years. It has first borne with and then, so to speak, swallowed, digested, and assimilated something from all creeds. . . . It has held out the right hand of brotherhood to the fetish-worshipping aborigines of India; it has stooped to the demonolatry of various savage tribes; it has not scrupled to encourage the adoration of the fish, the boar, the serpent, trees, plants, stones, and devils; it has permitted a descent to the most degrading cults of the Dravidian races; while at the same time it has ventured to rise from the most grovelling practices to the loftiest heights of philosophical speculation; it has not hesitated to drink in thoughts from the very fountain of Truth, and owes not a little to Christianity itself."*

Now we have no ground whatever for supposing that the Gifford lecturer would object to this description of Hinduism from the pen of such a distinguished orientalist, but if any of our readers should prefer to find the statement corroborated by the lecturer himself, we would refer him to Lecture VI. in the present course, and study under his own guidance the introduction of Dûrga or Kali into the Hindu pantheon. We are thankful that for other purposes the lecturer made choice of that illustration. For our purpose it was the best possible. We conceive that the admission of the goddess Kali into the shrine of Hinduism is one of the most striking exemplifications of Hindu tolerance. Professor Max Müller does indeed in a single sentence allude to the hideous accessories of her worship, but with this briefest reference, or rather hint, he leaves the darker features of the goddess, and does not hesitate in the pages before us to assign the possession of elements of religious truth to the cult of this goddess. If he had described this image of Divine Omnipotence, as he terms it, with her blood-stained tongue, her girdle of human skulls, her necklace of human hands, as she appeared in the days of her palmy prime, we should better appraise the value of that tolerance which accepted her worship. Had he introduced in his sketch

* *Brahmanism and Hinduism*, M. Monier-Williams, pp. 57, 58.

the Thugs, the Indian professional highway murderers of a few decades ago, prostrating themselves before that goddess to secure her blessing upon their enterprises of iniquity and blood, enterprises, we may remark, unchecked until they were rudely interfered with by the strong arm of the righteous British Raj;—if all this had been detailed by the Professor side by side with his most important statement that "Durgā or Kālī is the most popular goddess in Calcutta, and in the whole of Bengal," then had the reader better understood the significance of the reception of such a deity into what we are disposed to term rather the pandemonium than the pantheon of Hinduism. With such assistance to our judgment we should be in a better position to gauge the degree of defectiveness in the principle of toleration under which Christianity by comparison labours, and how far that defectiveness should furnish serious cause for repentance and improvement.

We have examined thus at considerable length the argument drawn from the tolerance of Hinduism with which the lecturer would appeal to such intolerance as he discerns in the Christianity of these kingdoms. We do not find any fault with the character of his conclusions, if only his premises be secure. If Christianity correspond in its general features to Hinduism, then by all means let it adopt deities of the moral lines of Kali, and doctrines of the peculiar ethical tint of the Vaishnavist. But if the premises fail to commend themselves to us as reasonable, they fail not to indicate the attitude of the lecturer's mind towards the fundamental tenets of the Christian faith. We shall thus feel better prepared to sustain the pressure of the lecturer's plea for tolerance when he invigorates it by the citation of the remarkable words of King Asoka, who has been termed the Constantine of Buddhism: "For whosoever exalts his own faith and disparages all others from a strong devotion to his own, he will injure his own faith." And again: "The true foundation of every faith consists in bridling the tongue, so that there should be neither a praising of one's own religion, nor disparagement of others." Now if the lecturer holds, like the Roman magistrate, that all religions are equally foolish, even that all are equally good, the words of Asoka will have weight with him. But we do not in charity wish to believe this of him. If the language of Asoka has any degree of validity, it means that the licentious orgies of Puri are on a par with the sacred rites of the Christian faith; and it implies that the hideous holocausts of human victims demanded by Kali half a century ago, were as acceptable offerings to the Creator as the sacrifices of Christian benevolence or the exercises of Christian philanthropy at the present time.

We do not, on consideration, deem that we have too severely criticised here the expressions of our lecturer. We can take no other sense out of his language or out of his citations; and obscurity of phraseology in the formulation of an indictment against the character of the Christian faith seems to us rather an aggravation than an extenuation of the offence.

We may seem ungrateful to the lecturer if we fail to appreciate the value of his "historical proof of the existence of God" which

occupies Lecture IV., or of his seventh lecture on "the discovery of the human soul." We cannot indeed profess to disdain any argument which may supply subsidiary strength to our belief in the Creator. But if the argument from the side of reason, while employing nature as its material of evidence on behalf of God, be developed at the expense of the argument from Revelation, we are unable to welcome its reinforcement. It is perfectly true that these lines of the Christian defence may be developed independently, and that such appeals as may be from the one to the other are on the assumption of such independence. It is equally true that it is intended by the terms of the Gifford Trust that the argument from nature is to be maintained as independent of the appeal to Revelation. But it is no part, we opine, of the scheme of the Trust, much less is it demanded by the interests of Christianity, that the argument from nature in defence of Christianity should assume the invalidity or the impertinency of the argument derived from Revelation. It is unquestionably most helpful to Christianity that nature and reason can supply anything of the character of demonstrative proof of the being and attributes of God, or of the existence and ethical phenomena of the soul. But Professor Max Müller's contention that man is indebted to nature and reason for the discovery of these sublime verities, is not only not necessary to the argument, but is, as a matter of fact, in the last degree prejudicial to it. It is doubly detrimental, because it debilitates the argument for God and the soul derivable from nature, by attaching to it a function which it cannot sustain. By employing the argument to prove too much, it tends to discredit the strength of the entire Christian defence.

Besides such damage as may result to advocacy of this character, there is the manifest and patent injury done to Revelation by the tacit assumption that its presence in court is not helpful to the defence. When the lecturer intimates that the methods of his historical proof of the existence of God are the methods by which man came into the possession of the knowledge of God, and that those methods were independent of Revelation, he is giving expression to a statement which is absolutely devoid of a shadow of serious proof, and a statement, too, which is contradicted by the primary postulates of reason. For given that there be a Creator, if it be further allowed that man has needs temporal and eternal, that that Creator is capable of communicating to His creature knowledge of inestimable importance to his permanent well-being, the truth of these data necessarily transfers the burden of his statement's proof to him who will assert or assume the absence of such a communication. When, further, the lecturer would resist the appeal to Revelation by the argument that such appeals are made by the defenders of non-Christian religions, he commits himself to an argument which suggests how devotion to the science of language may prove prejudicial to the conservation of that logical habit which is essential not less to the simplest than the sublimest exercises of thought.

We should fail in our duty to our readers did we omit all notice of one of the least pleasing features of the Gifford Lectures. Whatever be the lecturer's view of the inspiration of the Bible, and

we gather that it is not a high one, it would seem unnecessary to him that the strength of his disparaging statements should depend upon any such precarious buttress as the citation of the extravagant theories and deliverances upon the subject by injudicious Christians. This is obviously such an extremely simple method of argument that we are not surprised that it is largely employed by the illiterate impugnors of the Christian faith. Yet the history of any controversy does not indicate that permanent triumphs have been achieved by the detection and exposure of silly things said by the feebler controversialists upon the opposite side. That the Gifford Lecturer should follow in any degree on similar lines is a matter to us of much surprise.

But when the lecturer proceeds further to formulate his own theological beliefs, we feel how far we stand from his theological as well as his logical standpoints. Admitting the actual resurrection of Christ, he denies to the body of Christ an actual ascension. He does not suggest any explanation of the difficulty as to what became of the body of Christ. He does not predicate of it a second death, which would involve grave historical difficulties as well as serious rational impossibilities.

Now, it is absolutely obvious that a denial of the ascension of Christ must be a denial of the truth of the narrative, and a denial of the truth of the narrative on a fundamental point would appear to disqualify from unprejudiced comparison of the religion under discussion with other cults. Such prejudgment of the facts as to the truth or falsity of the New Testament narrative must carry with it extensive consequences affecting the entire theory of Inspiration as held by the lecturer, and no less important inferences as to the value of his comparative survey of the various non-Christian cults.

But there are other questions which the accomplished master of language has opened in his lectures of extremely practical and vital importance to the right conduct of Missions, and these questions are even more pertinent to these pages. In his sixth lecture he affirms the proposition that "no one is in future to be quoted as an authority on savage races who has not been an eye-witness, and has proved himself free from the prejudices of race and religion," and he proceeds further to lay down that "no one is in future to be quoted as an authority on the customs, traditions, and, more particularly, on the religious ideas of uncivilised races, who has not acquired an acquaintance with their language, sufficient to enable him to converse with them freely on these difficult subjects."

Now while we are fully aware that the prejudice clause of the first of these two affirmations may be used with irrefragable force to rule out of court any witness whose testimony is displeasing to the judge, and of course in such causes each person will exercise that supreme function for himself; yet, in spite of this disabling clause, there is, we believe, very large measure of justice and wisdom in limiting the testimony to those who possess such eminent, if not exclusive, qualifications for supplying it. Had this rule of court been generally applied it would have made a clean sweep of a host of loud and voluminous utterances by unqualified witnesses upon the essential

characteristics and tendencies of the non-Christian religions. We suspect even that the author himself of the rule would have long been himself bidden to "stand down." We are convinced quite as much as the lecturer that, invaluable as an acquaintance with the books of their creeds unquestionably is, the study of any particular cult can only be usefully and exhaustively pursued upon the spot. The specimen must be investigated *in situ*. We believe, even further, that any exposition of a non-Christian scheme which professes any degree of exhaustiveness is not only misleading, but positively detrimental, if it be not checked and safeguarded by the complementary evidences of its operation and influence on the life of its votaries. It is just here that we claim for the great association of Christian workers represented by these pages, such exceptional qualifications for pronouncement upon the vital problems which attend the comparison of Christian and non-Christian creeds. Such a Christian association for the purposes of this inquiry enjoys the unique advantage of deriving its evidence from the communications of its workers dispersed in well-nigh every corner of the world. It claims that on the whole their testimony is without bias and without partiality. Assuming that its agents are enamoured of truth for its own sake, they conceive that this love of truth secures for them a powerful prophylactic against prejudice, and a comparative immunity against that bias which in all questions of science tends so seriously to destroy the proportions, if not the whole body of truth. We utterly deny that these men are unable or unwilling to acknowledge any good to be found in the life or creeds of heathenism. We believe it is their practice to seize on any vantage ground of moral truth discoverable in the different religions of heathenism, and from such premises to deduce reinforcement for their appeals to conscience and for their declarations of revealed religion. Every degree of culture is represented in the communications of our workers from abroad. Some of them are employing the highest powers of mind in the reduction of the languages of savage races to method and order, a work which Professor Max Müller has himself elsewhere most generously acknowledged. Others, like French or Pfander, or living scholars of little less attainments and repute, have confronted the most renowned Pandits of Hinduism, or the most subtle Moulvies of Islam. They communicate to us the circumstances of such controversies, and each soldier in this Christian war profits by the successes of those who have preceded him—reaps, in fact, the fruit of victory upon the fields that have been already won. Approaching now the centenary of its toil, this Society may claim to possess information on all the subjects of Mission interest throughout the world, information of such compass and quality as may at least fairly compete with that which is stored in the archives of any of the Institutions of civilisation.

It is the possession of such credentials that justifies, we believe, our utterances on the great problems which in the history of Missions are of periodic emergence.

His introduction to the second of the subjects which our lecturer discusses illustrates a matter the importance of which we may not

overrate. He heads the section by the expression, the "Bright Side of All Religions," and in the course of it makes the surprising confession that he has drawn, to a certain extent, "too favourable, that is, not quite a correct picture of them." These are the terms of the indictment Professor Max Müller draws against him, and to which, in his own words, he must, "to a certain extent plead guilty." He argues in extenuation for "having spoken too well" of the ancient religions, that there is the less danger in doing so because there has been the error on the other side of presenting only their dark and hideous aspects. He does not, however, affirm that these dark and hideous sides of the ancient religions are not true sides of them, nor even on the supposition of their untruth can we conceive any possible justification for the lecturer in misrepresenting them, even in the slightest degree, upon the other side. It is a canon of criticism and a law of affirmation which we profess to be altogether unaccustomed to, that a statement should be conditioned not solely by the actual realities of the fact, but by the degree of falsity in the accounts of other narrators. For it is the subjective matter of the inaccuracy which concerns us. The point affects the very vitals of Mission energy. It supplies authority for a multitude of optimistic utterances on the condition of the heathen, and furnishes sanctions and immunities for self-indulgence, apathy, and inactivity with regard to the heathen. From such statements of the "Bright Side of All Religions" materials of accusation against existing Mission methods are supplied, and weapons of fiercest denunciation are furnished against the narrowness and bias of the Mission workers. These admissions of inaccuracy and of misrepresentation indicate not indistinctly the peril of abandoning the authority of the Divine delineations of the condition of the heathen, or of rejecting the truthfulness, however dark and terrible it may be, of the inspired descriptions of the origin and character of their creeds.

Over against the indictment of the religions of heathenism, on account of the evil which attaches to them, we are gratified to observe that the lecturer does not set the wickedness which prevails in the countries subject to the Christian sway. We do not suppose that attentive readers of the *Intelligencer* will perceive any serious force in such set-off. It has come generally to be understood that the abominations of Hinduism are not in disagreement with, but under the direct sanction of, the acknowledged authorities of that religion. It has come to be as clearly comprehended that the strength of the immorality and of the slavery of the Moslems is the Koran. Inconsistent as the actions of so-called Christian communities may have been with their profession, sad as the record has been of the crimes of religious bigotry, these have been but the transient phases of theological perversion, or attributable to the appropriation by hypocrisy of the Christian name, and its employment for the selfish and sinister purposes of cruelty and crime. But dark as has been the face of Christendom at such seasons, even in the midnight of the Middle Ages, this woeful world of ours has never yet beheld the insignia of unmentionable iniquities enshrined in the fanes of Christian worship,

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has never yet listened in the temples of Christianity to the doctrine that to the Object of Christian worship moral abominations are a savour of sweetness, and that the future Paradise of His people is but the haunt of the unclean. It is infinitely tedious to reiterate these affirmations, but the inexhaustible vitality of error appears perpetually to demand their enforcement.

We subjoin a statement from the pen of one whose known appreciation of all that was noble and sublime in heathen life may justly secure him from the charge of partiality. It illustrates the heathenism of the Christian era, and those familiarly acquainted with modern heathenism will not consider that it has much advanced from its condition then. Speaking of the heathen in the view of St. Paul, Archdeacon Farrar says:—

"The facts which render them inexcusable are—(i.) That God did in reality manifest Himself to them, and the invisibilities of His eternal power and Godhead were clearly visible in His works; and (ii) That though they knew God, yet by denying Him the due glory and gratitude, they suffered themselves to plunge into the penal darkness of ignorant speculation, and the penal folly of self-asserted wisdom, and the self-conceited boast of a degraded culture, until they sank to such depths of spiritual imbecility as to end even in the idolatry of reptiles; and (iii) Because mental infatuation, both as to its natural result and as to its fearful punishment, issued in moral crime. Their sin was inexcusable, because it was the outcome, and the retribution, and the natural child, of sin. Because they guiltily abandoned God, God abandoned them to their own guiltiness. The conscious lie of idolatry became the conscious infamy of uncleanness. These 'passions of dishonour,' to which God abandoned them, rolled the heart of manhood with their retributive corruption, and affected even women with their execrable stain. Pagan society, in its hideous disintegration, became one foul disease of unnatural depravity. The cancer of it ate into the heart; the miasma of it tainted the air. Even the moralists of Paganism were infected with its vileness. God scourged their moral ignorance by suffering it to become a deeper ignorance. He punished their contempt by letting them make themselves utterly contemptible. The mere consequence of this abandonment of them was a natural Nemesis, a justice in kind, beginning even in this life, whereby their unwillingness to discern *Him* became an *incapacity* to discern the most elementary distinctions between nobleness and shame. Therefore their hearts became surcharged with every element of vileness; with impurity in its most abysmal degradations; with hatred alike in its meanest and most virulent developments; with insolence culminating in the deliberate search for fresh forms of evil; with cruelty and falsity in their most repulsive features. And the last and worst crime of all—beyond which crime itself could go no further—was the awful *defiant* attitude of moral evil, which led them—while they were fully aware of God's sentence of death, pronounced as willing guilt—not only to incur it themselves, but with a devilish delight in human depravity and human ruin, to take a positive pleasure in those who practise the same. Sin, as has been truly said, reaches its climax in wicked *maxims* and wicked *principles*. It is no longer Vice the result of moral weakness or the outcome of an evil education, but Vice deliberately accepted with all its consequences, Vice assuming the airs of self-justification. Vice in act becoming Vice in elaborate theory—the unblushing shamelessness of Sodom in horrible aggravation of its polluting sin."

"Thus did Paul," adds Canon Farrar, "brand the insolent brow of Pagan life. It is well for the world—it is, above all, well for the world in these ages of transition and decay, when there is ever an undercurrent of tendency towards Pagan ideals—to know what Paganism was, and ever tended to become." *

* *The Life and Works of St. Paul*, vol. ii. p. 195 sq.

A careful study of the chapter from which Archdeacon Farrar deduces his remarks would tend to dissipate the impression that man's intuitive conceptions of good and evil are the subject-matter of Revelation, much less of revelation through the non-Christian systems. The Buddhist conception of Karma,* which signified the following of recompense or retribution on deeds of good or ill, is stated by Professor Max Müller to belong, not to Buddhism, but to have already appeared in Hinduism. But is it seriously contended that this is the original property of Hinduism, or of any other professed revelation? The contention would be condemned. Is it argued that the conception of God is due to any particular heathen religion? It is shown by the lecturer that in some sense it is the property of the race. But if it be urged that it has been formulated, sanctioned, strengthened, established by ceremonies which inculcate it, and rites which illustrate it, it is just here that we encounter in these rites and ceremonies the most revolting and demoralising characteristics. It is that God has spoken His will to man in the utterances of His law written upon the conscience, and by nature's voice of thousand tones, and men have taken the sanctions of these moral maxims to decorate with them the darkening and degrading ceremonial of their creeds. Thus it is that the inspired delineator of the human heart so vividly and so terribly has described how man, reading the knowledge of God written upon the tablets of his spirit, blinded himself to its instruction, and, listening to the testimony to God in nature, closed his ears to its teaching—nay, out of the very instruments of the Divine instruction fashioned for his foolish heart the objects of its senseless and perverted adoration. The iniquities connected with the Heathen or Mohammedan cults are no parasitic growths, nor excrescences foreign and hostile to their essence. They are but their natural and their necessary fruit.

A question of extreme interest is opened by the lecturer in the course of his prefatory remarks, and one on which he expresses his complete divergence of opinion from the Bishop of London. The expression from which the lecturer very earnestly but very courteously dissents is that, "It is not God's purpose to win the intellectually gifted, the wise, the cultivated, the clever, but to win the spiritually gifted, the humble, the tender-hearted, the souls that are discontented with their own shortcomings, the souls that find peace and happiness in self-sacrifice."

We think, perhaps, that the lecturer has misunderstood the Bishop. We believe that what the Bishop did mean was that the effort of the Gospel is not to win those who are wise and clever in their own eyes, but those who are, in the language of Inspiration, "poor in heart." Nor does the Bishop intend that the most cultivated and intellectual tribes of our race shall not bow before the Wisdom of Nazareth, but they shall not constitute the sole or chief objective of the Mission aim. This again, we hold, is in strict correspondence of analogy with the early history of Christianity. To the poor the Gospel came with

* We have had occasion to point out in a recent article that the birth-site of these beliefs is located at the point most favourable for furnishing argument against the Christian faith.

especial power. The prejudices it confronted were less formidable, the social antipathies were less keen. For the slave and the oppressed it came with consolations of exceeding power, and conveyed the promises of the happy enlargement even on earth into a common brotherhood in Christ. It offered a new dignity to the degraded races of the Roman, and a new hope to the despised castes of the Indian world. The testimony of the Apostolic Records is in accordance with the indication of the first advances of the faith. "Ye see your calling, brethren, how that not many wise, not many mighty, not many noble are called."

It would, however, be altogether an error of inference to suppose that no attempt is made in modern Missions to storm or sap the exalted citadels and strongholds of the religions of heathenism. Such efforts are being patiently and persistently pursued. They are not, it is true, undertaken from the conviction that in the balances of Heaven there is aught of difference in the value of the souls. Nor are they undertaken in obedience to the belief that the conversion of the highly cultivated Brahmin or intellectual Moulvie must of necessity be followed by large accession to the Church of the rank and file of Hindu or Moslem following. The expectation would, indeed, be not unreasonable. It was the statement of one of our oldest and most experienced workers in India that "doctors, professors, and learned civilians" had more than once told him that "missionaries did not go rightly to work; you should try to convert some learned Pundit or Moulvie." Mr. Leupolt,* however, has pointed out to us that learned Pundits have been converted without the coming in of converts. The same, too, he states, is the case with learned Moulvies. "Some," he mentions, "of the most learned men of India have embraced Christianity;" but "where," he asks, "are the hosts that were to have followed them?" The fact is that sufficient justice has not been done to the solidity of Indian caste. We conceive that so peculiarly tenacious is the caste-cement which binds the courses of its social masonry, that the dislodgment of individual stones does nothing to impair the structural integrity of the edifice. The wall of its circumvallation is massive and smooth, and the separation of a fragment from its face is imperceptible in the solidity of the whole. The breach seems to close again of itself, and the defences, instead of crumbling, seem only the more indurated by their slight and temporary disturbance. In singular contrast appears the softness and perviousness to the Gospel power of the strata of the Indian aboriginal races. Experience instructs us that they are singularly accessible to its message. Wherever there has been outlay of effort upon their evangelization, the return of success has been, as compared with the higher castes, out of all proportion to the expenditure. To them the door has been open, and if readiness to hear, willingness to receive the Word, be indications of the Providential call, then surely the cry of the Gonds, the Santhals, the Bigas, and innumerable other aboriginal races, is to us the voice of God.

* *Further Recollections of an Indian Missionary*, Rev. C. B. Leupolt, p. 158.

Are such conversions, however multitudinous, still practically influential? We confidently affirm the negative. We are compelled to the conviction that it is an error of our shortsighted judgment to entertain that opinion. We believe it is a defect on our part in our estimate of the value which attaches to the several functions of the Divine economy, and we are no less of opinion that it is a neglect of the continuous testimony of history to the manner of the Divine operations in the past. The field itself, while more attractive in the immediate character of its success, commends itself less in the apparent value to the Church of the converts so rapidly secured. Yet it does not appear to us that the admittedly slower and more tedious approaches to the upper classes of India indicate the exercise of a superior faith. To many minds it suggests itself rather as the more direct and speedy path to the spiritual conquest of the whole. It may indeed demand a higher quality of confidence in the Divine wisdom to be content to travel upwards with patient and unwearied toil of service through the lower to the loftier strata of society. It may demand, on the other hand, a lesser measure of trust to rush the centre of the position, should that be possible, and then proceed, sheltered under the prestige of so splendid a triumph, to secure the lower and weaker positions of the foe.

Still is there a strange attraction for many minds towards the aggregation of vast masses of mankind. This is doubtless partly due to the ease with which masses may be approached, and to the facility with which an implanted idea develops itself among the multitudes to which it has been communicated. This sense, too, of the importance of the multitude is considerably enhanced should it contain any considerable measure of the intelligence of the people. But numbers are not less large because they be uncultured, nor is intelligence more precious in the eyes of heaven, though in our view so helpful to the Gospel advance.

But none of these considerations have deterred this Society and others from sending forth the best men that it was in their power to secure, of highest intellectual as well as spiritual attainments, to approach the subtle Brahmin and the learned Mohammedan. Success has attended such efforts, as we have already stated. But so difficult are the doors of entrance to the Brahmin and Moslem mind, that the expedient of the Christian educationalist or the school missionary has been long and most successfully employed. The students of these pages will need not to be reminded of the sainted Noble,* and the men who, following in his steps, have so largely influenced Indian life and thought. The Free Church of Scotland has almost consecrated her Mission energy to this particular sphere of operation. Thus independently by storm and sap, the integrity of the citadel of the Indian Creeds is being compromised. We should, indeed, count it strange if there were yet any method untried, or yet any avenue to the Indian heart, unattempted by the trained and cultured intelligences which, drawing continually upon the fund accumulated of

* "I felt," said Sir C. Trevelyan, "the influence of Robert Noble's work the first day I landed upon Indian soil."

most lengthy and extensive Mission experience, have applied themselves to the solution of the question.

Altogether these lectures of the learned Professor are suggestive of much serious thought, though we regret to say they allow us little possibility of agreement with them. A defence of Christianity we can hardly bring ourselves to believe they were intended to be, that is of Christianity in the form in which by Christians it is understood. If the Professor appears to adorn at one moment one pillar of the faith, at the next he overturns another. He uproots the foundations of the Christian religion that he may erect another structure which is the shrine of nobody's faith but his own. He is, we must admit, very successful in damaging the positions of Comte, of Mr. Herbert Spencer, and some obscurer German free-thinkers, and he very severely comments upon their interpretation of the facts of religion in the light of certain preconceived ideas of their own. He very pertinently and powerfully points out the inadequacy of the basis in ancestor-worship and fetichism to account for the instinct of faith in man. We gladly testify our appreciation of such witness on the part of the lecturer to the existence of the religious instinct in the heart of man. He will deem it doubtless our misfortune that we are unable to accord to him, on all points, our full agreement of opinion. He will not improbably lay it to the count of the limitation of our liberality, and reckon us in the list of the unreasoning. We will cheerfully accept the charge. We will acknowledge our intolerance. Yet we will claim that while we may make no terms with error, we would be narrow only with that intolerance which would earnestly desire that the popular and accomplished lecturer may some day view from our standpoint the ancient verities of the Christian Creed.

GEORGE ENSOR.

THE UGANDA MISSION.

LETTERS AND JOURNALS OF BISHOP TUCKER AND MR. BASKERVILLE—LIFE IN MENGO—PROGRESS OF THE NATIVE CHURCH.

*I. Extracts from the Rev. G. K. Baskerville's Journal.**

SEPT. 2nd, 1892.—I have, oh! so much to praise God for—unusually good health, scarcely even a headache—no real fever now for a year, since I left Kyango. After all Mengo is the best place I know for living in, and now that we are to have these houses higher up, we ought to do well. They are going to build me a kitchen and fowl-house. I wish we could get news of the Bishop and his party, for we long to push on into the country districts of Buganda, for there the people are mostly heathen still.

Later.—We are to look for one or

two good Christian Baganda to send on to Luba's to teach, and Roscoe's three men will also remain there. We want a lot of prayer. To-morrow we have Holy Communion in the church; Pilkington and Ashe are to preach. To-morrow week I hope to preach, or perhaps I may not do so for a fortnight. We are sending for Mackay's tombstone so as to erect it in the new church. The people are going to put up a lightning conductor soon. Mutesa's tomb is to be rebuilt, a great waste of time and energy, I think!

12th.—Yesterday some of the houses at the camp were struck with lightning

* Previous extracts from Mr. Baskerville's Journals will be found in the *C.M. Intelligencer* for February and June, 1892, and for January, 1893, p. 21.

and burnt up, and three men injured. Captain Williams and Dr. Wright were close by at the time; the magazine was in great danger. In the evening Captain Williams was taken ill with black-water fever. What would happen if he died or had to go, to this country, God knows.

13th.—I have not yet told you that last Friday there was an execution for theft and attempted murder, which I trust will tend to diminish the robberies which have been going on. I am afraid that not nearly all the Bishop's party will arrive here, for Price is now alone in the Usagara Mission, and his time for furlough is overdue. Deekes will supply Mamboia, but Mwapwa and Kisokwe should have two men each, and two more ought to go to Nassa, where Hubbard is poorly and single-handed since dear Dermott's death. If the C.M.S. want this Mission to be worked properly they should start off fifty men for us on the chance of fifteen or twenty arriving. We want six men at least here in Mengo, and should have two out-stations at once in Buganda with two men at least in each—that is ten. Then three men are wanted for Busoga, for Luba's. We shall be four when Smith and the Doctor go, so that we want nine new men at once. To insure nine reaching here, at least twelve or fifteen men should leave the coast for the purpose. Bishop Tucker has seven men for here, counting Baxter, and we calculate that at least three of these will be left on the road; that will leave us four for here. With these we may just be able to keep one other station going besides the one at the capital. So that the C.M.S. should send us up five or six new men as soon as they can. There are rumours that the Mohammedans intend to burn our church, and so it is to be guarded, and special huts erected for the purpose within the fence as well as outside. Again I would ask prayer for more men.

22nd.—Rumours of trouble again are afloat. A few days ago the Roman Catholics came up from Budu in large numbers along with their chief, the Pokino, and it is found that they smuggled in their guns in their bundles, and now are in concert with the Mohammedans plotting war. Numbers of the Mohammedan party who are friendly say that they intend to fight on Sunday. Captain Williams, of

course, sees that it would be only madness for him to go now. Ill as he has been, he feels he must stick to his post. There is, in consequence of these rumours, to be no reading in the church again till Sunday, for the Protestants cannot leave their guns at home and go to church, and if they were to parade with their guns some evil would be sure to follow—any one seen with a gun is to be caught. Captain Williams has told the Roman Catholics and Mohammedans that he will give them two days to disperse, and if they are not gone then, he will "help them to go." Fancy, the Roman Catholics have told him that hearing that the Protestants would not work for the king they had come up to do so!

Oct. 12th.—We go to Ashe's to-night for our Bible-reading. Ashe now is coming up to the church early each morning and has the baptism candidates. I am going to have my Confirmation class earlier now, from 8.15 to 9, and then I can get back here immediately after the service is over, and so get a long morning at other work.

13th.—Friday and Saturday I do not have the women. At this class yesterday we finished Acts for the second time, and many were the congratulations they gave me for conducting them through it; and now, of all books to choose, they want Revelation! Well, I must make the attempt, but how can one hope to explain to Natives a book of which one understands so little oneself? The New Testament volume of Brown and Faussett's Commentary has come back from Budu, and is invaluable here where commentaries, &c., are so rare, and also being so portable I can always carry it with me. This people are ready to believe anything one says, and so one has to be very careful not to make false impressions.

14th.—We had a long discussion with the Church elders this morning on the marriage question—whether we ought to continue marrying parties when one or both are unbaptized. We feel that we cannot do this, and know that it often leads to scandals, but what are we to substitute? We cannot feel that it is sin for a man to take an unbaptized woman as wife when it is next to impossible for him to get a baptized woman. For instance, of 100 men now reading for Confirmation, of whom quite two-thirds have wives,

seventeen only have baptized wives; of the women reading, nearly all the husbands are baptized.

We hear reports to the discredit of the French priests again. Their old place on the large island of Sesse was given back to them after the war, seeing that one of their men was buried there. Pilkington writes to say that a priest who came to live there had been turned back, having come without a *mutaka*, or "leave," from the king; but we further hear that this priest gave all the chiefs in the islands notice to quit, saying that the whole island had been given to the Roman Catholics. Two or three of our people are going up to tell Captain Williams of this and ask him to interfere. I think it can hardly be true.

20th.—Henry Wright Duta is coming now to go over my sermon with me for next Sunday; it is about Noah. I am going through Genesis, and this is the third sermon, the first being on the Fall, the second on Cain and Abel. I was on the Lake this time last year, and on next Saturday I shall have been back here from Budu just twelve months, and for all that time I have only been one half-day in bed with fever or from any other cause. All praise to God!

21st.—We have just come down from church. We had a crowded service, and the king was there, which always brings a crowd. He came on the Kati-kiro's horse, with a great number of small boys and others with guns, and also a couple of men with trumpets, which they blew with great gusto. Henry read the prayers very well, but too fast. This is the fault of them all, and is occasioned by their extreme familiarity with the prayers, seeing that they have used them every morning and evening for years. At our week-day services now we are making the Church elders take each a week at a time. Thus we hope to train them to read decently, against the time when the Bishop may wish to ordain any of them. Henry will take the children's service this afternoon, and Roscoe has promised to go up and see how he manages it.

23rd.—I have been to the church this morning and baptized two chil-

dren, one of them the child of Tomasi the Kayima, who is one of the chiefs building my house. This afternoon I begin Revelation with my women's class—a formidable task! I must try and fit it into the history of Buganda. We have now arranged to only marry by the Church Service when both the man and woman are baptized, as the old custom has led to more than one scandal. Others are to go before a registration committee, consisting of five of the Church elders, three of whom must be present; this committee will meet once a week in a fixed place. The same committee will also be supposed to see that our Christians do not make unsuitable matches, and all registrations must be done in the presence of witnesses.

Bartolomayo, one of our Church elders, is building a house close to the church; this is to be a rest-house for Sundays. A lot of cultivation is going on round the church, and the houses of the caretakers are appearing fast. A few months' time, at the present rate, will see no uncultivated ground in and around Mengo. The Bishop when he comes will see a great difference in the country to what it was when he came in 1891. Then the gardens were all full of weeds and rank grass, now nearly every available plot of ground is cultivated.

25th.—My class of women are coming. During our class Henry has been writing out some hymns of his own composition. Roscoe has been to the king's. He goes three times a week to teach him. To-morrow morning, after church, I am hoping to finish the translation of the Catechism with Henry. The people are lamenting the absence of Ashe and Pilkington,* and say they have nothing to do in consequence, and seem almost to expect us to take on all their classes besides our own! This language is wonderfully full of proverbs and fables, many of which correspond very nearly to our common ones. Pilkington has a large collection, which I hope some day he will make public.

27th.—Henry and I finished the translation of the Catechism yesterday, and I have just made a copy of it with the typewriter. I am going to try

* [From previous entries in the Journal we learn that Mr. Pilkington left Mengo on October 10th for Nassa, for the benefit of the sail across the Lake, being rather unwell; Mr. Ashe left the capital for Busoga on October 21st.—Ed.]

translating one of the books of the Bible while Pilkington is away. I should have started to-day, but that all the chiefs were summoned to the Fort, and of course Henry has gone with them. There was a leopard hunt yesterday. A leopard had carried off an old woman from the king's palace; the beast wounded five men, and got off after all. Two of the men were brought here this morning to be dressed; they only have slight flesh-wounds, but from the fuss they make you would think they were going to die. Capt. Williams, we hear, talks of giving another large garden to the Roman Catholics. We hear also that the Roman Catholics have done no cultivating in Budu, and the whole country there is going to ruin, so I think they scarcely deserve anything more yet; it is just like them, and they will gradually creep back into power, or try to do so, and we shall have all the trouble of last January over again. Roscoe tells me the leopard returned last night and took three people. There has been another baraza to-day, and so no reading in church.

28th.—I did such a foolish thing this morning: I was about to give my boys castor-oil all round, but when I had reached number four I discovered that I had been giving out honey. They, however, do not know that I made any mistake, and I do not mean to tell them, but to-morrow they will get the genuine article. They are all very fond of castor-oil, as they are of all oils or fat of any kind; very different to an English child, who regards castor-oil with horror.

Nov. 7th.—This morning I had two baptisms. Capt. Williams has gone for a week's change with Bagge. He very much needs change to England, but cannot leave till some one comes in his place. As to evacuation, it is out of the question, and would simply mean wholesale bloodshed, and cannot be done without serious dishonour to the British name, for, say what you like, the Company is a national affair in all but name. I won't believe that England will wipe her hands of all responsibility in this matter.

The man who was bitten by the leopard is nearly well now, but the other, who was wounded very slightly, has died, as we say because he had made up his mind that he could not get over it, and so he died. My women,

for some unexplained reason, have not come to read to-day, nor did they go to Roscoe this morning. They are generally so regular. One has just come now at 3.30, and I suppose expects me to read, but this is not my custom. If people can't come to time they need not come at all, or, if they do, it will be fruitlessly. Is that very hard on them? They can come to time if they like.

8th.—We are to get the Natives to do more teaching on the ground that if they wish to see a great work here, and in the near countries, it must be done by them, and not by white men, who can only hope to set the work going, and then leave it to the Native. I think they realise this, and will wake up a bit. At present they feel that they know so little themselves that they are not fit to teach. It is a nice feeling, but wrong and selfish, for however little they know they can teach that little. I hope when the Bishop comes he will tell off someone for the sole work of teaching people how to teach. How can we ever hope to get a Native agent unless Natives are trained what to teach and how to teach it? We want a theological class here, if such a thing is wanted anywhere. I see that a special man has been sent out for the theological class at the coast, and are not we to have one? I think that these people are far more likely to supply the coast with evangelists than they are us. I am by no means alone in this opinion. Some of the coast traders have been up here in the service of the Company, and a fine set they are. Of course, the Company has better worldly prospects to offer than the C.M.S. ever can or would wish to hold out to them.

The fowls seem to think that they have the free run of my house to lay their eggs in, but they are much mistaken, for since the day when I discovered that one fowl had been sitting for about three weeks on one addled egg, I refuse fowls of all sorts and conditions to enter. We are exhorting the Natives to preserve the old trees when they build their new fences. They think it looks better to lop off all the green branches and then build; we, of course, lament the destruction of anything green where there are so few trees, and I am glad to say that the king and chiefs are taking up the matter and stopping such wholesale destruction.

12th.—We summoned the Church

elders this morning, as some of them have been stopping people from coming to the Lord's Table without telling us or bringing the matter before any of us. This, we have often impressed upon them, they have no power to do. Of course, we wish them to help us by bringing any cases which they are not capable of judging.

13th.—I hope on Tuesday to start a class for any Church elders who care to come, on various Bible studies, beginning, I think, with "Equipment for Service." If the Bishop is travelling with a caravan we cannot hear of him yet for about ten days.

15th.—Our meeting with the elders on Saturday did a lot of good, and I think they will not be so independent in future. I must go now to teach my women. How can any one read the Revelation and not see, in some of the chapters in every line, the apostate Church of Rome? . . . Numbers are leaving the Roman Catholics and Mohammedans daily. We thus gain numerically, but at the same time get an awful lot of rubbish and sweepings; still, there is an opportunity of endeavouring to do them good.

19th.—Dinner had just come yesterday when I looked up and saw Pilkington walking in, the picture of health and vigour, just in time to get some food. He was all the more welcome as he brought our mails and letters, from which we learned that you had received our letters at last, giving the account of the war here in January, and that now your minds were at rest. Pilkington has been away just six weeks. He brings good reports of Hubbard, who has a first-rate mud house with good doors and windows, things which we cannot get up here; he also says that Hubbard is getting a good knowledge of Kisukuma, and gives short addresses each day. The men who have brought up our boat Pilkington found there at work putting it together. From his accounts the boat is a very good one, but except for insuring regular mails I do not know what its work will be, for, unless an experienced seaman is in charge, it will only be able to coast round the shore, putting in every night to camp. The canoes which Pilkington took with him found nothing to bring up, and now are at work for the Anti-Slavery Society, who wish to form a new station.

Ashe, we hear, has gone on to Kavirondo with Dr. Macpherson, and there is no telling when he may be back, as if the Doctor continues very ill, he may have to go on indefinitely.

Natanieli has come over in the canoes from Nassa. He has been invaluable in the work there, as he thoroughly understands the language of the people. We hope to send over some others shortly. They ought to have gone some time back with Pilkington.

20th.—We have just come back from church, where I have been preaching on Lot, and suggesting the forming of a Temperance Society, the members of which are to promise only to drink beer with their meals. We have heard this morning from Ashe, dated Nov. 5th. He was intending going on four days more, and then to return by quick marches; he hoped to hear something of the Bishop, and perhaps to come back with him. Another man is going to-morrow in the canoes to Nassa to take Natanieli's place. This will rejoice Hubbard's heart.

Dec. 5th.—I am hoping to begin to-day a class with the Church elders. They are coming this morning to arrange about it. One of the king's hunting parties came in three days ago with ten tusks. They had only been away a very short time. Stokes's men say ivory is as plentiful as firewood, but cloth is very scarce.

6th.—We had a committee yesterday, and I had just left to return here for good, when a man came running up breathless to me, saying that Ashe had come; so I turned back to see him. He had left Macpherson fairly well in Kavirondo. The day he arrived at Mumiya's the Company's caravan came in, so he turned and came along with them till yesterday, when he left them and came straight in. The Company's caravan came in to-day, and there is to be a big baraza to receive the new Resident. Ashe is looking none the worse for his trip. The Bishop is supposed to be three weeks behind.

8th.—Wonders never cease in this extraordinary land. To-day we hear that Capt. Macdonald (of the Railway Survey) will come in to-morrow. What has he come back for? We cannot guess, unless, indeed, it be to take over the country in the name of the Government. We sincerely hope so. We all liked very much what we saw of Capt. Macdonald when he was here before.

My kitchen goes on well, and I hope a week will see it finished.

11th.—Capt. Macdonald went to the king's yesterday, and they were very impressed at his uniform, which of course he had to wear officially, as sent by the Queen. The people want to send a man home with Macdonald to the Queen.

19th.—Yesterday we got letters from the Bishop from Mumiya's, in which he said that (p.v.) he would hope to arrive here on the 28th of this month. They have had no illness, in spite of all their donkeys but one dying close to the coast. There will be five for Buganda permanently, but of course I cannot tell at all where we shall be placed. Personally I have no wish to leave Mengo. There are ten white men altogether in this caravan, but of these one is the Company's officer in charge; one Dr. Baxter, who is to return with the Bishop; another is the Bishop's secretary, who will, I suppose, also return with him; and one will go to Nassa, where Hubbard has

been alone since Dermott's death. This leaves us five men, three of them from Cambridge, two of whom I knew there. One of these two was of my own College—Corpus. This latter will, I expect, stay with me for a time. We hear, and this is, I think, the best news of all, that thirteen loads of Luganda books are coming. We were afraid that they would have been sent up the other way, because porters were so hard to get, and so expensive, too, by this northern road. However, I expect the good health of this party will lead to the Busoga road being always adopted in future.

21st.—We hear that the Bishop is crossing the Nile to-day, which makes it just possible that he may be in here for Christmas Day. We are hoping to have an English service on Sunday, and I shall expect to keep it on regularly while there are likely to be so many Englishmen in the capital. The people are wild with the prospect of getting so many Luganda books. They have never had such a supply before.

II. Letters from Bishop Tucker.*

Uganda, Jan. 27th, 1893.

I have just selected the names of those who are to be looked upon as candidates for ordination. Some little while ago I asked the Church Council to look out "men of honest report, full of the Holy Ghost and wisdom," who might be appointed to the office of deacons. They submitted to me a list of about fourteen names. Out of this list, with the advice of the missionaries, and guided I trust by the Holy Ghost, I have selected seven, whom I hope, God willing, to ordain deacons on Trinity Sunday. Their names are as follows:—Zakaria Kizato, Nikodemo Sebwato, Henry Wright Duta, Yonazani Kaidizi, Thomasi Semfuma, Jairo Mutakyla, Johana Mwirow.

The two first are two of the greatest chiefs in the country. It would be manifestly unwise for them to give up this position of influence in the councils of the nation when such a sacrifice is not required in order to fulfil the office of a deacon. For priest's orders

chieftainships would of necessity have to be given up, but not, I think, for deacon's orders. I look upon Zakaria and Nikodemo as members of an order of permanent deacons.

The Native Church will support all those who may be ordained. I have made it quite clear to the Church Council that I cannot ordain unless a maintenance is provided for those ordained. The way in which this provision will be made for those ordained will probably be this. A garden or *shamba* will be given, most likely by a wealthy chief, to the Church Council. This will be regarded as Church property, and registered as such in the Company's office. For each man ordained there will be assigned a sufficient amount of land to maintain him and his family. It will not be regarded as his freehold, nor will it be of such a value as to make it an object for seeking ordination. It will just provide a decent maintenance. This will be the beginning of an endowment. I would

* An account of the Bishop's arrival at Mengo and the services on Christmas Day is given in a letter printed in the *Intelligencer* for May, p. 375. The extracts here given (with the exception of the last) are from letters to the Bishop's Commissary in England (the Rev. H. E. Fox, of Durham), by whom they were communicated to the Press.—ED.

gladly do without it if I could; but I see no help for it. All the candidates for ordination except one are men of property, so that at present no great demand will be made upon the Church for their support. The time between now and the ordination will be spent in close preparation. Mr. Pilkington will take the candidates twice a week in the Articles. Mr. Roscoe will take them in the Prayer-book and Church History. I hope to take them in Pastoral Theology. Thus every day for the next four months there will be continuous instruction. This will only have been a part of their preparation. Three of the candidates have been for the last two years acting as licensed lay-readers, and all of them for several years have been among the most prominent of the Native teachers. Their work has been entirely voluntary, and altogether unpaid. It has not been occasional work like that of Sunday-school teachers in England, but daily work, continuous work. As lay readers they have been performing nearly all the duties of deacons, with the exception of taking part in the administration of the Sacraments. And to refuse them deacon's orders would have been, in my opinion, not only impolitic, but positively wrong. This ordination will, I believe, have a most important influence in Church extension here. Nikodemo Sebwato is the Sekibobo, chief of the country of Kyagwe; that is to say that under Mwanga he is the ruler of the whole of the country between Mengo and the River Nile. Theoretically, the whole of Busoga is under his government as well. The legitimate influence which may be brought to bear on the whole of this great extent of country in the direction of Christianity by one occupying the position of Nikodemo, and having his heart full of love to Christ, is very great indeed, and will have an important bearing on the future of the Church. Zakaria is another of the great chiefs of Uganda. He rules over a province scarcely smaller than that ruled over by Nikodemo, and his influence will all be in the same direction. Similarly Jairo and Yonazani have the country within the limits of their respective chieftainships, in which their work of teaching will be carried on. I need hardly say that these candidates for ordination were not chosen because of their position, and the influence

which in virtue of that position they would be able to exert.

I am altogether ignorant as to the reinforcements coming out in the spring; but I may say that, notwithstanding this ordination of Native deacons, a large body of men is absolutely needed at the earliest possible moment. Indeed, I would go so far as to say that this ordination will make it more than ever incumbent on the Church at home to send, and speedily, those who shall supervise and direct the work of the Native teachers. Besides which, a very special obligation is now resting upon us in virtue of this very ordination, of which I have been speaking, and with respect to the Native teachers, the deacons themselves. They must be trained for priests' orders. Who is to do it? Then there are others who will serve for probably two or three years as lay-readers. Who is to train them for that ordination to which we hope that God may call them? The standard must rise as education goes forward in the country. Indeed, I may say that it will be raised at the next examination. What provision will be made for this? Who are to occupy the six stations which it is absolutely necessary to open with all possible speed? These are questions which it is impossible for me to answer here. The answer must be given at home, and quickly too, if the work is not to languish. One of our greatest needs at the present moment is that of a man of experience, who could take in hand the work of training the Native clergy and teachers. I feel it hard to express my deep sense of the greatness of this need. How much depends, humanly speaking, on our having such a man in the Mission here, I think you will feel.

Feb. 3rd.

The *Times* correspondent has arrived from the coast bringing telegrams and papers. Some people may think it an absurd thing to say, but I believe that the retention or abandonment of Uganda will be fraught with far greater and wider-reaching consequences than, say, the retention or abandonment of Egypt. With settled government here, peace and prosperity would be practically assured; and with such conditions the work would go forward in a way of which few people at home have any idea.

During the last few months nearly

40,000 reading-sheets have been sold. What does this teach us? No one buys a reading-sheet without a very serious and settled purpose. A reading-sheet is not of itself very amusing. Therefore that this large number of reading-sheets has been sold is most significant. It reveals a settled purpose in the mind of the people. It means not that 40,000 people are learning to read, but that six times 40,000 are so learning. It is, I think, a fair calculation that a single reading-sheet will do the work of teaching six people. Thus we are brought face to face with the fact that in one way or another something like a quarter of a million of people are under instruction in the matter of simply learning to read.

Bearing in mind that there are in the more distant parts of the country four times as many who are not under instruction, but who are yet Protestants in name, or rather, I should say, English in sympathy, we arrive at this conclusion, that at the present moment there are very nearly a million people who are politically, through their chiefs, attached to us. All these people are willing and ready to be taught. Retain Uganda, give the country settled government, and in a few years, with the blessing of God, it will be, not in name only, but in reality, a Christian kingdom. The bearing that such a result would have on the future of Africa it is easy to divine. The effects would be enormous and the results most fruitful. All this, those who advocate the abandonment of Uganda would throw away, and that, very many of them, with a light heart. I feel sure, however, that they would do it in ignorance. People seem to forget how near we are to the very heart of the slave traffic. The men who at the present moment are in conflict with the authorities of the Congo Free State, and who are the most determined slavers in the world, will very soon make Uganda their headquarters, should the country be given up. There will be absolutely nothing to keep them back. They will join hands with Kabba Rega and sweep everything before them, and our Government which has pledged itself to deal with the slave-trade, will keep the usual number of ships going up and down the coast at an enormous cost of life and treasure, and doing almost nothing; whereas by maintaining their

position here, at a cost certainly of not more than 20,000*l.* a year, they could do more towards extinguishing the slave traffic than by spending twenty times that sum at the coast. Because we cannot tabulate facts and state absolutely that so many thousand slaves are annually passed through this part of the country and that part, people decline to believe that slave-raiding goes on at all. In a former letter I believe I told you of the fairest parts of Kavirondo being absolutely desolated by slave-raids. This is within the sphere of British influence, and ought to be dealt with at once and with vigour. I do not say that the Swahilis do this raiding themselves. I do not think they do. But they bribe one chief to raid the territory of another, and then the spoil (women and children) passes into their hands, and in due course is taken to the safest markets. Retirement from Uganda involves also retirement from Busoga and Kavirondo, if not Kikuyu. What grand times the Swahili will have! I shudder to think of it. What violence, what wickedness, what concentrated essence of villainess will then have free course! . . . I have not said anything as to the disastrous results to Christian work that will inevitably ensue in the event of withdrawal. I am thankful that when in England I was able so clearly to gauge the real state of the case. The view I then took is more than confirmed by what I have learnt since my arrival in December. Our own safety is one of the smallest considerations present to our minds. Indeed, I venture to say that not one member of the party gives himself a single moment's uneasiness about it. And not a single member of the party, you may be sure, ever thinks of withdrawal. The only personal feeling that is more or less present to our minds is one of deep shame that our country, the country of which we were so proud, the country that has done so much in the cause of freedom, civilisation, and Christianity, should not only turn back from a work like this on which she has entered, but should also, in doing so, break the most solemn pledges, and devote to ruin and destruction those who have been simple enough to trust her.

Feb. 6th.

On Sunday twenty-eight men were baptized. These make nearly sixty who have been baptized since my

arrival. There are nearly 300 candidates for Confirmation, but only seventy-six will be confirmed on Wednesday. I hope to hold another Confirmation before I leave for the coast. I am thankful to say that work amongst the women is progressing. The wives of several members of the Church Council have had classes assigned to them, and so the instruction of the women and girls is going on. I had the ladies in the other day and tried to show them how important this work of theirs is. It may become necessary to appoint some as deaconesses who shall take in hand this work amongst the women. In the absence of English ladies, something must be done to meet the present difficulty. Unless the women are taught we shall have a number of Christian men who cannot marry because there will be no Christian women for them.

Feb. 10th.

A special mail has come from the coast with news of the termination of the Company's rule here on March 31st. We also hear that Sir Gerald Portal and Mr. Berkeley, the Administrator, are on their way to Uganda. What this means we have not the faintest idea. It may mean abandonment, or it may not.

Yesterday I held my second Confirmation in Uganda. Seventy-five were confirmed, all adults. This was the

first Confirmation in the new church, or—as I think I must call it—the Cathedral. It is certainly worthy of the name. For Central Africa it is as wonderful a building as Durham Cathedral is for England. There are nearly 500 trees used in it as pillars: some of them were brought five and six days' journey, and needed several hundred men to carry them. The order and decency of the services is most admirable. The Confirmation was a far more reverent ceremony than many which I have been at in England.

Feb. 11th.

I hope to leave on Monday, with Mr. Crabtree and Mr. Baskerville, with the object of opening a new station in Chagwe. The spot chosen will in all probability be about midway between here and the Nile. Both Mengo and Luba's, in Busoga, will then be within an easy distance either by land or water, two or three days' journey alone intervening. On my return I hope to go with Messrs. Fisher and Günther into the province of Singo, and there open a third station. The most careful inquiries have been made with the view of fixing upon the most important and favourable openings for work. The step has not been taken without much prayer, and it is taken in humble obedience to what we believe to be the Divine guidance.

SOME RECOLLECTIONS OF THE UGANDA MARTYRS.

THERE are some brave words which are written on the memories of several of the Uganda Christians that have not to my knowledge been published. They deserve to be recorded. The following was communicated to me by one of the Native Christians, whose name is Yusufu (Joseph). I knew him well in Uganda, and he often helped me with translational work. When I left Uganda Yusufu crossed the Lake with me to Usambiro, in order to help me revise a few of the chapters of the Gospel of John, already written before we left Uganda. I knew that Yusufu had been taught to love the Gospel by Robato Byanjo, one of the noble martyrs of the Uganda Church, so I asked him to tell me what he could remember of the man who had taught him to love and fear God, and of the men who were willing to suffer death for the sake of the Name of the Son of God. Yusufu told me his recollections of the sayings and teaching of Nua (Noah) Walukaga Kidza, Fredi Wigram, Robato (Robert) Byanjo, and others whose names are not so well known. The words are so full of courage and strong faith, that I thought it well to ask Mika Sematimba, when he was staying with me a short time ago, if he too remembered what those courageous men had said. Mika confirmed what Yusufu had told me.

These truly bold men used to encourage the younger men and lads with these words, as Yusufu gave them to me : "The king will hate us, he will kill us, we know it, and probably you will be afraid to teach others the Word of Christ ; therefore we are anxious to encourage you all in the case of our death. If you find any one who wants to learn to read and be taught about Jesus Christ, teach him. Don't be afraid of being put to death."

A few of the Christians were put in the stocks, where some of them awaited death, and others were set free. Doubtless the Mohammedan Arabs had taught the Baganda executioners the use of the stocks, which consisted of a large wooden block with holes into which the feet of criminals were put. The upper block was fastened with pegs, and the prisoner would have to sit exposed to all weather, and not released at all until the term of punishment was over. In this way Krapf tells us a cruel Arab punished a slave who had offended. While the Christians were confined in the stocks, it was not impossible to visit them under cover of the darkness of night. Maybe the jailor was related to the prisoner, or was softened with a bribe. Yusufu among others visited the Christians in their prison, and heard the bravest of them say well-nigh these very words as he remembered them : "We are already dead, for we are captured for death. He who has killed us has not done killing. You, too, will be killed as we are. Whenever you are captured, be willing to die rather than deny God by saying to the executioners who seize and question you, 'I am not a Christian, I don't read and pray.'" They added and said : "Continue to persevere like as you have persevered when we were with you. Do not ever grow weary of reading and prayer."

While Nua Kidza and Robato Byanjo were doing their work as elders of the little Church, they gathered about them both young and old, and read and prayed with them. They showed the young men whom they taught the words in Luke xix. 20, "And another came, saying, Lord, behold Thy pound, which I have kept laid up in a napkin." They made their comments on the words thus :—"Here was a man who had work given him to do and did not do it ; we who teach you give you work to do. Teach and tell others about God, and Jesus Christ His Son. Do this work constantly and do not neglect it. Do not grow weary and tired of the work, for when Christ comes and finds that the work has not been done, He will say to you, 'My words that I gave you, if only you had taught them to others that know them not, then when I had come, had I not found those whom I love.' If you have neglected His work, will He not take away the words of life that you have thought you have had ?" Yusufu gave me an explanation which Robato Byanjo had taught him of Luke xiv. 33, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." "'Forsake all that he hath,' that is, a man must leave all sin if he would be My disciple ; if he leave all sin he has life and will get life at the last day, but without leaving all sin he has no life." Another remembered comment Yusufu gave me on John xv. 13 : "'Greater love hath no man than that this, that a man lay down his life for his friends.' With us, even among friends, there is no man who is willing to give up his life for his best-loved friend ; for if a man is seized and accused of a crime and they condemn him to death and are about to kill him, will his very best friend who loves him come and offer to die in his stead and say, 'Kill me, but let him go '?"

These few things speak well of those remarkable men who were chosen by those who knew and had taught them to be elders of the Church. Mackay has told us the story of the faithful blacksmith, Nua, the most remarkable of them all. Mr. Ashe has told us the touching story of Kidza, who prayed for his hard-hearted master, a bitter enemy of all the Christians. Both

Ashe and Mackay have told us the story of Robato, who taught so many. About this last, I have added a little, for he taught Yusufu, who gave me chiefly what he remembered of his teaching. Robato visited me at the south of the Lake, and brought with him the book he loved so well, the New Testament in Swahili. We gladly read it together during the short time he was there. He was a happy, devout, and most earnest Christian man. He had with him on the occasion of that visit one young man about whom he was most anxious. The young man could read well, but the anxiety of Robato was this, that his young friend should understand the words of the book, and know and love the Saviour. This young man is now a good Christian. Robato returned to Uganda, and I did not hear till long after that he had been put to death with great cruelty.

In Uganda I have often heard Zakariya and other elders, as they stood up to address the large congregation in the church, remind those assembled of the men who suffered for the Faith and who sealed their testimony with their blood. Zakariya and Paulo spoke with great warmth when they asked the attentive audience to remember the faith, patience, and hope of Nua and the others whose names they would mention. Zakariya asked the congregation to recall the burning word of Nua, the constant zeal in teaching of the others, and then he urged them to repent and embrace the Gospel he proclaimed, and for the love of which their own brethren had been ready to die and go to be with God. The faith and courage of the Baganda martyrs has made many who have read about them strong. Their words of patient courage may do so yet again.

E. CYRIL GORDON.

A WEEK WITH THE BÂBÎS.

JOURNAL OF THE REV. C. H. STILEMAN, M.A., OF THE C.M.S. PERSIA MISSION.

[Although the interesting and bitterly persecuted *Bâbî* sect in Persia has often been mentioned in Dr. Bruce's letters, this journal will surprise most readers. The knowledge of Christ possessed by this people is indeed remarkable. Here is an inviting field for the Christian missionary! It will be observed that the particular sect visited by Mr. Stileman is called *Behâî*, apparently a branch of the Bâbîs, who believe that Christ came the second time fifty years ago in the person of their founder Behâ.—ED.]



WEDNESDAY, *April 12th*, 1893.—Arrived at Najifâbâd this evening, about half an hour after sunset; proceeded at once to the large caravanserai, where I joined Johannes Manook, the young Armenian dispenser from the Medical Mission at Julfa, who came here three weeks ago to do a little medical work amongst the people. He has set up a small dispensary in the caravanserai, and some thirty patients come to him daily, to whom he is able to speak and read the Gospel.

Soon after I arrived, one Persian came in to see me, and, after the usual compliments had passed between us, he asked me if I had ever been to Yezd. I answered, "No; but I should like to go there." He said, "For what purpose?"

and I replied, "To take the message of salvation through our Lord Jesus Christ to the people there." In the course of further conversation he quite admitted that all who have found salvation are in duty bound to pass on the glad tidings to others; and I had a nice talk with him as to what salvation really is. It became evident at once that this man was not, strictly speaking, a Moham-medan, but a Bâbî, or rather a Behâî, of which sect there are hundreds of adherents in Najifâbâd, and most of them, if not all, believe that Jesus Christ came again, in the person of Behâ, some fifty years ago.

I did not have any other visitors this evening, and, being very tired after dinner, was glad to have prayers and go to bed early.

Thursday, 13th.—Began the day with reading and prayer in the dispensary, with the patients, who listened attentively and reverently whilst Johannes conducted prayers before proceeding to attend to their bodily necessities. I have a little room in the caravanserai, close to the dispensary, so that it is very easy for any of the people to drop in and see me, and to-day I have had a succession of visitors, both Mohammedans and Beháís, all day long for conversation and Bible-reading. Amongst others, the man with whom I had a little talk about salvation yesterday evening.

The Beháís assured me that, without doubt, Christ returned to this earth fifty-two years ago, but I found it very easy to point out to them from the Word of God how utterly they are mistaken in this matter; for we have such numerous signs given and distinct statements as to the Second Advent, every one of which has been falsified if we say that He came again fifty-two years ago and again died! After reading to them five or six passages about our Lord's coming, proving that He will come in glory as Judge and King, with the saints and angels, &c., &c., I generally find that they are completely silenced by the Word of God; then they go and read, and discuss the subject again with their friends, to try and find some new argument, after which they return to me for further information. Many of them read the Gospels (which they accept as a true revelation), and I trust our conversations will gradually lead them on to study them more, and thus find salvation through the only Mediator and Saviour.

Most of these people have something of mysticism and pantheism in their views. They argue against Creation and Resurrection, and have no adequate conception of the nature of sin. Some of them denied that Christ actually, in a material sense, rose from the dead, or ascended in a *bodily* form into heaven; and they explain His miracles of healing by saying that He did not really give sight to the blind or cleanse the lepers, but only in a spiritual sense, as He now gives cleansing from sin and sight to the spiritually blind. It is, however, of the greatest importance that they accept the Scriptures as the undoubted Word of God, and consequently, by reading with them, it is possible to point out to them the errors into which they have fallen.

Thirty-two patients came to the dispensary to-day, and, whilst I was busy in my little room reading and conversing with those who came to me, Johannes was frequently occupied in the same way with others, teaching them the truth as it is in Jesus.

Friday, 14th.—At prayers this morning I noticed, amongst others, a Persian official, who was listening most attentively. He paid me a visit in my little room afterwards, and, thinking that I was not very comfortable in the caravanserai, with its publicity, noise, and dirt, he most cordially invited me to come and stay at his house, promising to give me a nice room to myself, and pressing me to have my things moved at once and come to take possession of it. I pointed out to him that I wished to be near the dispensary, and also that in the caravanserai all classes of the people had free access to my room, which could not so well be the case in a private house, for the Mohammedans and the followers of Behá do not freely visit each other's houses, whereas both parties are able to come to my present quarters. I of course thanked him most warmly for his kind consideration, and, after a nice conversation, presented him with a copy of the entire Persian Bible. Before leaving, he made me promise to come to his house in the afternoon for tea, told me that he was "nearly a Christian," and wished to know more about our religion. Later on in the day he sent to ask for a second Bible, as he has several children, and was anxious to have one for himself and one for his children; but I did not give a second copy for the same house, as we have not many complete Bibles with us.

At the appointed hour Johannes and I went to his house for tea, and were pleased to find that, after the example of Cornelius (Acts x. 24), this official had called together some of his "kinsmen and near friends," all of whom were ready to hear the Word of God. One of his sons, a bright, intelligent lad of twelve, was anxious to read to the company a chapter from the new Bible which I had given to his father in the morning. Afterwards I gave them a little Bible-reading, and we spent two hours or more very pleasantly and, I trust, profitably, chiefly considering the question of our Lord's Second Coming.

Saturday, 15th.—This morning again

I had visitors in my room, both Mohammedans and Beháís, with whom I had interesting conversations and reading; twenty-six patients came to the dispensary. In the afternoon a friendly butcher undertook to show me all the best gardens, or rather orchards, of Najifábád, well stocked with apricots, almonds, peaches, plums, pomegranates, walnuts, &c. In passing from one garden to another it was necessary to creep through a small hole in the wall on hands and knees, and this naturally gave an opportunity of speaking to the guide about the "strait gate" and the "narrow way." He was also a follower of Behā, and listened with the greatest respect and attention to all that I said about our Lord Jesus Christ.

These dear people all listen to the Gospel with the greatest readiness, and admit that they know no other way of salvation; but, on the other hand, they seem to have absolutely no sense of sin, and consequently do not understand the necessity of earnestly seeking the Saviour. Oh, that they may learn truly to know Him whom to know is life eternal, that thus they may become a blessing to the Mohammedans all around them!

In the evening we went to dine with one of the Beháís, who also invited two or three of his friends to meet us, and there, for fully two hours, we were able, with open Bibles, to give them our message of life. Some of them are, apparently, very ignorant of the truths of the Gospel, but all are willing to listen, and all are agreed that the Christian Scriptures contain a real message from God to their souls.

Sunday, 16th.—We had a little Persian service this morning, and seven or eight Mohammedans and Beháís came in, or sat at the door, and listened most attentively to my sermon, which took rather the form of a Bible-reading. Four or five of them remained for conversation afterwards. Later on in the morning a Mohammedan with a large white turban seated himself at the door, saying, as they very often do, in a purely mechanical way, "Lā ilāha ill' Allāh" (i.e. "There is no god but God"), so I at once responded by quoting the passages, "Hear, O Israel, the Lord our God is one Lord," "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all,"

and told him that we most firmly hold to the doctrine of the Unity of God. He seemed much surprised, both at my noticing his ejaculation and also at my agreeing to the truth of it, and I had an interesting talk with him, but, unfortunately, he was not able to read.

There are no Jews living in Najifábád, but during the afternoon I noticed a big boy standing at the door, and in response to my inquiry if he knew the way of salvation, he replied, without hesitation, "Through *Messiah*." I found that he was a Jewish lad who had come into the caravanserai for an hour or so on his way through the place to trade in some of the neighbouring villages, so I invited him into my room, read some passages to him from the Prophet Isaiah, and preached Christ to him. He admitted that the Prophets foretold the sufferings and death of Messiah, and told me that he had seen me before, and heard me explain the same truths, on one or more Saturday afternoons, in the Jewish quarter of Ispahan; but then he brought forward the argument which they often use now, viz. that there must be two Messiahs—Messiah Ben Joseph and Messiah Ben David—and, though willing to admit that our Lord was the *suffering* Messiah, they still deny that He was the true Messiah, the Son of David, who is yet to come. Surely it is an important point gained when the Jews admit that our Lord Jesus Christ was the suffering Messiah, for a further study of the Scriptures must convince them, if they really seek for the truth, that Messiah is not two, but *One*.

This Jewish lad was presently called away, but I was very thankful for the opportunity of delivering my message to one of the lost sheep of the House of Israel, as well as to the followers of Mohammed and Behā.

In the evening I had a short walk, and a young Persian, who was very much struck by the shape and appearance of my double-terai hat, came up and asked me what it was made of! After a few general remarks, I asked him if he knew the way of salvation, and he promptly replied "Ali," but he had no notion as to the way in which Ali (the son-in-law and kinsman of Mohammed) was to save him, and I took the opportunity of pointing him to "the Lamb of God who taketh away the sin of the world."

Monday, 17th.—As usual I had a

good many visitors, both morning and afternoon, and it is encouraging to see many of the same faces again and again, apparently eager to hear more and more about "the Way, the Truth, and the Life."

One Mohammedan came in and asked me for a copy of St. John's Gospel, which I gladly gave him; some hours afterwards he returned and said, "It is good, very good, but I want more; let me have the whole New Testament." I gave it to him, but he was afraid to take it away by daylight, and preferred to leave it with me till dark.

Twenty-seven people came to Johannes in the dispensary to-day, for medicine, &c., and some of those who dropped in to see me remained two hours.

Tuesday, 18th.—There were about ten Persians present for prayers in the dispensary this morning, Johannes read 1 Cor. xiii. and gave them a little address on "Love;" and after prayers I had a nice talk with them about the Love of God in Christ. The Mohammedan who read St. John's Gospel yesterday, came to see me again this morning, but he was afraid to stay more than a few minutes, as he had been seen reading the Gospel in his shop yesterday, was abused for reading bad books by other Mohammedans, and was advised by them to have nothing more to do with me.

One man who came this afternoon, stayed two hours listening to Dr. Pfander's well-known book, *Mizan ul Hakik* (or "Balance of Truth"). At the close of the reading he placed the book on his head, in token of respect and obedience, and took it away with him, evidently with great satisfaction.

Wednesday, 19th.—My last day in Najifábád, and I arranged for an interview with the leading man amongst the Beháís, who was away when I came last week, but has now returned. Before going out to see him, I had visitors in my little room, and they were much interested in another of Dr. Pfander's books, viz., the *Tareek ul Hyát* (or "The Way of Life"), which we read together for some time, and discussed various points connected with the reading. I gave away a few copies of Pfander's books to those who were anxious to read them, as they are exceedingly useful in leading inquirers to the Truth.

In the afternoon Johannes and I went to the appointed house to meet the chief exponent of Behái principles, and had a most interesting time with him, and a room full of his co-religionists. We had, of course, taken the Word of God with us, and for three hours and a half we studied it together, and pointed out passage after passage bearing upon their particular views, and especially combating the position that our Lord's Second Advent took place fifty-two years ago. They were all most friendly, and it was evident that many of them were much struck by the accumulation of proofs from God's Word that Christ has not yet come again as He promised: even their leader admitted that perhaps Christ will after all come again in glory, but then he added, "See how few Mohammedans you Christians have as yet won for Christ! Now, there are thousands upon thousands of us who have been brought away from Islam by one man; all of us were previously just as much bigoted Moslems as any in the country, like them we blasphemed and denied that the Gospel is the Word of God, but now by the instrumentality of one man we have been brought to acknowledge the Truth, and to acknowledge the Gospel as without doubt a true revelation from God. Is not that a sufficient proof that the one man who has accomplished this in fifty years must be Christ Himself, who has returned as He promised?"

I answered that we were most thankful for any means by which they had been brought to read and believe the Gospel, and I desired to say nothing against the man who had accomplished this really wonderful work, on the contrary I thanked God for it, and trusted that it would help to prepare the way for Christ's Coming by raising up witnesses for Him in the country; but of course I added that this argument did not in the least affect the statement in God's Word as to His Second Coming, which most certainly had not been fulfilled up to the present time. We had a little further conversation as to the necessity of baptism and public confession of Christ for those who believe on Him, and I was assured again and again that they know no other way of salvation but the death of Christ for their offences, and His rising again for their justification.

Johannes (the dispenser) was, as

usual, a great help to me during these three and a half hours' conversation, in supporting my arguments, returning very good answers to some of their objections, and calling attention to passages of Scripture which met many of their views.

One thing which especially draws out one's sympathy for these poor people is the terrible sufferings which they have undergone for what they believe to be the Truth. Many hundreds of them have been put to death in different parts of Persia; here in Najifábád itself seven have suffered martyrdom, many others have been killed in the villages round, and they are always being more or less persecuted on account of their religion. The man who sat immediately opposite me during the conversation just mentioned, had been imprisoned for six months, beaten, and then mutilated by having part of his ears cut off. The man who sat on my left hand told me that his own father was murdered for being a Behái. But one and all declare that they will die rather than renounce their faith, and though very many have been killed, I have not yet heard of one who has abjured his faith. This makes one long still more that these dear people should become true followers of our Lord Jesus Christ, as "the fear of man" which "bringeth a snare" is certainly one of the greatest difficulties over which we have to contend, and we specially need in Persia a little band of converts who are prepared, if necessary, to lay down their lives for the Master and Saviour who laid down His life for them.

Thursday, 20th.—This morning I saw a good many of my friends of the past week who came to say good-bye to me, and in the afternoon I rode back some twenty miles to Julfa.

After being for eighteen months in an Armenian village, it has been a great pleasure to spend a week really amongst the Persians, to hear nothing but the Persian language, and to see something of Persian customs. One was constantly reminded of such passages of Scripture as Matt. xxvi. 23, "He that dippeth his hand with Me in the dish . . .," as of course such a thing happens at every meal, and it was interesting to observe at the end of supper that *the host* rises and brings water, and himself washes the hands of

all his guests, by pouring water over them, bringing to one's remembrance St. John xiii. 4, 5, where our Lord in His humility washes the disciples' feet.

I left Najifábád with feelings of very great thankfulness that I had been permitted to meet with so many who are apparently seekers after God, but I also came away with other thoughts and feelings of sorrow and even shame that the Church of Christ (and the C.M.S., which represents that Church in this part of the world) should be so backward in entering doors which God Himself has opened for the extension of Christ's Kingdom. Less than a year ago (May, 1892) Dr. Bruce wrote, "There are *glorious openings* just now in Persia for Mission work," but in spite of constant appeals for more workers, we are still terribly undermanned. We are indeed thankful that the Rev. W. St. Clair Tisdall has come to Persia, but it must be remembered that his coming is not a *reinforcement*, as he came to take Dr. Bruce's place, and since the Rev. H. Carless has been temporarily transferred to Baghdat, our numbers are less than before, and we are now only two men for the whole of this immense district, so that we are only really able to occupy our one centre, and must leave the rest of the country practically untouched. What I have written above of my experiences of Najifábád shows, I think, how much may be done in the way of removing prejudices, and gaining the friendship of the people by a young Armenian with some knowledge of medicine; but unfortunately we have no other young man with this knowledge to send forth for similar work in other places, and we have no young men acquiring this knowledge, for the simple reason that for the last *three years* we have had no medical missionary, either to work himself or to train others.

May the great Lord of the Harvest, who has opened so many doors for the entrance of His children, speak to many hearts at home, and may they hear His voice, saying, "Son, go work *to-day* in My vineyard," that, coming forth in the power of the Holy Spirit, they may bring home many sheaves for the Master's glory in this ancient land of Persia!

MR. BATEMAN'S NEW CHURCH.



THE *Punjab Mission News* for March contains two interesting accounts of the opening of a new church at Narowal, bearing the initials respectively of our well-known medical missionary of Amritsar, Dr. H. Martyn Clark, and Mr. R. Maconachie, Deputy Commissioner of Gurdaspur, a member of the Corresponding Committee of the C.M.S. Mission in the Punjab. We purpose presenting extracts from both accounts, merely reminding our readers that Narowal is a village of about 7000 inhabitants, the centre of a most thickly populated district, some thirty miles from Amritsar. Dr. Martyn Clark opens with a brief notice of the start of the Mission :—

Thirty-nine years have gone by since a certain Hussain Bakhsh came to Amritsar and was there baptized by the name of Paulus by the Rev. T. H. Fitzpatrick, the first missionary of Amritsar. He was a Khoja, a peculiar clan, whose head in India is a lineal descendant of the old man of the mountain, the master of the assassins of historic fame.

Paulus came from an obscure little township called Narowal, situated in the far east of the Sialkot district, a stronghold of the Khoja community. Narowal was stirred to its depths when Paulus, its *bazar chowdri*, was baptized. It was still more stirred when, later on, he had the audacity to return and preach the Gospel by the side of a pool in the outskirts of his native town. The foul pool has long since gone, and in its place has risen the Mission-school, which has been the birth-place of many souls.

Though the first convert from amongst the Khojas, and the first also of Narowal, Paulus was not the first to proclaim the Gospel message there. In

a preaching-tour Dr. Bruce, whom the Punjab gave to Persia, "happened" on Narowal; he stood under a banyan-tree which now fronts the new church, and there for the first time since Narowal became a nation, the message of redeeming love was published to its people.

Since 1859, when the standard of the Lord was finally planted in Narowal, many a year has gone by of patient continuance in well-doing. In the world around, seed-time and harvest, summer and winter have succeeded each other, and through them all in much weakness at times, in season and out, the work of God has gone on, and now the solitary has become a family and the feeble one a nation. To those who are now with us, it has been given abundantly to see the pleasure of the Lord prospering in their hands; and alike to them who sow and reap now, and to those who first cast abroad the precious seed—even weeping—a day of glad rejoicing has been given in which they may joy with the joy of harvest.

Hussain Bakhsh, baptized Paulus, mentioned above, was the father of the Rev. Mian Sadiq, pastor of Ajnala. Sadiq himself was received into the Church in February, 1859. After "using the office" of a catechist "well" for some thirteen years, he was in 1875 unanimously chosen by the members of the Amritsar Native Church to be their pastor. Another notable convert of Narowal was the Rev. Dina Nath, who was educated at the Narowal School under the Rev. Bhola Nath Ghose. His baptism took place soon after leaving school in 1873. He was ordained deacon by the late Bishop French in 1881, and was engaged from that time until a few months before his death, in August, 1888, as assistant tutor in the Lahore Divinity School.

The first church at Narowal, built under the direction of the Rev. R. Bateman, on ground formerly occupied by the house of the first convert, Mian Paulus, was opened on St. John the Evangelist's Day, 1874. "Never," says Mr. Bateman, "was such a day in out-of-the-way Narowal before. . . . In the evening the youngest son of the first convert was baptized with his wife. I often think how light all the solitariness and persecution which that brave old man endured would have seemed to him, had he known how

soon his sons and grandsons would be worshipping with a large congregation where he sat alone in his faith." Mr. Maconachie thus alludes to this first church and the growth of the congregation to the present time :—

For the sake of those who do not know Narowal and its surroundings, it may be noted that nineteen years ago a church was built in the town to accommodate the congregation of converts which had been got together through the preaching of Mr. Bateman. Looking back on that first ceremony, the church-opening then, one could not help feeling how much the work has grown. True, with largely increased numbers comes a great danger of unworthy members of the Church; there

are greater risks and greater responsibilities in many ways. But the same mighty Guide is over the work. So far as it is His, He will own and bless it. "Forgetting those things that are behind," we reach forward to the future, bright notwithstanding all difficulty, because the Angel of His Presence will save us. Through the great expansion of missionary work in this part, especially among the low-caste agriculturists, it has become necessary to have another and a larger church.

And writing of the new church he continues :—

The building is made of good honest brick, the breadth inside being about twenty-seven feet, and the length a little under fifty feet. The roof is high and sloping, and ornamented outside with blue enamelled tiles obtained from the old Presbyterian church at Sialkot. Some pretty effects are obtained by working in the tiles in patterns in different parts of the brickwork. The doors at the entrance slide back along

the side walls, a convenient arrangement if only they will move easily in their grooves. The apse of the church is prettily ornamented with texts, and the communion table is covered with a handsome crimson cloth, the gift of a lady friend. There are no seats in the body of the church, but the officiating clergymen were provided with chairs in the chancel.

To this we add Dr. Martyn Clark's description of the church, and its situation :—

Certain points about it are noteworthy. The idea of large covered cathedrals for oriental worshippers has been here for ever abandoned. There is a large open courtyard, which is to be flanked by a double row of covered verandahs, the upper for women and the lower for men. In the courtyard are mats for the congregation; the spaces between the mats are so planned that worshippers can place their shoes in orderly rows before them. At the west end of the courtyard (for in Narowal they worship towards Jerusalem, not towards the unenlightened East) a couple of immense sliding doors lead into a covered chancel; at one side is the vestry, fronting it we have the font. The communion table, of plain wood, stands on a floor of blue tiles, and the chancel steps are similarly tiled.

The workmanship of the building is thorough. The whole is simple, chaste, decent; everything is in order, and from the point of view of village needs, is exquisitely adapted to its purpose.

Appropriate texts adorn the walls;

near the vestry door we have a tablet bearing the following inscription :—

"IN THIS PLACE WILL I GIVE PEACE,
SAITH THE LORD OF HOSTS."

Mrs. Llewellyn,
Of Baynall Hall, South Wales,
Who, loving our nation,
Hath built us this synagogue,
Prays that the above promise may be
richly fulfilled

To all who worship here.

February 28th, 1893.

The building was designed by Mr. J. E. Hilton, C.E., of Lahore, and the honorary architect's plans were carried out by the Rev. R. Bateman, aided and abetted by Mr. W. C. Hennessey, C.E., of Sialkot. The roofing is a peculiarly beautiful specimen of work, the blue tiles with which it is covered need to be seen to be realised; it almost consoles one for the wreck of the old Blue Church at Sialkot to realise that. Phoenix-like, the roof at least has sprung from its ruins in concrete form in Narowal, once again to be the canopy of a house of prayer in which "generations yet unborn shall praise and magnify the Lord."

The site, which is beautifully surrounded by water, making the *tout ensemble* to be somewhat like that of the Golden Temple at Amritsar, was given by an old pupil of Dr. Bruce's, now the Hindu Abbot of Narowal; and as the bell destined for the Cathedral was

yet tolling to the music of the Red Sea waves, the Abbot lent the bell from his own particular temple to grace the scene and summon the worshippers, which it duly did at 8 a.m. the next morning.

The arrival of Native Christians from a distance on the day preceding the consecration ceremony is graphically related by the same writer :—

On Monday, February 27th, the various roads which lead to Narowal were thronged by parties of Christians journeying thitherwards. In bands of ten, twenty, and fifty, in groups, in ones and twos, they walked along, beguiling the way with genial conversation or by hymns to the sweet accompaniment of the native *dhol*. What a change from those weary years when the solitary Christian of Narowal, having drunk water at his house, travelled thirty-two miles to Amritsar before he could see a Christian face or hear a kindly word or be able to slake his thirst! This glorious Monday the whole country-side resounded with the name of Christ as a joyous people went forward with shoutings and gladness. Friends from a distance found the journey easy as far as the rail went, thereafter they found that even as roses hath thorns, Narowal hath roads, or rather hath them not. The unseasonable and severe rains had reduced the soil to pulp. The rivers were in heavy flood, while a whole lot of rivers not in the ordinary bill of fare, had sprung up, and so had not boats and bridges, as the *ekka*-jolted traveller realised when he stood on their muddy banks, or took his mad plunge into their muddy waters. The parties of pilgrims had terrible things to tell as they came dropping and dripping in. Two friends from Sialkot had navigated themselves through endless morasses, and had kept the falling fabric of the *ekka* from dissolution by string and boot-laces, while the horses had steadily appreciated the various conjugations of "tooto" in the active form, to a running accompaniment of compliments in pure Punjabi from an exceedingly active voice. As a whole the pilgrims *viâ* Batala fared by far the worst, and had it not been for the excellent fare with which Batala hospitality fortified them for the perils of the way, there is no knowing what might have happened. In the genial, kindly, loving welcome which awaited one and all

from the *buzurg* of Narowal, the waste of muddy roads and waters, morass and boot-lace alike were speedily things of the past—nay, in the light of present creature comforts, become rather a luxurious remembrance.

But while the pilgrims are arriving, or intending to arrive, axe and lever are being manfully plied. The new church is receiving its finishing touches; a crowd of willing hands, conspicuous among whom is Mr. Maconachie of Gurdaspur, are making work light. It is a busy, stirring scene. Almost under Dr. Bruce's tree stands the Bishop, looking none the worse for his thirty-eight mile drive, surveying the fabric of which he laid the foundation-stone just two years ago; while there is Mr. Bateman, doing fifty different things at once, here, there, and everywhere, rushing off to embrace a newly-arrived guest, and anon back again to give a hundred directions, or take another look at the windows his own hands have glazed, intensely happy in making every one else happy. Happiest of all are "the children of Narowal." What memories and gladness it must bring to their father in Christ Jesus! The Lord drew them out of many waters, and they came into His light through much tribulation. They became hated of all men for His Name's sake, their homes were shut against them, they went forth wanderers on the face of the earth. Boyhood has given place to manhood, they have homes and sons and daughters of their own; they have "lacked nothing," and are now serving God in various ways in their day and generation. They flock back to-day like doves to their windows. What a change! The old homes are open to them, they stay with their own people; where the briar was, the fir-tree flourishes. God has turned again their captivity whereof they are glad, and their mouth this day is filled with laughter, their tongue with joy; the heathen realise God has done great things for them. One of them who

was outcasted and turned out of his home, nor having daily bread, for Christ's sake, is during the two days of the feast the munificent host of some hundreds of Christians. He is not able, however, to eat of the things he has provided—his Brahmin father

is so anxious to carry him off home that he cannot stay. There are the children and grandchildren of Paulus, and as we see Mr. Bateman and the children God has given him, we do thank God and take courage.

The services on February 28th, including a Confirmation by the Bishop of Lahore, are described as follows by Dr. Clark :—

The last day of February dawned bright and fine, and every one was early astir. The chancel was rapidly crowded out and the huge congregation overflowed into the large courtyard. The dedication service was conducted by the Bishop, who thereafter held a Confirmation at which thirty-eight candidates were presented. It was a wonderful sight. Side by side with the poor outcast labourer and the Hindu convert knelt the rich landowner; the miserable superstition of the one and the severe Mohammedanism of the other were alike things of the past, and the proud ex-Mohammedan and outcasted Chhura, having looked into the face of Jesus the Elder Brother, looked on one another and found they too were one in Christ Jesus. It was an object-lesson—and one on the learning of which depends the unification of India. Not in National Congresses, nor in the quasi-interested or disinterested efforts of "Reformers" of whatever school, is the hope of this land. Its future is irrevocably bound up with the manner in which it gives heed to the message of the Fatherhood of God and of the brotherhood of man, for He hath made of one blood all nations of men. In finding the Father they will find their brother—and so shall a glad day dawn for regenerated India.

The Confirmation was followed by the Communion service, at the administration of which, to 120 communicants, two of the sons of Narowal assisted the Bishop and Mr. Bateman. One of them, the Rev. Ihsan Ullah, translated with singular happiness the Bishop's impressive address to the Confirmation candidates.

By eleven o'clock the ravenously hungry congregation were quite ready to disperse to breakfast, which had scarcely been disposed of when the Abbot's bell announced that the time had come for the most striking service of the day. A procession formed at the Jhanda, in the centre of the city, and marched with banners flying

through the heart of the city to the new church. The chief points of the procession were a Native Christian bugle-major from Sialkot, a limited number of Christian boys chanting *bhajans*, and thereafter an apparently unlimited number of Christian men and women, while the clergy and Bishop brought up the rear.

In due time the court was reached; the procession passed through the two stately palm-trees which guard the entrance, and filed on to the mats provided. The Bishop and the clergy who assisted him took their seats at the chancel entrance; numbers of respectable Hindu and Mohammedan friends who had tickets of admission crowded in. . . . In addition to the huge assembly inside, an immense crowd of people congregated outside. The acoustic properties of the court were admirable; this was specially made evident by the excellent reading of the Rev. F. Lawrence, who is, we learn, in the near future to conduct the services here. The sermon was preached by the Rev. Dr. Weitbrecht of Batala; thereafter a collection was made (altogether about Rs. 300, but more is still needed), the collectors being Majors Montgomery and Mr. Maconachie, the Deputy Commissioners respectively of Sialkot and Gurdaspur.

A somewhat singular but by no means uninteresting item in the collections was a cow which had been given by a Christian. The idea would have been to lead it in by cords and tie it to the "horns of the altar"—but the beast took a distinct line of its own, and it appeared to have such definite ideas concerning the purposes for which cows' heads and horns and the "human form divine" existed, that every one felt that perhaps it was as well not to argue the matter too nearly. A leading Christian (in more senses than one) came flying in like chaff before the wind. He was supposed to be conducting the cow, but it looked as if the cow was conducting him, and at

rather a more rapid rate than he cared to go. Thereafter appeared a rope at the far end of which was a Christian of some bulk, holding on with all his might, and acting as a sort of brake to this excited mass of beef. The wretched animal all but produced one of the most sorrowful of catastrophes. Its history is instructive. It shows how strong is prejudice even in a place like Narowal, where there is so much of enlightenment, and where for very many years Mr. Bateman has lived with the people in the closest contact and friendship. It is believed, and not only by the unlearned, that when a Mohammedan is baptized pig's blood is used, and that of a cow is substituted should he be a Hindu. When this cow arrived the vast assemblage of heathen at once thought that now had come the real dedication ceremony. Evidently it was to be slain and its blood sprinkled about. It arrived at the conclusion of the sermon; and as Dr. Weitbrecht had been dwelling on the tabernacle and the paraphernalia of sacrifice therein, they immediately connected the cow with the altar of which he had been speaking. A

shudder of horror ran through the people, they rose up and prepared to fly, and what might have happened it is impossible to tell had not a quick-witted Christian gentleman of Narowal, Mian Nikku Shah, realised how matters stood, and howled: "The cow has been given as an offering to God. It has been accepted. It will now go to the Miss *sahib's* house and there eat grass." The Miss *sahibs* are well known as most angelic people, and it was at once seen that the animal was consigned to perfect bliss. Peace was restored. Every one was happy except the cow, who, to quote a Native authority, "danced, leaped, wagged its tail, protruded its eyes, and behaved like a tiger."

There were specially noticeable among our hearty sympathisers members of sister Missionary Societies, represented by such honoured veterans as the Rev. K. C. Chatterji of Hoshiarpur, and the Rev. I. Shah of Delhi. The latter told us that he had not visited Narowal since the days when Paulus was the solitary Christian here—and that his heart was full of thanksgiving now.

Mr. Maconachie gives some further interesting particulars:—

After breakfast most of the visitors repaired to the "Jhanda" premises, in the large open area of which were a large number of Native Christian friends. This part of the day's proceedings was perhaps as delightful as any. Friends met who had not seen each other for years, and acquaintances were made which brought together many hitherto strangers, to the obvious mutual pleasure of all concerned. Moving about among these friendly groups one's heart would be cold indeed if it did not beat more quickly with the consciousness of God's blessing visibly resting on the gathering. But time was short, too short, and we had to form up for the great procession, which ought to have reached the

church at 12 noon, but which arrived half an hour late. The sight of this procession was one to be remembered. The people moving along in gentle excitement, the sunshine flashing on flags and banners, the gay colours of the dresses, the noisy bands of singers, the crowds of spectators that could understand this part of the business at all events,—all made up a bright and motley scene, which became orderly enough, however, as the worshippers seated themselves in the open court to the east of the church, which, when finished, as the "Court of the Gentiles," will add greatly to the architectural effect of the church building. This court will probably hold 2000 people, the church itself only some 300.

In concluding his article Mr. Maconachie says, "It is a trite saying, which receives perhaps less thought than it deserves, that the sifting process of time's flight changes greatly the relative importance of contemporaneous events in history. Will not the Narowal ceremony of February 28th, 1893, be deemed a hundred years hence a more important fact in the annals of the Punjab than a good many others which in these present days occupy a more prominent place in public affairs?"

AD CLERUM: A NARRATIVE AND AN APPEAL.

*An Address at a Meeting of Clergy in Manchester, March 13th, 1893.**

BY THE REV. ALFRED OATES,

Vicar of Christ Church, Ware.

TO-DAY we stand upon the summit of our privileges, and look abroad upon our duties. It is as if we sat with Jesus by the well at Sychar, and heard Him say, 'Lift up your eyes, and look on the fields, for they are white already to harvest.' So spoke the late Philips Brooks in one of his notable addresses on Foreign Missions. Foremost among our privileges is full knowledge of salvation. Prominent among our duties, as ministers of Christ, is the commission to preach the Word. "We are sent to tell men of Christ." What men? All within the sphere of our influence. Paul took Silas, and doubled his power of usefulness. The Church at Antioch sent forth its best teachers for the conversion of the Gentiles, an example not to be forgotten, unless the Spirit, which said, "Separate Me Barnabas and Saul for the work whereunto I have appointed them," is to be quenched. And truly, they who love Christ will want others to love Him. They who preach the Gospel of peace as an experience and a delight, will seek to multiply the company of the preachers. They who pray, "Thy Kingdom come," in sincerity, will open wide the door and clear the way for the King to enter and reign.

"He who holds the faith will strive with firm and ardent soul,
To work out his own blessedness by working for the whole."

"The world is my parish," said Count Zinzendorf, one of the founders of the Moravian Mission. The Church is to include a contingent from every heathen race (Rev. vii. 9). The true Churchman must be an enthusiastic missionary. The true missionary claims the world for Christ. A pioneer missionary indicated a reasonable division of labour: "If you will hold the ropes, I will go down into the pit."

We meet to-day in the name of the Church Missionary Society. It is the greatest organisation for the spread of the Gospel among the heathen. The Bishop of London said recently at a meeting of clergy, "It is a Society which has earned the gratitude of the Church of Christ in this country by long and persistent service; and by a devotion which certainly cannot be surpassed, though it may be equalled."

It has been laid upon me to speak to you as from inside the Church Missionary House in Salisbury Square; to tell you something of what is done there, and of what clerical supporters in the country are besought to do. I speak, of course, without any official sanction or commission; as a private member of several of the Committees, who gives six days' work a week to parochial duties, and the seventh day to the claims of the Church Missionary Society.

The House in Salisbury Square is remarkable. It is in the heart of London; and yet just out of the noise, and rush, and turmoil; standing like a Christian in the midst of useful activities, who has turned aside to hold communion with God. It is a centre of life, industry, consultation, and supplication. Over its doorway might be inscribed, "The place where prayer is wont to be made." The Bishop of Ripon considers that "the greatness of the Society's work is due to the constancy and importunity of its prayers." The first floor is the heart of the House, with its Committee-rooms, and Library, and the rooms of the Honorary Secretary. Almost daily one, or more than one,

* Printed by request of those who heard it.

Committee meets. These Committees include statesmen and Members of Parliament, Indian judges, retired Civil servants, officers in the Army who have led troops to victory, successful business men, influential City clergy, and a few quiet country parsons, who give their time for the work they approve.

The principle of the Committee Room is, "By love serve one another." The tone is that of men who know they have a sacred office to fulfil : it is often serious, subdued, solemn. Of course, there are occasions when eagerness to gain a desirable point finds forcible and firm expression, or when disapprobation of some proposal gives no uncertain sound, or when amendment follows amendment; and it requires the utmost discretion, calmness, and resource on the part of the chairman to secure the practical unanimity of decision which all desire, and rejoice to discover. The Committee is at its best when the application of some great principle is at stake, or when some development of agency in the Mission-field has to be promoted, or when the old, untattered Evangelical flag has to be hung out. There is no uncertain sound then. Men may differ in regard to applications of policy—in the great matters of principle there is no difference. There is a jealousy of truth, and a resolute safeguarding of the Protestant faith, which knows no qualification; and which will not hear of David going forth to meet Goliath with other weapons than the sling and the stone of the Gospel of Christ crucified, and the prayers of the people of God.

Never is a visit to the Committee Room more desirable than on the occasion of a dismissal, i.e. an official farewell to outgoing missionaries. At the great table, in his chair of office, sits the President, with the Secretaries to right and left of him; and on the raised bench behind, distinguished visitors, Vice-Presidents, and very old members of the Society find seats. Ranged along the other side of the table are the missionaries. Behind and alongside these are members of the Committee. One end of the room, sometimes more, is reserved for the friends of those who are about to be "dismissed." The Chairman's welcome is spoken; the Instructions of the Committee are read by the Secretary in charge, in which the chief duties are summarised; the first great work of learning the language is insisted on, and words of counsel gleaned by experience are offered. Briefly the missionaries reply, and state any special wish, or plead for prayer. It then falls to the lot of some selected clerical member of Committee to address the brethren who are about to set forth on their responsible mission. This is a serious but a happy duty. The speaker has to assure the missionaries in all affection of the unfailing sympathy of the Committee, of the interest with which their work will be followed; of the obligation to "endure hardness as good soldiers of Christ Jesus," to "love as brethren," and to spare no pains in bringing Christ's lost sheep into the fold; always remembering that the presence of the Lord is sure, and the promise of God is unfailing. Usually some motto-word is taken from the Holy Scriptures and commended to the keeping of the brethren. This is a season when heart speaks to heart; the fact comes home, "Ye are all one in Christ Jesus;" and the place is filled with the glory of the Lord. Often, there is a stillness which may be felt, as if we were "abiding under the shadow of the Almighty." Occasionally the Chairman adds an earnest word before calling for the prayer which is to gather up sympathies, hopes, fears, confidences, and bear them to the footstool of the King; there pleading, "God be with you till we meet again," with the consciousness that the next meeting may be before the throne of God.

Large and varied, growingly so, is the work of the Committee; whilst the Secretaries are very heavily weighted. As many as a thousand letters a day are received during the month of March. Extension and advance in the

field, and in the activity of friends at home, demand additional labours from the staff in Salisbury Square, and bring fresh items of business before the Committee.

The supreme governing body is the General Committee; it is the court of review and arbitrament. Its membership is wide and large. This is a gain and a disadvantage. For, on occasion of the discussion of some personal matter or burning question, it leads to a rush. The Committee Room is then crowded with nominal members who seldom or never come to help in the ordinary business, and indeed who know little or nothing of the business; and they necessarily carry away a distorted notion of the functions and habits of the Committee. The General Committee appoints, or controls the appointment of, the other Committees, of which there are about a dozen and a half, and some Sub-Committees. The Committee of Correspondence is next in importance to the General Committee: it numbers 100 members! It superintends the foreign work of the Society, seeks for, nominates, locates, and endeavours to keep in touch with, the missionaries. The immediate oversight of the foreign field is committed to three Group Committees, each consisting of about twenty members, of which Group No. 1 has Ceylon, China, Japan, North-West America, and the North Pacific; Group No. 2 undertakes Persia, India, and Mauritius; and Group No. 3 overlooks Africa, Palestine, and New Zealand. The Group Committees consider the details of the work, receive the official letters of the missionaries and the reports of the Mission secretaries, decide on matters entrusted to them for decision, and recommend and report on other matters to the Committee of Correspondence. On a recent occasion the précis paper of Group No. 3 consisted of forty-seven folio pages of printed matter. The Clerical Sub-Committee (twenty-six members) interviews candidates for foreign Mission work and reports on their qualifications. Each candidate is seen by three members of this Committee and by the Medical Board, after the Honorary Secretary has been satisfied as to general fitness.

It is the duty of the Committee of Patronage (fourteen members) to seek the support of influential persons, and to nominate to all honorary appointments. The Committee of Estimates (twenty-three members) prepares statements of probable expenditure, and compares them with the income at command. The Personal Grants and Allowances Sub-Committee (ten members) regulates payments to missionaries. The Finance Committee (sixteen members) controls expenditure, examines accounts, recommends grants, and reports to the General Committee how far expenditure corresponds to sanctioned estimates. One large item is independent of its decision. The General Committee has deliberately decided to send out all fit and proper persons to serve the Lord (in this sacred ministry of Christ's Church) in the Heathen and Mohammedan world, who offer themselves to the Society. No delay in this particular is allowed because of the state of the exchequer. The Committee believe that the Lord of the Harvest, who thrusts out labourers into His harvest, will provide the means for their maintenance. The Funds and Home Organisation Committee, with twenty-three members, has to do with the income of the Society, and to regulate the machinery for the collection of money. It nominates the Association Secretaries and the 600 Honorary District Secretaries and other agents and representatives of the Society, whether on the Deputational Staff or not, who are appointed to obtain subscriptions, benefactions, and collections; and it is charged with the responsibility of endeavouring to obtain new openings for the advocacy of the great cause, and of promoting a spirit of liberality throughout the length and breadth of its constituency. Ten thousand pounds a year are spent on this branch of the work; and the Central Secretary assures us that at least another 1000*l.* must

be granted if the Deputation work is to be satisfactorily performed. The only means of diminishing this large outlay is by increasing local effort, and by self-restraint in asking for missionaries to preach sermons. The Secretaries are *ex-officio* members of all, or nearly all, the Committees.

At least a dozen other Committees are appointed with definite and distinctive duties, including a Landed Property, an Ecclesiastical, and a Personal Questions, Committee. In addition, circumstances from time to time compel the nomination of special Sub-Committees. Such was Mr. Abbott's Committee of some years ago for the examination and regulation of Home and House expenditure. Such also were the more recent Niger Sub-Committees.

These Sub-Committees have often most delicate and difficult work to do, and in your prayers on behalf of Christian Missions, a place may well be claimed on behalf of the brethren who work in quiet, sometimes apparently in vain, and thanklessly ; but who are at least as useful as the men on your railways and in your factories who oil the wheels of the waggons, or lubricate the machinery in the engine-house. A holy bond of peace is found in the Thursday afternoon Prayer-Meeting by those who are able to attend ; and there the Apostolic injunction is learnt, " Be careful for nothing ; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall guard your hearts and minds in Christ Jesus."

These Committees are the eyes and hands of the Society. *What do they see, and what do they ask for ?* They see a world lying in the Wicked One, in which there are at least 800 millions of heathen and Mohammedan people, passing into eternity as swiftly as the movement of the clock. Xerxes wept at the thought of his huge armament being dissolved in 100 years ; in 100 years two generations of these debased and ignorant races will have passed away, twice 800 millions of human beings !

One-fourth of the population of the globe are Chinese. Relatively to the population, sending 1000 additional missionaries to China would be equivalent to sending two additional clergymen to Manchester. Two hundred and eighty-seven millions are inhabitants of India ; where there are more idols than inhabitants. There are forty millions of Japanese, and two Buddhist priests to each Christian. In Africa there are 120 millions of people who have not heard of Christ, of whom sixty millions are in the Soudan. Large tracts of Central Asia and Arabia are untouched by the missionary. There are more Heathen and Mohammedan people in the world to-day than there were 100 years ago. There is a Protestant missionary to about a quarter of a million of people. In a district of India (Multan) well disposed to the European teacher, with three millions of souls, we have one missionary and one catechist. A young clergyman went to Japan who received a district of $2\frac{1}{2}$ millions of people as his parish, and about 100 miles in diameter.

Two years ago our missionaries were asked what reinforcements were necessary to maintain the existing work in a state of efficiency. Four hundred additional men are wanted for Asia alone, apart from contemplated extension. What are our 316 [ordained] European missionaries of the C.M.S., with nearly as many Native clergy, in the presence of such masses of people who know not God, and have not the Gospel of the Lord Jesus Christ ? We want a trebled force, and a doubled income to maintain that force. When Mr. Wigram returned from his tour of visitation, his first and most frequent word was " undermanned," everywhere undermanned. When missionaries meet the Committee, the almost universal plea is, Give us another man. Heroic workers like Mackay hold on at their stations till they fall, because of the lack of reinforcements. Veterans like Horden of Moosonee return at the

eventide of life to the work, when they might well claim deserved rest, and die at their posts. Alas! his sudden death has deprived us of a noble-hearted pioneer Missionary Bishop.

A splendid work awaits the messenger of Christ among the hill tribes of India, only the fringe of which can be touched. The Upper Niger Mission has broken down for want of recruits. The West Africa Mission sorely needs additional European labourers. Central Africa presents a golden opportunity to the Church at home; the romance of Missions has renewed its youth there, and the crown of martyrdom is not impossible. A railway would be the line of march of a peaceful revolution; and the 20,000 copies of portions of the Scriptures now waiting at Zanzibar for transport to the Lake at 200*l.* a ton, would be for the healing of the nations in and around Uganda. Mr. Pilkington asks for time to complete and revise the translation of the Word of God, but who will take his place and work in the interval? The Punjab alone, and North-West Indian field, could utilise our whole staff of European missionaries.

Heart-touching appeals come from Mission Conferences and Secretaries. Missionaries return home on furlough overstrained and worn; before they are really equal to the task they are put on the Deputational Staff, and sent forth to rouse a sleeping Church, or to satisfy the exigencies of influential Associations. Archdeacon Moule has related how, at the close of the Taeping Rebellion in China, many eyes were turned to the missionary, and many hearts were disposed to accept his instruction. He had been a friend in need; and it was felt that a religion which relieved distress, and healed wounds, and fed in famine, was not a religion to be inconsiderately rejected. Idols were cast away, temples were deserted and even desecrated; Christianity was courted. The little band of workers did what they could, but recruits failed, the crisis passed, and the interest waned. It was like as in the Battle of Waterloo, when the gallant officers strained their eyes for Blucher's column. Alas! in China they waited and wearied in vain. The battle was lost. The idols were restored. The temples were re-visited. Christianity was once more despised. Such a day of hope has never since returned.

During a recent mission in this city of Manchester, one of your great preachers said, "It is the business of the Christian Church to lift up into the sweetness and love of Christ those who are living in sin." If it is the business of the Christian Church to organise special missions for Manchester, what is the duty of the Christian Church with regard to the Heathen and Mohammedan world? Has the command lost any of its force, "I send thee unto the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me"?

Ah! it is an outlook of anxiety and sorrow, mingled with hope and fear. *Whence cometh our help?* "Our help cometh from the Lord which made heaven and earth." "We lift up our eyes unto the hills from whence cometh our help." We look from the hills to the valleys beneath, and seek for the channel which is to convey the answer of God and the rain from heaven to the wilderness of heathendom. Where, and what is that channel? What is the link between English Christianity and foreign spiritual destitution? During the great snowstorm of 1881, a poor friendless boy was found frozen to death behind some palings in a side street, where he had been trying to shelter himself. "I suppose," said Archdeacon Sinclair in narrating the incident, "there was not a house in the parish which would not, if appealed to, have opened its doors to the hungry lad, and taken him in, and fed and warmed him. But the link was missing. The 6000 people who were sleeping in safety beneath their roofs did not know of the hapless outcast. He did not know how to make his wants known to them." And I suppose there is not

a Christian man who would refuse to feed and warm the perishing child of heathenism, if only the state of the case were fully known and adequately realised. Again there is the missing link. Where is that link? Who is to make the child's perishing condition known to the kind-hearted Christendom of this country? The answer is nigh us. The clergy of the Church of England are the missing link, the channel of help from the English Church to the perishing heathen. Do you say, We have done what we can? Thank God for every man who can conscientiously say so. But do you know that more than one-fourth of the parishes of our Church and country do nothing whatever as Christian communities for the evangelization of Africa and the East by the instrumentality of the great Missionary Societies?

My appeal to-day is to the Clergy. "The enlargement of the faith brings the endearment of the faith;" but if it involved only self-denial and exertion, the enlargement of the faith is the duty and responsibility of the guardians and ambassadors of the faith.

Mission work among heathen nations is *necessary for the full-sidedness of Christian work*. You cannot leave the largest rooms in your house unfurnished and uncared for, and have a complete and comfortable dwelling. Were you to charge your son with a commission to some desolate abode in your parish, and he sat at your side and caressed you, and assured you of his love for home and for you, and took no serious step to carry your help to your suffering parishioner, would you be satisfied with him? It was a company of lepers who said in the hour of their sufficiency, "We do not well; this day is a day of good tidings, and we hold our peace. If we tarry till the morning light, some mischief will come upon us. Now, therefore, come, that we may go and tell the king's household."

Mission work is *necessary for the fulness of parochial life*. "None of us liveth to himself," is as true of a parish as of an individual. If any parish does live for itself, its life will be contracted, stunted, selfish. Selfishness in religion is the worst form of selfishness; it is the corruption of the best. The Son of Man, the perfect, the ideal Man, came to seek and to save that which is *lost*. What person or what community soever would attain to the measure of the stature of the fulness of Christ must go and do likewise. Neither pastor nor parish may rest "so long as there remains any one else who has to be brought to the Cross of Christ."

Mission work is *necessary for the building up of the Christian Church*. The fulness of the Gentiles is to come in, and all Israel is to be saved. The Gospel is to be preached throughout the world for a witness. The heathen are to be our Lord's inheritance, and the uttermost parts of the earth His possession. Till then the Church is incomplete. The temple is a fragment, it is not foursquare. The Church of Christ will be incomplete so long as representatives of any people, nation, or tongue are outside its pale. The work of the ministry will be imperfect so long as the Gospel is not preached to every nation under heaven. The love of Christ cannot be satisfied till every tongue shall confess that He is Lord, to the glory of God the Father. Is it unreasonable to expect that every faithful minister of Christ will labour to diminish that incompleteness?

We clergy are pledged "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." For the *impartation of missionary information* the appeal must be in the first instance to the clergy, who can best make known the state of the case in the parish. Who else can do this? If the clergy hold back from giving information, ignorance, misapprehension, objection must obtain. We crave the dissemination of literature, and the spread of knowledge, at the hands of our brethren in the great cities and country

parishes alike. Indifference to Mission enterprise, lukewarmness concerning the propagation of the Gospel, are twin children of ignorance of heathen needs and of the suitability of the Gospel in the hands of the earnest and spiritually-minded missionary to meet the needs. For "it is Christianity, and Christianity alone, which can regenerate the souls of men by the power of the Holy Spirit of God, all the world over." "My heart is hungering for something," said an African on the Congo, "and I do not know what it is." In heathen lands the Englishmen who make themselves well acquainted with the condition of things, and who have experienced the love of Christ in their own hearts, are foremost in promoting Mission enterprise. The majority of the Mission stations in India have been opened at the request, and at the expense, of officers and civilians on the spot. Men like Lord Lawrence, Lord Northbrook, Sir Bartle Frere, Sir R. Montgomery, Sir Rivers Thompson, Sir Charles Bernard, Sir C. Aitchison, have with one consent borne witness to the value of our Indian Missions, and have been the friends and supporters of the missionaries. Here at home we want men to know the exact state of the case, and it is for the clergy, whom they trust, to tell them. In this matter ignorance is not bliss, though a little knowledge may be a dangerous thing.

To the clergy belongs *leadership* in this great cause and conflict. In every parish there must be some guide. What is a meeting without a chairman? What is a church without a minister? "Not for that we would have dominion over your faith, but we are helpers of your joy." Not for that we claim the precedence for our order in any aggrandising spirit; but surely the clergy of the national Church are the natural leaders in great religious and philanthropic movements. We abdicate our functions if we do not take our place and do our duty. Our parishioners expect us to lead. Leadership involves responsibility. Leadership requires knowledge, judgment, discrimination, considerateness. Leadership means going to the work and superintending it—not merely asking others to go and do. Good leaders secure brave followers. To preach the Gospel from the rising to the setting sun is our duty; and it should be with us as it was with Rowland Hill on being asked when he was going to stop, "Not till we have carried all before us." Dear friends, lead the way, and hold the standard high.

For *organisation* our eyes are on the clergy. What a waste of power there is in the Christian world for want of organisation! What a loss, for instance, is caused by indiscriminate almsgiving! What sapping and mining of definite Christian beneficence is done by the earnest but often misguided hands of "und denominationalism"! For successful Mission work we want parochial organisation. Haphazard, occasional, spasmodic, indeterminate efforts will not suffice. Exclusive devotion to some one favourite Mission station is narrow-hearted. An annual sermon grudgingly permitted, and an annually absentee vicar, will chill almost every Christian worker in a parish. Invitation to give, but not to work, is inadequate. Union is strength, and organisation is the director of energy. Parochial Associations are circles of influence, the circumference of which extends to the limits of the district. Sowers' Bands bring the children together; and how pleased they are to come together, and have a brick in the building! Gleaners' Unions enlist and interest every class. City and County Associations spread the net over a wider area, and are often the means of making fishers of men. Unions of Clergy, and of Junior Clergy, inspire the whole work with oneness of purpose. Organisations live whilst men die. Clergy may come and go, lay helpers may remove or be called away; but by means of organisation and association the cause flourishes.

To the clergy belongs largely the honour of *bringing in recruits*. Recruits in large numbers are absolutely necessary. These recruits are wanted from

all classes. Henry Martyn was Senior Wrangler, and the best University men are sought for important and influential educational and pastoral spheres. Robert Moffat was a gardener, John Paton was a Scripture-reader, Samuel Marsden, the apostle of the Maoris, was a blacksmith's boy ; and artisans and working-men, with the love of Christ in the heart, and with brains and willing hands, have been among the heroes of the Mission-field. Medical men are coveted, and Medical Missions are perhaps the nearest approach to Christ's Mission work in Galilee and Syro-Phœnicia. Women, too, are needed for zenana work. Who shall invite them? Who shall discover the future missionary in the home, or in the business, or fresh from college and undecided what the life-work is to be? Can the appeal be other than to the clergy?

A large contingent of the younger clergy themselves are wanted in the foreign field. To whom more loudly than to the best of our younger clergy does the call come, "Son, go work to-day in yonder Indian, or Japanese, or Chinese, or African corner of My vineyard"? It is a great demand! As the Headmaster of Harrow said in Exeter Hall at the conclusion of the February Simultaneous Meetings, "We are here to ask for the sacrifice of lives. Many will hesitate at the sublime audacity of that request." But "when in the quietude of his own room, the servant of the Lord sees by faith his Saviour on the cross pouring out His atoning blood, nothing on earth will shake that man." When the Indian Mutiny taxed the energies of the army in the field and of the Government at home, the rawest soldiers did bravely, the youngest officers did bravely, but it was the trained veterans who saved the Empire. It is from your ranks that the ablest trained men must largely come, who in the field shall grow into veterans of the great and brave missionary force.

After all, life is for the Saviour, and Christian life is for the service of man. The Mission-field is the broadest and richest of the earthly provinces of the Lord of all. In the *Nineteenth Century* Review, Sir William Hunter wrote: "If I were asked to name the two men who during my service in India have exercised the greatest influence on Native development and Native opinion in Madras, I should name, not a governor nor any departmental head, but a Missionary Bishop of the Church of England, and a missionary educationalist of the Scottish Free Kirk."

My task is done. It is a sacred one; I plead for God among pleaders with God; and I pray God to use these fragmentary sentences as His message to some hearts. It was the opinion of an able and eloquent man that the most valuable figure of speech is repetition. Let me very briefly repeat: The Church Missionary Society wants more men, it wants more clergymen, it wants spiritually-minded men for spiritual work, able men for difficult work, medical men for medical work, all intent on winning souls for Christ, "not counting their lives dear unto themselves, so that they may finish their course with joy, and the ministry received of the Lord Jesus to testify the Gospel of the grace of God."

"The power and glory of England," said the American Bishop Doane in Leeds Parish Church, "come from her pure and ancient Christianity. And the armament which guards her shores is the fleet which bears to distant lands her missionary zeal." Fanned by faith and prayer, may that zeal burn with an unquenchable flame, itself "a light to lighten the Gentiles." May vessels of that fleet bear increasing numbers of messengers of the churches to heathen shores, till "they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know Him, from the least to the greatest." "Then shall the earth yield her increase; and God, even our own God, shall bless us."

M M

THE MISSION-FIELD.

WEST AFRICA.



HE Bishop of Sierra Leone delivered his third Triennial Charge to the Clergy and Laity of the Sierra Leone Church in St. George's Cathedral, Freetown, on May 3rd. We hope to print some extracts hereafter.

The thirty-first Anniversary of the *Sierra Leone Pastorate Auxiliary Association* was held from May 1st to 4th. The financial report of the year was very encouraging, a surplus of over 470*l.* being shown of income over expenditure in the accounts of the Pastorates, and a surplus of 160*l.* in those of the Church Missions. A legacy of 750*l.* left to the Pastorate Fund is not included in the above, so that the balance really exceeds 1200*l.* These facts are mentioned in a letter of the Rev. W. J. Humphrey; the printed report of the Association has not yet been received. Mr. Humphrey has come home on furlough.

Mr. Humphrey recently received the following letter from Prince William Sherker, the lately elected king over the Kaffu Bullom people :—

Having been duly elected by the Kaffu Bullom people to be their king, and having been fully recognised by the representative of Her Majesty the Queen of England, His Excellency Sir Francis Fleming, K.C.M.G., Governor of the Colony of Sierra Leone, I, Prince William Sherker, think it would not be out of the way should I write to inform you, the representative of our old friends the Church Missionary Society; bearing in mind the friendly relations which always existed between that Society and my predecessors, a Society whose lofty character, noble career, and philanthropic sentiments have won for her the high esteem, respect, and affection of every right-minded African in this West Coast, and whose sympathy with the afflictions of our race has elicited and secured to her the hearty esteem and regard of every true Bullom. She has ever shown a friendly interest in our welfare, and has extended her help to us in our hours of sorest need.

You will be pleased to learn that among the instructions I received from my principal chiefs or headsmen on ascending the throne, one was that I should by no means let the cord of friendship between your noble Society and this country be broken, which already shows the extent of her influence.

Taking all these into consideration, together with my own personal wishes to be led and advised by wiser minds, I feel I cannot refrain from expressing the hope that my humble note to you, the representative of that noble Society, may tend to cement and place on a surer basis, if that be possible, the good relation which so happily existed between the Church Missionary Society and my predecessors.

I should also add that you be good enough to inform His Lordship the Bishop of Sierra Leone, our good friend, and the Committee of Management of the Sierra Leone Church Missions.

The Rev. T. Harding reached Abeokuta from Ibadan on March 17th, in order to relieve the Rev. J. B. and Mrs. Wood, who have come home on furlough.

The Rev. S. S. and Mrs. Farrow, Miss M. Tynan, and Miss A. L. Wright reached Lagos on April 23rd. They proceeded to Abeokuta on May 9th. The Rev. R. Kidd arrived at Lagos on May 7th, and proposed to go on to Ibadan in a few days. The Rev. M. A. and Mrs. Dodds, who went out to the Mission last year, have been obliged to return home in consequence of Mrs. Dodds' ill-health.

The Revs. H. H. Dobinson and F. Melville Jones, and Miss M. Taylor, reached Onitsha on March 31st.

EASTERN EQUATORIAL AFRICA.

The Rev. D. A. L. and Mrs. Hooper were requested by the Acting-Administrator of the I.B.E.A. Company, Mr. J. R. W. Pigott, a warm friend of

the Mission, to remove for a short time from Jilore to Frere Town, because of the presence in the Melindi district of a certain Arab who was deported to Muscat in 1890. At Mr. Hooper's suggestion the workers held together a two days' Convention on April 4th and 5th, of which the following account has been received. Another and fuller account is published in this month's *C.M. Gleaner*.—

On Tuesday and Wednesday, April 4th and 5th, meetings for the deepening of spiritual life were held here. A goodly band of European and Native Christians met together for our first meeting at 10 a.m. on Tuesday, the Rev. Douglas Hooper being the selected speaker on the subject of "Searching," putting before us the need of "humbling ourselves under the mighty hand of God," and acknowledging that "other lords beside Thee have had dominion over us," and searching to see what these "other lords" were; many others giving us helpful words, the meeting being thrown open to all. After a time on our knees before God, the meeting closed at 12 noon. The evening meeting began at seven o'clock, the Rev. W. E. Taylor addressing us on the subject of "Purity" as the outcome of true heart-searching, and the necessity for true service. On Wednesday morning the "Cost" of following (see Luke xiv. 26-33) was brought before us by the Rev. F. Burt and others, all leading up to the evening subject of "Fulness," that we might each one yield our all to God

and come empty, to be filled with His Spirit, counting the cost of that yielding, but at the same time knowing as a blessed reality that "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." The evening meeting was a very solemn time, the Rev. A. G. Smith reminding us of the absolute necessity of being "empty vessels," willing that His will should be worked in and through us, and all with a single eye to God's glory, that we might each one be fulfilled—filled to overflowing with the Holy Spirit, that the vessel might be hidden by that overflow, and not "a trace of 'I' be found." The following morning, Thursday, we met at the Lord's Table, "steadfastly purposing to lead a new life" in "perpetual memory of His precious death" and "glorious resurrection," and believing that "His coming draweth nigh," when we shall behold Him "face to face," and shall be called upon to give an account of how we have spent that with which He has entrusted us. "Brethren, pray for us."

The Rev. A. R. Steggall, who lately removed from Mochi to Taveta, under circumstances which were explained in the April *Intelligencer*, has come home. Taveta is now in charge of Mr. A. McGregor.

PALESTINE.

Mr. F. T. Ellis, of the Bishop Gobat School, Jerusalem, had a narrow escape from being shot by robbers in the beginning of April. He was spending the Easter vacation at Jericho, and on April 6th he visited the Dead Sea with a company of friends and a guard and dragoman. On the return journey they were attacked by Bedouins, and the donkey on which Mr. Ellis was riding was shot dead under him. Happily he succeeded in making his escape.

PERSIA.

The Rev. H. Carless, who left Baghdad to return to Julfa at the beginning of May, writes that he made a very interesting tour of eleven days to Kerbela, the great Shiah Shrine and place of pilgrimage, where repose the bodies of the murdered Hosayn, grandson of Mohammed, and Abbas, one of the twelve Imams. He was much pleased with his stay there, and had a good time with moollahs and others.

NORTH INDIA.

The annual prize-giving at the Calcutta Boys' Boarding-school took place on April 11th. The chair was taken by Stephen Jacob, Esq., C.S., who gave away the prizes and addressed the boys afterwards. A branch of the Gleaners' Union

has been formed in connexion with the school, which has thirty-eight members. One way in which the boys have sought to fulfil their duty as Gleaners has been by turning out *en masse* on Sunday evenings, the whole school, with their Principal at their head, to sing and preach the Gospel from the corner of the street near the school premises.

The Bishop of Calcutta visited Jabalpur, in the Central Provinces, during the first week of March, where he met the members of the Church Committee, inspected the Mission High School, and confirmed seven men and five women. The Bishop then visited Mandla, a distance of sixty miles from Jabalpur, and confirmed thirteen candidates, being the first Gond Christians to receive the rite.

Special mission services were held at Bollohpur in March, from the 11th to the 21st; the Revs. I. W. Charlton, A. G. Lockett, and W. Wallace gave the addresses. The *North India Gleaner* says :—

Much interest was manifested at the meetings, many were present morning and evening, those who came listened well, and not a few evidently experienced a desire for more faith and a higher Christian standard of life. The requests for prayer sent in at each meeting (afternoon) seemed very genuine, including such requests as "for pass in exam.," "for fine weather to cut the crops," "for recovery of health," but others were for "God's blessing to be able to work well," "for pardon of sin," "for the conversion of others (relatives)," "for the Holy Spirit." Subjects were sent in (anonymously) for thanksgiving, and some acknowledged the benefit they had ex-

perienced at the Mission, and the help they had received from what they had heard. Nor has this been merely in word, for a band of over twenty women have enrolled themselves, promising by preaching and otherwise to try and set forward Christ's Kingdom in the surrounding villages; and we earnestly trust that others in other ways will try to show in their lives the thanks they have given so lately with their mouths before all. Thus there have been signs of encouragement all through, and we can commend the work to God in faith that as it has been done in His Name, so it will have its part in bringing forth fruit to His honour.

The Divinity Class at Calcutta was reopened in March with seventeen students, including four deacons, one of whom, the Rev. T. Biswas, besides reading for his priest's orders, helps the Principal, the Rev. W. H. Ball.

PUNJAB.

The Rev. R. Clark sends the following :—

The Rev. Dr. Imad-ud-din has lately been on a visit to Rohilkund. He tells me that when he was there he met with ten or fifteen families of Native Christians, the descendants of the Christian Muzabi soldiers of the 24th N. I., many of whom were baptized by the Rev. Daud Singh and myself at Khairabad, near Attock, where the wing of the regiment was stationed, under Captain John Chalmers, where they were employed in making the Indus Tunnel. Dr. Imad-ud-din said that he never before could understand what had become of them. It seems that they came down in little bands of twos and threes, and connected themselves with the American Methodists in Bareilly and Moradabad and other places in that neighbourhood. He was received with much affection by

them, and he believes them to be good, "strong" Christians. They are called "Sikh Christians," and many of them come from Tarn Taran. So seed cast on the waters is found after many days, though lost sight of for a time. We can thank God for this, and learn that labour in the Lord is never in vain.

Dr. Imad-ud-din also told me that he gave five lectures on five consecutive days to some 150 students in the American Methodist Divinity School in Bareilly. There is but little English taught there, and no Hebrew or Greek, and "nothing of the Fathers," but a sound, useful education, he says, is given in the Word of God, and Church History, and in the Hindu and Mohammedan religions. Very special attention, he says, is given to the study of the Word of God.

The Society has lost a devoted missionary in the Rev. C. G. Däuble, who was taken to his rest at Kangra, on May 10th. In 1857 Mr. Däuble joined the North India Mission, and laboured respectively at Benares, Agra, Secundra, and Lucknow. In 1889 he was transferred to the Punjab, where God was pleased to give him considerable success in bringing souls to Christ.

TRAVANCORE.

In October, Lord Wenlock visited Cottayam. This was the first time, the *Travancore and Cochin Diocesan Record* states, that Cottayam had received a formal visit from a Governor of Madras, and the inhabitants, headed by the Diwan Peishwar, did their utmost to give him a worthy reception. The addresses of welcome began three miles before the town was reached. In the course of the day, the Governor, accompanied by Bishop Hodges, paid a visit to the C.M.S. College, and the following address was presented to him in the name of the English Church in this State:—

To His Excellency the Right Honourable Beilby Baron Wenlock, G.C.I.E., &c., Governor of Fort St. George and its Dependencies:—May it please Your Excellency, As representatives of the Anglican Church in Travancore and Cochin we desire to welcome Your Excellency as the first Governor of Madras who has honoured Cottayam with a visit, and to take the opportunity of bringing to your notice the chief features of this town in connexion with the work of the C.M.S.

Cottayam is the headquarters of the Church Missionary Society in the protected Malayalam States of Travancore and Cochin. The work of the C.M.S. in these States owes its origin to the interest taken by a former Resident, Colonel Munro, in the ancient Church existing here for many centuries, and claiming to be founded by the Apostle St. Thomas. The first missionary was the Rev. Thomas Norton, stationed at Alleppey in 1816; and Cottayam was occupied in 1818, when the Revs. Benjamin Bailey, Henry Baker, and Joseph Fenn arrived and commenced work among the Syrian Christians with an ideal worthy of the Church of England—namely, to seek, without proselytising, the restoration of primitive doctrine and missionary energy in a Church so advantageously planted, and so wonderfully preserved for many centuries in a Hindu country.

For twenty years this work went on, Mr. Bailey giving himself to the arduous duty of translating the Bible and the Prayer-book and compiling dictionaries, Mr. Baker establishing and superintending parish schools all over the country, and Mr. Fenn and his successors teaching the younger clergy in the old Syrian College.

In 1837, however, partly through misunderstandings and partly through the change of Syrian Bishops, this simple state of things became impossible, and the missionaries, with the approval of Bishop Wilson, Metropolitan of India, separated from the Syrian Church and began direct Mission work for the good of the heathen around them. But their efforts for the elevation of the Syrian Christians had not failed of success. Some joined the missionaries and became the nucleus of our Church in Travancore, while some of the clergy and laymen who remained in the Syrian Church, especially those of the reforming section, have ever been emulous to copy what seemed good in the Anglican Church.

Thus many abuses which shocked the early missionaries have been removed. Vernacular preaching by better educated Kattanars has become common; and the Syrian Christians, whether those calling themselves children of the Jacobite Patriarch of Antioch or those following the Reforming Metrans, have one godly feature in common with the Anglican Church, namely, a growing appreciation and reverence for the Word of God in the vernacular. (Furthermore, it is only due to the Syrian Church to say that the co-operation and assistance of the Anglican clergy is often welcomed, and it might be further developed but for the immediate charge of their own flocks, at present numbering over twenty-five thousand people.)

But now we must briefly call attention to the missionary institutions which Your Excellency is kindly visiting to-day.

The higher education of Syrian youths, begun in the old Syrian College

in 1818 by Mr. Fenn, the first Principal, has been continued without interruption since 1837 in the present building, and its educational value is increasingly appreciated by the whole Syrian community. The College was raised last year to the F.A. standard with a view of ultimately making it a First Grade College. We need not say that every effort is made to keep it a thoroughly Christian place of education. The number of students at present is 317.

On the opposite hill is the Cambridge Nicholson Institution, founded in 1857 as a training school for vernacular teachers. In later years a Divinity School has been added, in which the clergy of our Church are trained in Standard Anglican Theology and the Greek Testament. The Bishop requires candidates for ordination to pass the Oxford and Cambridge Preliminary Examination for Holy Orders; and that they are able to do this is a sufficient evidence of the intellectual attainments of the candidates.

Female education has not been neglected; a valuable school has been steadily carried on for the last twenty-seven years by Miss Baker, a granddaughter of the first missionary of that name, which has 120 Christian girls on its register, of whom the greater part are boarders. Until some four years ago it was our pride to point out to visitors the Girls' Boarding-school, conducted for over sixty years by the late venerable Mrs. Baker, in which the great-great-grandchildren of her first pupils were being taught at the time of her death. The Buchanan Institu-

tion lately opened at Pallam, four miles away, is intended to crown the system of girls' schools among us by aiming at a higher education generally, and by training teachers for the girls' schools under the Mission all over the country.

In the Vernacular Mission-schools we have girls and boys, Hindus and Christians learning side by side.

In this station alone there must be not less than eight hundred boys and girls in the schools of the Mission.

Christ Church, Cottayam, with the printing-press, book-depôt, and type-foundry, form a remarkable group representing the life-work of the Rev. Benjamin Bailey, mentioned above.

In addition to those at Cottayam, European missionaries are also stationed at Alleppy, Tiruwella, Trichur, and Alwaye.

At Alleppy a leper asylum with twelve inmates has been opened by the missionary there.

The number of Native clergy is twenty-seven, headed by the Venerable Archdeacon Koshi, who is the first of the Native clergy in India to attain that dignity. His Grace the Archbishop of Canterbury has lately conferred upon him the degree of D.D. in recognition of his scholarship and his services as chief reviser of the Malayalam Bible.

The following are the last year's statistics of the Mission:—Total number of baptized, 24,294; catechumens, 3343; total adherents, 27,637. Communicants, 7668. Schools, 199; total number of boys in schools, 4921; girls, 1399.

SOUTH CHINA.

It has often been said in England that the Chinese have the remedy against the importation of opium into their country in their own hands, inasmuch as they may impose a prohibitive tax. The Rev. J. S. Collins, when calling on one of the Kien-Ning city mandarins, mentioned this plan of suppression to him. He says:—

We explained carefully the plan of suppression by means of raising the tax on imported opium, but he smiled and said that no matter how high the tax was, if the people wanted it, some way would be found of smuggling opium into China. No one who knows the bribery and corruption that exists at the local customs stations could doubt this. He said most emphatically, "England *must* move *first*, England *must* move *first*," and then added with a meaning smile, "*but* your *Queen* would

not be willing—your *Queen* would not be willing to allow so profitable a trade to be stopped;" neither would he believe a word in contradiction of that idea. The fact is that until the opium traffic with India is stopped, the Natives here will not believe a word we say as to England not being willing to force opium on China by another opium war. The mandarin in question is a very active man, and neither smokes opium himself nor allows any one among his retinue to smoke it.

NOTICES OF BOOKS.

NORMAL ADDRESSES ON BIBLE DIFFUSION. By R. N. CUST, LL.D. London: Elliot Stock.



R. CUST has done great service to many societies, and certainly to C.M.S.; but for the Bible Society he has laboured with special zeal. He has made the whole subject of Bible translation his own, and has popularised it in many pamphlets and booklets from his prolific pen. The present work is, according to its title, on Bible Diffusion; but it deals with all branches of the work of the Bible Society. In form it consists of "normal addresses," specimen speeches in advocacy of the Society. Dr. Cust has himself delivered many such in various parts of the country, and in doing so he has had to be also the "unwilling listener" (as he expresses it) of the speeches of other people. To improve these, by providing speakers with material—in the form, not of statistical tables, but of pattern or model addresses themselves,—is the object of this book. But useful as it will no doubt be in this respect, it ought to fulfil a wider purpose. It is emphatically a *readable* volume, and it should be read by every lover of the Bible and every student of Missions. We recommend it unhesitatingly for reading at missionary working-parties—that is, where the party consists of educated people. Of course there are passages here and there which will not command unanimous approval; the book could not be Dr. Cust's if it were otherwise: but the Bible Society's work does not suggest many topics of controversy, and for the most part we are in these pages on neutral ground.

We cannot do better than copy the full titles of the addresses:—

1. On the Continuity of Bible Translation into the Vernacular of the Time from the Return of the Hebrews from their Exile to the Present Moment.
2. On the World-wide Diffusion of the Scriptures in Hundreds of Languages.
3. On the Translator, the Translation, the Diversity of Languages, and the Rules laid down for Guidance.
4. On the Object of Bible Diffusion, and the Effect upon the Educated and Civilised Non-Christian Races, as well as upon Populations low in Culture and devoid of Education.
5. On the Duty, the Privilege, the Joy, the Feelings of Gratitude, of a Christian Nation permitted to take a part in this great Work.
6. On the Bible Itself: on its Diffusion for the Education of Mankind.
7. On the Constitution of the Society: on its Opponents.
8. The Limitations of Translation and Diffusion.
9. On the Foreign Fields, Auxiliaries, Agencies, Depôts, Colporteurs, Carriages, Bible-women.

In the Appendix there is an actual address given at Wycliffe Hall, Oxford; also some tables, &c. The whole book presents a mass of information in an attractive shape; and we fully expect that many Bible Society meetings will be enhanced in interest and usefulness through speakers borrowing from Dr. Cust's well-furnished and eloquent pages.

JAPAN AS WE SAW IT. By M. BICKERSTETH. London: Sampson Low and Co.

Our friends are aware that the year before last the Bishop of Exeter, accompanied by Mrs. Bickersteth and Miss M. Bickersteth, paid a visit to Japan, where his son is the Bishop. The narrative of this journey by Miss M. Bickersteth is now presented to us in a handsome volume, with a very clear map and numerous illustrations, and the book is warmly to be recommended as an interesting survey of the country and people, so far as the party saw them, and in particular for its accounts of the Mission stations visited. We see that a reviewer in the *Guardian*, who appears to be personally acquainted with Japan, criticises Miss Bickersteth somewhat severely for such occasional remarks and inferences as occur in her narrative, which he suggests she has not the qualification to make, having been, so far as Japan

is concerned, merely a globe-trotter. We, on the other hand, from the point of view of the English reader, and without any special qualification for judging, think that Miss Bickersteth has been particularly modest in her occasional reflections. She does not profess to describe Japan other than, in the words of the title, "as they saw it," and although the carefully formed conclusion of a missionary or diplomatist of long standing would be of more value in the formation of an estimate regarding the future of Japan, a light and pleasant narrative like Miss Bickersteth's has a value of its own for the ordinary reader, especially as she and her party were under the guidance of her brother, the Bishop, who would, we imagine, be an excellent authority on Japanese questions generally. At all events we have found the book very interesting. Naturally, as Miss M. Bickersteth is the secretary of the Guild of St. Paul, which is the society in this country for the support of her brother's Community Missions, St. Andrew's for men, and St. Hilda's for women, her missionary information is most full while she is describing the work of these organisations at Tokio; but her notices of the C.M.S. Missions at Osaka, Fukuyama, Fukuoka, Kumamoto, &c., are full of interest, as also of the S.P.G. Mission at Kobe. Of the much larger work carried on by the American Presbyterians, Methodists, and other bodies, we are told very little; but in a short tour it is, of course, not possible to see everything. We are not happy, however, about the word usually applied in these pages to American missionaries, namely, "Nonconformists." We quite understand Miss Bickersteth's standpoint in using the term, but it would be in more reasonable accordance with the facts of the case to call the great dominant non-Episcopal communions of America by their proper names than by a name which is a virtual condemnation of them every time it is used for not conforming to the much smaller Protestant Episcopal Church in the States.

Some of the incidental notices of Japanese imitations of English, and so forth, are amusing enough: as, for example, when a local Japanese paper announced the arrival of "Mr. Exeter, Bishop of Cambridge, attended by Mrs. Devonshire," or when a Tokio shopkeeper addressed his bill to "Pickaster, Esquire." But the most interesting part of the book is the account of the great earthquake, which occurred while the party were at Osaka, and from which they had a narrow escape.

At the end of the book is a list of the clerical and lay missionaries of the Church of England in Japan, which is very conveniently not of the date of the visit, but brought up to the time of the publication of the book. Of the whole number the clergy number 36, of whom the C.M.S. missionaries are 21; S.P.G., 4; St. Andrew's Mission, 5; Canadian Church, 3; Chaplains, 3. Of laymen there are five: one C.M.S.; one S.P.G., three not specified. Of ladies there are 40: namely, C.M.S., 23; S.P.G., 4; Female Education Society, 2; St. Hilda's Mission, 6; Canadian Mission, 1; not specified, 4. The American Episcopal Mission consists of 9 clergymen, and 24 laymen and women. Of Japanese clergy, 13 are in connexion with the English Church, of whom 7 are in priests' orders, and 6 in connexion with the American Church, of whom one is in priest's orders. There are 62 Japanese catechists and 34 Divinity students in connexion with the English Missions, and 34 catechists and 8 Divinity students in connexion with the American Mission.

SWEET FIRST FRUITS: A TALE OF THE NINETEENTH CENTURY ON THE TRUTH AND VIRTUE OF THE CHRISTIAN RELIGION. *Translated from the Arabic by* SIR WILLIAM MUIR, K.C.S.I. *London: Religious Tract Society.*

We suppose this book to be a perfectly unique one, and are not surprised at the very emphatic terms in which Sir William Muir in his Preface intro-

duces it to the Christian public of England. It is a story written by an Oriental Christian, who was born and bred a member of one of the Eastern Churches (we are not told which), but who has become a Protestant, though under what circumstances, and in what connexion, or at what place, Sir W. Muir dares not to tell us, as it would only endanger the convert's personal safety to identify him. But the book, the original of which is in Arabic, and entitled, "Bakoorah Shahiya"—"Sweet or delectable first-fruits"—is addressed to Mohammedans, and Sir W. Muir considers that it may "take the highest rank in apologetic literature, being beyond question one of the most powerful treatises on the claims of Christianity that has ever been addressed to the Mohammedan world." It is the story of certain converts from Mohammedanism at Damascus, one of whom is executed, and the others sent into exile; but the tale is only the vehicle for the introduction of discussions on the respective claims of the Bible and the Koran, which are carried on with great spirit and in such a way as to influence the Mohammedan mind. Although of course the story is a fiction, we are assured that the various scenes and events have actually occurred in different places at different times. It was always the view of the early fathers of the C.M.S. that the Mohammedans of the East would be most readily influenced through enlightened members of the Oriental Churches, and with this purpose in their minds they established the Missions in the Levant. The present book is a very valuable illustration of such a method of dealing with Islam.

Sir W. Muir explains in the Preface that he has made a translation of the book into English for various reasons. He thinks it will be useful for three classes: (1) the English reader, that he may have a picture of the dangers incurred by converts to Christianity in Moslem lands; (2) Missionaries who may be circulating the Arabic original, but like to keep the English edition for more ready reference by themselves; and (3) The now large class of Moslems in India, Turkey, and Egypt, who can read English. He further recommends that translations be made into the vernaculars of Turkey, Persia, India, &c., and we hope our missionary brethren in these various countries will take note of the suggestion. Meanwhile it is a book to be read and pondered by all friends at home who care for the evangelization of the Mohammedan world.

INDIAN GEMS FOR THE MASTER'S CROWN. *By* MISS DROESE. *London: R.T.S.*

Miss Droese is the daughter of the late Rev. E. Droese, who laboured for many years among the Paharis in the C.M.S. Santal Mission, and during his later years was stationed at Annfield in the Dehra Dun Valley, North India. This book combines reminiscences of both spheres of missionary service, in which Miss Droese took an active part with her father. First, we have a remarkable story of a Christian faqir who received his knowledge of the truth through reading a tract, and who instructed his disciples in Christianity. The story was written by Miss Droese in Hindustani originally. Then follows the narrative of the life of the first Native pastor of Dehra Dun, the Rev. Tulsi Paul. The foundation of this story is an autobiography by its subject, giving in Oriental style vivid and graphic touches of his spiritual struggles and conflicts before his conversion.

HINDU PASTORS. *By* J. ROSS MURRAY, M.A. *London: John Heywood.*

This is the Sir Peregrine Maitland's Prize Essay, in connexion with the University of Cambridge, for the year 1891. More fully the title is, "An Inquiry into the Present State and Probable Development of the Native

Ministry of the English Church." The writer labours under the disadvantage—a disadvantage of which he is duly conscious—of having no first-hand knowledge of India. He has, however, with much industry collated opinions of experienced missionaries, especially from the S.P.G. and C.M.S. Annual Reports and the *C.M. Intelligencer*. All will probably be agreed with the author in his desire to see a Native Christian literature taking the place of English theological treatises, and in the conviction that what is of all things most necessary is, to set before the Hindus the actual living, personal Christ; but few, we think, will go with him in his suggestion that in theological classes English books of divinity should be largely dispensed with, notwithstanding the danger of moulding the plastic Native mind too rigidly in English forms of thought.

THE CATHOLICOS OF THE EAST AND HIS PEOPLE. By ARTHUR JOHN MACLEAN, M.A., *Dean of Argyll and the Isles*, and WILLIAM HENRY BROWNE, LL.M. London: S.P.C.K.

The writers of this book are, or were, members of the "Archbishop of Canterbury's Assyrian Mission," but their object is not to describe the work of that Mission, but to give an account of the religious and secular life of the Eastern Syrian Christians of Kurdistan and Northern Persia. "The Catholicos of the East" is a title of the Patriarch of the Syrian Church. The curious reader will find a great deal of information regarding every-day life in Persia, and a great deal also, which is less accessible, regarding matters of technical ecclesiastical interest, such as the Order of the Ministry, the Succession to the Patriarchate, the dress of the Clergy, the Daily Services, Liturgies, Churches, &c. In the quotations from the Daily Services, Invocations of the saints, and especially of Mary, are frequent. Very little is said about the spiritual state of the clergy and their people, but the following quotation betrays a mournful state of things:—

"A Bishop sometimes only makes up his mind to ordain a man on Saturday night, and ordains him on Sunday morning. He knows the capabilities of a man by personal knowledge or by report—for the ordained will have lived in the same village all his life; and if he can read classical Syriac, and therefore go through the service, the Bishop ordains him without further examination. This, however, is not such an evil as it would be with us, as every one knows the qualifications of the candidate much better than would be possible in the West, where people move about from place to place so much more; and the Bishop is greatly guided by public opinion. He would scarcely ordain a priest, and probably not a deacon, unless the villagers wished it. A worse evil is the tendency of so many priests in the Plain of Urmi to go off begging to Russia, and often to other European countries. The Russian authorities have made praiseworthy efforts to stop this; but it is easy for a man to cross the frontier as a layman, and then to use his priestly office as an excuse for getting alms from the Russian peasant, who is as generous as he is superstitious. Many of these beggars pass as pilgrims, *mugdusi*; and it is said that some once got into trouble in a rather amusing way. They found a dead donkey, and, taking one of its legs, they threw earth on it to make it look as if it had been buried, and palmed it off on an unsuspecting village as a leg of the ass on which our Lord rode into Jerusalem, saying they had brought it from the Holy City. Having made a good sum by its sale, they proceeded to sell the other three legs to different villages, and to make a large fortune. They ought then to have returned home, but their greed led them to their fate, for they took another donkey and sold another leg. But by this time the arrival of these wonderful relics was made known far and wide; and, as even the most ignorant villager knows that no ass has five legs, the would-be pilgrims were caught and all their gains taken from them, and they themselves, to use their own phrase, were 'poured into prison.' This story is probably as old as the hills, but it serves to illustrate the tales the people tell of one another. It is sad that priests should always be the heroes of these tales, and sadder still that many should be ordained on purpose to go and beg."

MEMOIR OF MARGARET STEPHEN KENNEDY. *By the REV. JAMES KENNEDY, M.A. London: James Nisbet and Co.*

The author is the well-known L.M.S. missionary who formerly laboured at Benares, and the subject of the memoir was one of the earliest Zenana workers in North India, labouring simultaneously at Benares with Mrs. Smith, Mrs. Leupolt, Mrs. Sandberg, Mrs. Fuchs, Miss Ellwanger, and other C.M.S. ladies. Mrs. Kennedy shared as far as possible her husband's labours, and the memoir is, in fact, a record of their united missionary experiences—in the city, on itineration, at home on furlough—during forty years, from 1838 to 1877. Among the letters of condolence received by her husband after her decease, and quoted in the book, is one from the late Mr. Ram Chandra Bose, who joined the C.M.S. in North India as a lecturer to educated Natives, and who died in May, 1892. He wrote to Mr. Kennedy, "If I am to-day not an alien from the household of Israel, living in the world without God and hope, a great deal of the happy change will be traced by the Master to her firm yet tender way of bringing sinners to Him."

FOUR YEARS IN UPPER BURMA. *By W. R. WINSTON. London: C. H. Kelly.*

A good deal of information about the inhabitants of Upper Burma, and more especially about the beneficial changes effected since the annexation by the English in 1886, is brought together and presented to the reader in this little volume. The author pays a high tribute to the high gifts displayed in the organisation of Government, the administration of justice, the development of the country's resources, the suppression of dacoity, &c. But he expresses a serious indictment, supported by facts and testimonies which it seems impossible to evade or to refute, regarding the policy adopted in licensing liquor-shops and shops for the sale of opium. Since the book was published, however, the Government have altered their policy for the better (see p. 547). The closing chapters relate the author's experiences in commencing a Mission, in connexion with the Wesleyan Missionary Society, in Upper Burma.

MILDMAY; OR, THE STORY OF THE FIRST DEACONESS INSTITUTION. *By HARRIETTE J. COOKE, M.A. London: Elliot Stock.*

The death of Mrs. Pennefather about the time that this book issued from the press rendered its appearance opportune in a very melancholy sense. The writer relates the origin and history of the Mildmay Institutions which are indelibly associated with the names of Mr. and Mrs. Pennefather, and more especially of the Deaconess Institution. The original Institution was opened in 1860 at Barnet, "simply as a Training Home for Female Missionaries;" in 1864 the Home was removed to North London. The developments of this beginning are now represented by the Deaconess Home, built in 1871, with its many outlying missions in London and its neighbourhood; the Training Home with its hospitals and medical missions; and "The Willows." At the last-named institution there were forty-six ladies under training when the author wrote, a large proportion of whom were accepted candidates of the C.M.S. and C.E.Z.M.S. We must quote from Miss Cooke's description of this interesting spot:—

"This home is situated in a lovely seclusion, just suited to this season of preparation. On one side Clissold Park, a tract of fifty acres, rescued from the insatiable devourer—the ever-encroaching city—is one of London's beautiful public gardens. The young ladies of 'The Willows' enjoy this beautiful park, with its old trees and well-kept grounds. And the garden belonging to the home is very pretty, and affords a pleasant and retired place for their walks and hours of recreation. A year ago this house was offered for sale, owing to the death of its

late owner. Through the earnest efforts of the friends of the institution and the Superintendent's wise plans, it was purchased, and will thus be kept for its present purpose—a training home for foreign missionaries and home-workers. They did not feel justified in buying the entire estate; so they own the house, and only a portion of the garden.

"Many who come here for the training are from wealthy homes, and go at their own expense into the mission-field. One of the medical students is a German lady; another comes from Denmark. They have also Scotch and Irish among their number. But the harmony seems to be perfect, and all are in sympathy with each other.

"What are the requirements for this home? The candidates must have a knowledge of the common branches of education. Many of them are well educated. If any one is not up to the standard in the branches necessary, classes are formed to supply the deficiency. The morning hours are employed in classes; the afternoon in district-visiting, mothers' meetings, or mission-work. It is a very busy home—every hour full of work. Two mornings in the week some of them are employed in the medical mission. A valuable training is given here. Quite a number attend the Home and Colonial Training School for Teachers. They have a department for missionaries. This is the oldest training-school in England, and its methods are very good and thorough. A number of the candidates are taking a three years' medical course, which is very severe; and at the same time they have the advantages of the home, and its spiritual life and atmosphere is a great blessing. Others are preparing as nurses, some at Bethnal Green, under Dr. Gauld; others go to the great London Hospital. There are classes in Hindustani and Bengali for such as wish. Book-keeping is required one evening each week, so that each one may be able to keep her own accounts accurately; lessons in cookery, in housekeeping, and two evenings in sewing, are given. Each has some duty connected with the home to perform, so that a discipline in taking responsibility is acquired. They are all taught to sing, and have very thorough drill in Tonic Sol-fa. But the most important training is in the study of God's Word, both in the Old and New Testament. Daily lessons are given by men well prepared for this work."

THE OXFORD BIBLE FOR TEACHERS. WITH A NEW, REVISED, AND ILLUSTRATED EDITION OF THE OXFORD HELPS TO THE STUDY OF THE BIBLE.
London: Henry Frowde.

The Oxford Teachers' Bible is now well known. It is impossible to over-estimate the good that has been done to teachers and Bible students by it, and by its rival, the "Queen's Printers' Bible." The new edition of Mr. Frowde's Oxford Bible is simply magnificent, not merely in external features, but in the aids it supplies to the reader. The "Helps" have been thoroughly overhauled; the Revised Version has been made good use of; the recent discoveries in Egypt, Palestine, Assyria, &c., have been incorporated; and no less than sixty-four plates of the highest value have been inserted, reproductions of the Egyptian and Assyrian monuments, of the various MSS., &c., &c. It is an especial merit of this Oxford Bible that the writers of the "Helps" are not professors of the "higher criticism," but men who believe in the Word of God, such as Canons Girdlestone and Maclear, Dr. S. G. Green, &c.; while the technical parts have been entrusted to experts like Dr. Wallis Budge, Professor Hall, Mr. Carruthers, Sir John Stainer, &c. The work is produced in the absolutely perfect way which Mr. Frowde has long led us to expect in all that issues from his house; and a more valuable present, say to a young missionary, or a Native clergyman or teacher who reads English, cannot be conceived.

Miss E. Headland has produced several more of her *Brief Sketches of C.M.S. Workers*—bright-looking, quarto pamphlets, 2d. each (J. Nisbet and Co.). The series began with Henry Venn, and the following have since been added:—Bishop French, Bishop Russell, J. J. Weitbrecht, Dr. Pfander, Henry Baker, Junior,

and Henry Johnson. We strongly recommend these excellent sketches. They are admirable for reading at working parties, &c., and also for occasional reference. Some of the narratives are, of course, fairly familiar, but the sketch of Dr. Pfander will be new to almost all C.M.S. friends, as it has been mainly compiled from a German memoir. It is, perhaps, the most interesting of the series.

The Five Great Offerings and their Law: or, The Divine Programme of the Redeemer and His Redeemed, by E. M. S. (Marshall Brothers), is a new attempt to expound the spiritual meaning of the first seven chapters of Leviticus. The authoress, Mrs. Synge, is a daughter of the E. B. Elliott whose *Horæ Apocalyptiæ*, has been for so many years a classic work on the Book of Revelation; and the same absolute faith in the written Word of God, and patient search into the 'wondrous things of His law,' that were so marked a feature in that great book, are conspicuous here. Mr. Handley Moule contributes a short commendatory letter, and Dr. Elder Cumming a longer and very interesting preface. But the book should not be judged merely by their favourable testimonies regarding it. It deserves studious reading, line by line and word by word. This is not the place to attempt an analysis of its argument, however brief. Suffice it to say that the specialty of it is the distinct and separate treatment of the *Pictures* of the "five great Offerings" in Lev. i.—v. and the *Law* of them in Lev. vi. and vii. The former is taken as revealing in type the work of the Redeemer; the latter as similarly revealing the deliverance and life and work of the redeemed. We agree with Dr. Elder Cumming that the theory set forth in these pages is far more complete and satisfactory than those of Kurtz (who is substantially followed in the Speaker's Commentary), or C. H. Mackintosh, or A. Jukes. But even the reader who may not see his way to accept every detail of interpretation will find the book full of true and deep and profitable teaching.

More about the Mongols (R.T.S.) consists of diaries and papers of the late James Gilmour, the now famous missionary of the L.M.S. in Mongolia, arranged by the practised hands of Mr. Lovett, Book Editor of the Religious Tract Society, and author of Gilmour's biography. That biography, and Gilmour's own book, *Among the Mongols*, are among the most interesting and valuable of modern works on Missions; and the present volume is an admirable supplement to them, and will, we are sure, be widely read. All three are indispensable to any good missionary library. The R.T.S. Missionary Series of books is of unequal merit, but these three volumes are in the very front rank.

The Witness of the World to Christ, by the Rev. Canon Mathews, of Appleby (J. Nisbet and Co.), is an able argument in favour of Christianity, somewhat marred, in our judgment, by an attempt to limit the meaning of *συντέλεσις τοῦ αἰῶνος* (A.V., "end of the world") to the close of the first century A.D.

The Slave and his Champions, by Charles D. Michael (S. W. Partridge and Co.).—The first chapter of this bright and interesting little volume tells of "Slavery Past," and the last of "Slavery Present," and these make a setting for short and lively sketches of the lives and philanthropic work of Granville Sharp, Thomas Clarkson, William Wilberforce, and Sir Thomas Fowell Buxton, which causes them to stand out, not only as illustrious examples of success in well-doing, but also as inspiring examples to our later generation, to which the task of completing their good work is given.

Dark Africa and the Way Out, by the Rev. W. Hughes (Sampson Low, Marston and Co.), is an argument for the author's experiment of training Natives of Africa in England with the view to their returning to evangelize their own countrymen. An Institution was opened in 1889 at Colwyn Bay, into which several African youths have been received, and from which one has been sent out to the Congo.

In Trophies from African Heathenism, by Robert Young, F.R.S.G.S. (Hodder and Stoughton), we have a number of short narratives relating to converts from heathenism in South Africa, most of them, apparently, connected with the Missions of the Scotch Free Church.

Breaking his Fetters, by W. J. Wilkins (Religious Tract Society), is a good story, well told, illustrating the influence of missionary schools over the upper classes in Bengal, and the progress of new ideas in Native society.

Unlike the story in the book just mentioned, "*Premi*," the *Story of a Hindu Girl*, by Miss Fallon (James Nisbet and Co.), is a true one. *Premi* is the convert

whose baptism was referred to in the C.M.S. Annual Report for 1891-2, pages 99 and 100. The story of her ten years' wanderings as a devotee is certainly a most remarkable one, and would be impossible in any other country than India.

The Indian Female Evangelist for 1892 (James Nisbet and Co.) is an attractive and most readable volume. Many of the articles and letters are just what is wanted for working parties.

The Story of Muttulakshmi, by the Rev. W. H. Jackson Dicken (Charles H. Kelly). The subject of this story is a Tamil convert of the Wesleyan Mission at Bangalore, the fruit of zenana work. The difficulties which high-caste converts, and especially female converts, have to face is little realised at home, and the publication of such instances as that of Muttulakshmi deserves a hearty welcome.

Old England: Sketches of English History, by E. A. W. (William Hunt and Co.). These sketches, we are sure, will be pronounced delightful by many whose knowledge and attainments are far above those of the peasant and day-labourer, for whom the authoress has modestly designed them. The teacher has studied the lessons of history at the feet of Christ, and draws all her studies naturally and gracefully that way. The chapter on "Christianity in Britain" begins, "We often hear of missionary meetings. We see clergymen and ladies ready to go to India, China, Japan, or Africa, to tell the heathen about the blessed Saviour. Do we remember that our own Britain was once a heathen land, and needed missionaries to come and preach the Gospel?"

Missionary Points and Pictures, by the Rev. James Johnston (Religious Tract Society). "Quaint stories, heroic deeds, stirring episodes, notable movements, remarkable triumphs, and biographical vignettes" is the author's enumeration of the contents of his book. They are gathered from many sources and are produced without order just as they would seem to have occurred in the writer's commonplace book. Speakers on missionary platforms will find illustrations here; but they will have to look for them, and this labour might have been spared.

Abba, Father: Helps to Prayer and Meditation, by the Rev. C. G. Baskerville, M.A. (James Nisbet and Co.). In short suggestive sentences the author gives subjects for praise, confession, prayer, and supplication, for each day of the week, and for morning, noon, and night of each day, with a meditation, terse and pithy, for each occasion. Blank pages are provided for homes, places, days, and work to be remembered in prayer, and for the record of answers to prayer.

In *First Steps Upward*, by Samuel Garrett, M.A. (William Hunt and Co.), the author reproduces teaching he has given to classes for confirmation and others. On guilt and atonement, justification, the Church, the new birth, the Lord's Supper, and holiness of life—on these great subjects parents and teachers of the young will find here help, sound and clear instruction carefully stated and enforced by Scripture proofs.

That Nothing be Lost (Elliot Stock) is a selection of fragmentary notes taken by members of the late Mrs. Pennefather's Bible-classes, arranged for daily reading throughout the year.

We have received also: *Unity and Order the Handmaids of Truth*, an able argument in defence of the claim of the Church of England to be in the fullest sense the rightful national Church, by the Rev. R. W. Kennion (Seeley and Co.). *In Christ*, and other Sermons, by the Rev. Gordon Calthrop (Elliot Stock), a volume marked by all the author's well-known and always attractive characteristics. *Bible Scenes from the Holy Land*, by G. R. Lees, is printed at the London Jews' Society's House of Industry, and is stated to be the first illustrated English book published in Jerusalem. The photographs reproduced are original; and the letterpress explaining them is well done. *The Place of Music in Public Worship*, by H. C. Shuttleworth, M.A. (Elliot Stock). *Side Lights upon Bible History*, by Mrs. Sydney Buxton (Macmillan and Co.). *Palestine Re-peopled*, by James Neil, M.A. (Lang Neil and Co.). *The Imitation of Christ*, by Thomas a Kempis (Samuel Bagster and Sons). *My Leper Friends*, by Mrs. Hayes (W. Thacker and Co.). *The Bible: Is it a Revelation from God?* (Elliot Stock). *Jesus and the Resurrection*, by H. C. G. Moule (Seeley and Co.). *The Gospel Narrative, or Life of Jesus Christ*, by Sir Rawson W. Rawson (Griffith and Farran).

NOTES ON OTHER MISSIONS.



THE S.P.G. is rejoicing in the receipt of funds larger by 10,628*l.* than in 1891. The gross income is returned at 127,148*l.* The increase is due to special funds raised in consequence of the hurricane in Mauritius and the fire at St. John's, Newfoundland, and to a rise of 5500*l.* in legacies. The Report, briefly summarised in the June *Mission Field*, insists that the policy of the S.P.G. is to assist first the colonists, secondly the heathen and Mohammedans in British possessions, and thirdly non-Christians in other countries. The Report mentions that the Society distributes a quarter of its income under the first head, five-eighths under the second, and one-eighth under the third. A few thoughtful sentences are devoted to the growth of Chinese and East Indian immigration into such places as Guiana, Trinidad, Fiji, and Australia, as well as the Kanaka labour traffic. "It seems," says the Report, "as though the Society, having laboured to save our colonists from becoming pagans, has now to continue its aid in the same areas, to convert the pagan immigrants to Christianity."

The number of ordained men, including eight Bishops, on the Society's list, is 677, of whom 119 are Natives labouring in Asia, and 38 in Africa. This of course includes a large number of men not sent out directly by the Society, but towards whose support it makes grants. They all labour in fifty dioceses, and use the same number of languages or dialects. The contributions to the S.P.G. come from about 9000 parishes.

The gloom which overspread the prospects of the BIBLE SOCIETY last year, had been entirely dispelled when this year's Anniversary came round. The knowledge, tardily apprehended, that the old Society was in danger, roused up a number of friends whose sympathy was only dormant; and 25,909*l.* was subscribed to meet the deficiency. Better than the bare sum was the fact that it was accompanied by warm expressions of affection from the most out-of-the-way quarters, and that many of the smaller sums were the evident result of self-denial. The acknowledgment by the great Missionary Societies of their indebtedness to the Bible Society has been referred to in these Notes already. The income from subscriptions, &c., commonly called the Free Contributions, was 137,545*l.*, an increase of 23,032*l.*, while sales produced 99,833*l.*, an increase of 2961*l.* Thus in all the resources of the Society were 51,902*l.* greater than twelve months ago. An encouraging feature is to be noted in the fact that the country auxiliaries yielded 57,263*l.*, "the largest sum obtained from this source for upwards of twenty years." The total number of Scriptures and portions issued amounted to 4,049,756 copies, an increase of 60,541 on last year. The Special Fund is to be kept open another year, since, in spite of the great advance, the Society has not recovered the financial position which it had five years ago.

We regret to hear that no successor has yet been found to the late Mrs. Mentor Mott as Directress of the British Syrian Mission, and that the work is suffering in funds in consequence.

THE ESTABLISHED CHURCH OF SCOTLAND contributed 23,492*l.* to Foreign Missions during 1892, in addition to 11,006*l.* received abroad by grants-in-aid, fees, and so on.

THE PRESBYTERIAN CHURCH OF ENGLAND has adopted the wise policy of concentrating its efforts upon a comparatively limited area. With the exception of that concession to national feeling which leads it to post a medical missionary and two lady helpers at Rampur Bauleah, in India, its work is confined to Amoy, Swatow, the Hakka country, Formosa, and Singapore. Twenty ordained men, two of whom have medical degrees, nine medical missionaries, three European lay agents, and sixteen lady workers, are labouring in these four districts. The number of communicants is 3944, besides 2559 baptized children. The statistics do not show the number of Native agents. The sum contributed at home for the support of all this work was 24,331*l.*, but the Report affords no means of com-

paring this sum with the income of former years, or of discovering from how large a community it was gathered.

The UNITED PRESBYTERIANS OF SCOTLAND are not a very numerous body, for they have only 572 congregations with 187,075 members; and the total income of the denomination was 372,259*l.* in 1892. These figures will enable us to judge of the extent of their foreign missionary labours. The income of this department of the Church's work was 35,850*l.*, of which all but a few hundreds was expended. In Jamaica and Trinidad there are fifty-five U.P. congregations, with upwards of ten thousand members, whose contributions for all purposes fell only a little short of a pound a head. The other missionary work of the U.P. Church is carried on in Old Calabar, Kaffraria, Rajputana, China, and Japan. We may quote some of the principal statistics. In Old Calabar they have 8 ordained Europeans and 2 Natives, 2 medical missionaries, 8 other European and 21 Native agents, 435 members in full communion, and 1037 scholars. In Kaffraria there is no medical work, and the other Europeans not quite so numerous as in Old Calabar, but the staff of Native helpers is much larger. The members number 3056, the candidates 887, the scholars 2100. The Foreign Mission Secretary visited this mission-field last year, and reported in warm terms on the Christian character of the converts and the readiness of the people to receive the Gospel.

In Rajputana the centres are Beawar, Nuseerabad, Ashapura, Ajmere, Todgurrh, Deoli, Jeypore, Oodeypore, Ulwar, Jodhpore, and Kotah. Medical work is carried on by three qualified missionaries. In all these stations there are but 506 members. There are 5413 scholars in the schools. The China Mission of the U.P. is in Manchuria, Moukden and Liaoyang being the principal stations. Medical work is made very prominent, for four out of the eleven missionaries are doctors. It was Dr. Greig of this Mission who was so ill-treated during the riots some time ago. The converts in full communion number 1872. Besides the above, the U.P. Church supports two missionaries at Tokyo, where the Church members are returned as 898; and, curiously enough, pays the salary of Dr. Laws, the great Free Church missionary of Bandawé, Lake Nyassa. The summary of the U.P. missionary statistics gives 63 ordained Europeans, 20 ordained Natives, 10 medical missionaries, 28 zenana ladies; 9 European and 123 Native evangelists and catechists; 385 Native teachers, and 134 other Native helpers; 98 principal, and 173 out-stations; 17,414 communicants; and 17,695 scholars.

The LONDON MISSIONARY SOCIETY has closed its financial year with a deficit of 13,669*l.* The total income was 139,911*l.*, and the balance from last year was 9544*l.* It was the existence of this balance which seems to have caused a relaxation of effort. The deficit has partly been met by the realisation of investments, but still 5197*l.* is carried over against next year's accounts. The authorities of the L.M.S. do not, however, seem to be distressed, and are going on with the Forward Movement with undiminished zeal.

The BAPTIST MISSIONARY SOCIETY has met with great success in its Centenary Fund, which amounted in the end to 113,500*l.*, of which all but 10,220*l.* was paid in. The objects of this fund are the extinction of debt on the current account, the provision for a hundred additional missionaries, the establishment of a working fund to obviate the contraction of large loans at the bankers and heavy payments for interest, the erection of mission buildings, the training of Native agents, the translation of the Scriptures, and to purchase a new steamer, the *Goodwill*, for the Congo Mission. The third of these objects is one which needs to be brought home to missionary treasurers in general, who apprehend very little of the enormous cost of delaying to pay in until the last moment. The first object has already to be put into practice, for the ordinary income of the B.M.S. has fallen short of the previous year by 1747*l.*, chiefly owing to a decrease of over 5000*l.* in legacies. The total debt due to the treasurer stood at 30,514*l.*, which has therefore been deducted from the Centenary Fund. It is understood, however, that the Fund will not be drawn upon for future deficits.

J. D. M.

EDITORIAL NOTES.



DURING the past month the locations of nearly fifty new missionaries, men and women, who are (D.V.) to sail in the ensuing autumn, have been arranged. At the same time, the Finance Committee have presented an elaborate budget for the current year, i.e., the year ending March 31st, 1894, which shows in effect that the Society has not a penny to send out these new missionaries, nor, humanly speaking, the prospect of one. Of course no calculation can really tell what the Income for the year will be; to estimate it at any figure whatever—we will not say looks like—but feels like “limiting the Holy One of Israel.” But the Expenditure is quite a different thing: the number of missionaries in the various fields, their several allowances, the amount sanctioned for buildings and repairs, for schools and catechists, and a hundred other things—these are all known; and a fair estimate for contingencies can be based on the average of previous years. Now the estimated Expenditure for the current year, after making every allowance for savings in various ways, considerably exceeds the actual Expenditure of the past year, which the Income for that year failed to cover. Therefore, even if it be right to continue the present outlay at its full amount, in confidence that, in answer to prayer, it will please God to incline the hearts of His people to provide the means needed, can it be also right to add largely to the liabilities by sending out the fifty new missionaries?

THE answer to this question is not an easy one. On the one hand, the Society has now for more than five years acted upon the principle of faith; that is, it has gone on adding and adding to the missionary staff, in the confidence that He who has raised up the labourers will not fail to give the funds for their maintenance; and, as we showed last month, this policy has been wonderfully justified. Still, it is a policy that depends entirely upon the exercise of a continuous and a living faith, a faith which is not content with hoping and trusting in a *zeneral* way that somehow or other somebody will give the money, but which impels us to self-denial in our own persons. Without a conscious faith of this kind, the sending forth of the fifty new missionaries would seem to be not only very perilous, but very presumptuous; and there is not a little to be said for the opposite course. Suppose the Committee were to announce that the fifty were ready, but that only those would be sent forth who were definitely provided for (at all events for the first year) by additional and special offerings, there would still be room for the exercise of faith. We might engage the passages in the various steamers, for instance, in confidence that the Lord would not let them be engaged in vain; and indeed for the autumn steamers it is necessary to take the berths some months in advance. But if it was understood that if the money did not come in, the missionaries would not sail, that would at least avoid the risk of incurring debt with open eyes, which is of course an unscriptural course.

THE General Committee took the position of the Society in these respects into solemn consideration at their monthly meeting on June 13th. Very earnest prayer was offered; very earnest speeches were made by Mr. Wigram, Mr. Hill (Bishop-designate of the Niger), and several other members; and a series of resolutions was adopted, which will be found under the Selections from Proceedings of Committee. It will be seen that no distinct and formal answer was given to the question we have ventured to propound; but the decision tacitly implied is that we are to go on with the arrangements for

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sending out the fifty missionaries; for the resolutions set forth an urgent plea for many more! If our friends generally approve of this policy, that approval involves them in a very heavy responsibility to take their part in finding the means.

The Committee do, however, make definite suggestions how this may be done. They recognise the unquestionable fact that while ordinary collections and subscriptions are naturally given in a general way "to the Society," with more or less reality of interest in its work, additional and special offerings are given for the most part by the inner circle of warm friends, and that these friends are more ready to give such offerings to specific purposes. Hence they are invited to provide definitely for the maintenance of individual new missionaries, or for their passages out, or for the training of further candidates. We are persuaded that this is the true way of increasing the Society's resources. It is surprising how ready our "guinea subscribers" are to give 5*l.* or 10*l.* or 20*l.* a year, or much more, to support a Chinese catechist or an Indian Bible-woman. By means of what are now called "Appropriated Contributions," this can be done through the Society; but it causes a large amount of correspondence and account-keeping if the particular individual agents supported are to be identified. The same principle would be far more effectively and usefully acted upon if our new English missionaries were taken up, either by single friends (if able), or by groups of friends. Every parish raising 100*l.* a year now might easily raise another 100*l.* to support its "own missionary."

MEANWHILE, the suggestion was made at that June Committee meeting that the members of the Committee themselves might appropriately give a pledge to the Society generally of their own earnestness in the matter by just wiping out the "debt," or adverse balance with which the new financial year began, of 3700*l.* The ordinary C.M.S. Committee is not a wealthy body. With two or three exceptions, it consists of retired officers and clergymen of limited means. Nevertheless, a few at once came forward and subscribed over 1000*l.* on the spot; and other sums have been received since.

OUR readers know that many of the lady candidates for missionary work are requested to go for training to The Willows, the Training Home at Stoke Newington, founded by the late Mrs. Pennefather. The fee at that institution is 55*l.* for a year's residence and instruction, and this the Societies (C.M.S. and C.E.Z.M.S.) do not pay in ordinary cases. Most of the candidates are able to provide this sum; but there are two or three who ought to enter in September who cannot do so. Here is an opportunity for friends to make a special offering for a definite object.

MANY of our readers will have been aware from the newspapers that Bishop Tucker was to ordain seven Native clergymen in Uganda on Trinity Sunday. It was remarkable that the news arrived just in time for them to be remembered in prayer on that day, though it was too late for our last month's magazines. The names of those first "Seven Deacons" are worthy of special remembrance. They are as follows:—Zakaria Kizato, Nikodemo Sebwato, Henry Wright Duta, Yonazani Kaidizi, Thomasi Semfuma, Jairo Mutakyla, Johana Mwirow. The first three have often been mentioned in our pages. The first two, Bishop Tucker says, are two of the greatest chiefs in the country, and govern great provinces, and the question naturally arose whether they could combine their high secular duties with the sacred ministry. Bishop

Tucker decided that they might be admitted to deacon's orders, but that for priest's orders a man must give up secular responsibilities. Zakaria and Nikodemo therefore he regards as members of an order of permanent deacons. This ordination is a great step forward in the organisation of the Church of Uganda, and we are sure that our friends all over the world will make it a special matter of prayer, that all the seven men may be guided by the Holy Spirit in the exercise of their most solemn ministry, and be a great blessing to the whole Church.

Further information from Bishop Tucker will be found on p. 507. On February 9th, the Bishop held a second confirmation, two years after his first one. It was held in the new church, which he says is certainly worthy of the name of cathedral. "For Central Africa it is as wonderful a building as Durham Cathedral is for England. There are nearly five hundred trees in it used as pillars. Some of them were brought five or six days' journey, and needed several hundred men to carry them."

The Bishop was not aware, when he wrote, of the more hopeful prospects which we at home have regarding the maintenance of British influence in Uganda, but he enlarges powerfully on the frightful consequences of withdrawal, and affirms emphatically that neither he nor any of his party think for one moment of their personal safety, or of abandoning their work, but only dread lest England should be disgraced by "devoting to ruin and destruction those who had been simple enough to trust her."

A VERY notable step has been taken by the Indian Government in Burmah. When that great country was independent, opium was a forbidden thing. When the annexation took place, the British-Indian Government introduced opium. The people in vain entreated us to continue the prohibition, and in order to justify the introduction of that which they believed mischievous, it has again and again been urged that a large part of Burmah is very malarious, and that opium is an excellent prophylactic. But now, after repeated representations from some of the best English officials in the country, the Indian Government has decided to prohibit the drug! Here are the words of the Official Notification of March 11th, 1893:—

"The Government has decided, after consultation with its officers and with the priests and most respectable persons, to prohibit the possession or use of opium in any form by Burmans in Lower Burmah, just as in Upper Burmah. The use of opium is condemned by the Buddhist religion; and the Government, believing the condemnation to be right, intends that the use of opium by persons of Burmese race shall for ever cease."

There is no mistaking the significance of this order. Its issue at once sweeps away a large part of the arguments usually urged against the anti-opium agitation. No doubt the actual evils effected by opium in India proper may sometimes have been overstated, at least as regards some provinces; but that is not the point. Nor is it an argument worthy of consideration to say that other drugs are worse, which is very likely true; nor, again, that alcohol does more harm in England, which may or may not be true. The one question is, Is opium good or bad for the people? The recent decision as regards Burmah, taken after years of delay and doubt, is ample proof that the Indian Government—which upon the whole does, without controversy, seek the good of its subjects—has at last been compelled to acknowledge that the "anti-opium fanatics" are right after all.

It will be observed that the Government bases its action partly on the

fact that Buddhism condemns opium. A consideration for Buddhism is here manifested which is rarely given to Christianity; but let that pass. The point is, If we ought to respect the prohibitions of Buddhism, why force a drug which Buddhism forbids into a Buddhist country like China? Or if the word "force" is objected to as not now strictly applicable, let us say, Why stoop to make profits out of the sale of a drug thus branded by the religion that prevails in China?

At a recent C.M.S. meeting at Sheffield, the Archbishop of York (Dr. Maclagan) delivered a striking and hearty speech. In the course of it he used these remarkable words:—

"Our aim is not to build up the Church of England in every corner of the earth, but to build up the Native Churches, each with its own characteristics, and its own special needs. . . . Although it may be that at first there is nothing for it but to plant among them those formularies of religion which we have adopted ourselves, yet we must be ever ready to watch for the time when they will be in a fit condition to govern their own Churches, to regulate their own affairs, and to develop, under the teaching of the Holy Spirit, their own aspects of Divine truth. One longs for the time when there will be Native Bishops ruling over Native Churches. Our Mission work can never attain its own end in any mission-field until that desirable result is brought about. No country ought to trust for its ruling ministers to a foreign country. The Bishops of the Native Churches must not be exotics. They must belong to the country itself."

Probably everybody concerned in missionary work would agree with the great purpose so forcibly expressed. But the difficulty is when we come to details. Almost any proposal in the direction indicated by the Archbishop of York, made by a missionary or a society, is sure to be denounced as manifesting disloyalty to the Church of England, and the difficulty is extreme of even suggesting any modification of Anglican usages, even where everybody admits that modification of some kind is necessary.

We are grateful to the Editor of *Regions Beyond* for calling our attention to South America as a mission-field, as was done with great effectiveness in the April number of that magazine. It is there called the Neglected Continent, and we fear the epithet is a true one, notwithstanding the fact that a large majority of the population are statistically reckoned as Christians. Romanism in South America is at its darkest, and we can well understand that when Henry Martyn touched at Bahia on his way to India he wrote, "Crosses there are in abundance, but when shall the doctrine of the Cross be held up?" There are, however, some millions of unevangelized heathen Indians in the interior of the country. The C.M.S. at one time had an interesting Mission in one of the northern states, British Guiana, where laboured for many years, among others, that excellent missionary the late Mr. Bernau, father-in-law of Archdeacon Moule; but the Church of England work in the colony has been for many years in the hands of the S.P.G. The Editor of *Regions Beyond* notes the fact that the C.M.S. does nothing now for South America, but the South American Missionary Society is in point of fact the organisation of Evangelical Churchmen for that Continent. It was founded after the noble attempt of Captain Allen Gardiner to evangelize Patagonia, and does an excellent, though inadequately supported work, both among the Heathen of that inhospitable region, and, by means of chaplaincies, among the English-speaking people of the great commercial ports. We should like to see that Society largely developed for work among the Heathen in the far interior. Surely God has His elect among them. We also heartily

sympathise with every effort to preach "the doctrine of the Cross" to the ignorant Romanists, although this is not work for a Society like C.M.S., which exists for the evangelization of the Heathen and Mohammedan world.

AN excellent little magazine, called the *Sierra Leone Messenger*, has been started as an organ of the Diocese of Sierra Leone. It is published in England by Messrs. Seeley, and is conducted by the Honorary Secretary of the Diocesan Fund, Mr. Morton W. Smith, of Norwood, where Canon Taylor Smith laboured before he went to Africa. The first two quarterly numbers, for January and April, 1893, are full of interest, and give much information regarding Church affairs on the West Coast of Africa, which our own magazines have no opportunity of publishing. Bishop Ingham deserves so much sympathy and support in the difficult work in which he is engaged, that we earnestly hope this new periodical will be read by many friends of Africa in England. Among other articles is one by the Rev. Canon Spain, B.A., one of the African clergymen, who gives an interesting account of the Cathedral at Freetown. It will be news to many that one of the monuments in it is in memory of the father of the present Bishop of London, who was Governor of Sierra Leone, and died there in 1834.

It will be remembered that after the Bombay Decennial Conference was over the C.M.S. missionaries present held a private Conference of their own, which lasted four days, and was fruitful in practical suggestions. A long series of Resolutions adopted came home in due course to the Committee in London, and these have been the subject of long and careful consideration at recent meetings of the India Group Committee and the Committee of Correspondence. The final Resolutions have now been agreed to, and will be sent back to India as the judgment of the Committee.

THE Meeting at Exeter Hall on Tuesday evening, May 30th, to hear accounts from the Rev. R. W. Stewart and Mr. Stock of their Australian and Indian tour, was a very encouraging one, as fresh evidence of the deep interest taken in the Society's work by a wide and widening circle of friends. Although reports had already been given at various gatherings by both members of the Deputation, and in particular at St. James's Hall by Mr. Stewart on the Anniversary Day, yet the Large Exeter Hall was what is ordinarily called full, a very few seats only being vacant. The Bishop of Bedford presided in his most genial manner; the two speeches on Australia and the two on India were listened to with unflagging attention; and Canon Girdlestone closed the meeting with some very appropriate remarks. We have not thought it necessary to give a detailed report of this meeting, as much that was said on the occasion merely repeated in another form what has already appeared in our pages.

As this number of the *Intelligencer* is circulating, the consecration of the three new Bishops for Yoruba and the Niger will be taking place, viz., at St. Paul's Cathedral, on St. Peter's Day, June 29th. The title is to be "Bishop," or "Assistant Bishop," "in Western Equatorial Africa"—a very happy suggestion of the Archbishop's, considering that the C.M.S. Missions on the opposite side of the continent are superintended by the Bishop "in Eastern Equatorial Africa." We are sure that much prayer will ascend to the Throne of Grace for Bishops J. Sidney Hill, Charles Phillips, and Isaac Oluwole.

THE Committee have accepted the following offers of service:—On June

6th from the Rev. James Marsh Challis, B.A., University of Cambridge and Ridley Hall, Curate of Jesmond, Newcastle-on-Tyne; the Rev. Reginald Henry Consterdine, B.A., Trinity College, Cambridge, and Ridley Hall, Curate of Holy Trinity, Cheltenham (for Japan); Mr. Edgar W. Mathias, St. Catherine's College, Cambridge (for the Niger), and Mr. Joseph Caldecott Parker, late of Clapham Training Institution (for North-West America); the Misses Louisa M. Maxwell (for the Niger), Mary E. Farthing, E. Braine Hartnell, and Maggie Lockhart. On June 20th from Miss Katharine C. Wright, fifth daughter of the late Rev. Henry Wright; Miss Florence E. Thornevell; and Mr. W. F. Adams, M.R.C.S., L.R.C.P. (Lond.).

WE are glad to say that Dr. F. J. Harpur, who did such good work in Arabia, at Suakin, and at Cairo, as a medical missionary, has undertaken to return to Egypt, to take the charge of the Society's Cairo Medical Mission, vacant by the retirement of Dr. Laird.

At the Trinity ordination by the Bishop of London, Messrs. F. Rowling, T. J. Dennis, A. E. Seeley, J. E. Hamshire, H. G. Warren, B.A., H. W. V. Birney, C. Hughesdon, W. P. Parker, students of the C.M. College at Islington, were admitted to deacons' orders. The Gospel was read by the Rev. F. Rowling. By an accident which we regret Mr. Rowling's name was omitted from the list in our last issue of Islington men placed in the first class at the Oxford and Cambridge Preliminary Theological Examination.

THE Revs. J. W. Hall, A. K. Finnimore, and J. J. Bambridge have passed the final examination for the degree of B.A. at Durham University; the two former in the first class, and the latter in the third class. These are the first results of a recent connexion formed between the Islington College and the University of Durham.

WE regret to say that the Rev. W. Gray has been obliged to leave Salisbury Square for a time owing to continued weak health. The Rev. T. Walker, of Tinnevely, is acting for him during his absence.

THE Rev. J. Hines, of the Devon Mission, in Saskatchewan Diocese, calls our attention to two errors in the Annual Report for 1891-2. On page 225 it is said that the total cost of the steam-launch which Mr. Hines had recently acquired was \$300. It should have been said \$1300. Moreover, the 1200 miles which Mr. Hines travelled in this boat was accomplished in three months, not eighteen months, as stated in the Report.

WE are again requested to state that the Principal of the C.M. College will be glad to hear of mission work for a number of the students during the summer vacation. About twenty were thus engaged last year.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for progress in the Church in Uganda; prayer for those recently set apart for the ministry. (Pp. 502-510, 546.)

Prayer for the persecuted Bábís in Persia—that they may become true followers of Christ. (P. 512.)

Continued prayer for men and means. (Pp. 481, 522, 546.)

Prayer for West Africa (p. 530), for Persia (p. 531), for the Gonds (p. 532).

Thanksgiving for the work of the Travancore Mission. (P. 533.)

Prayer for the Bishop and Assistant-Bishops in Western Equatorial Africa. (P. 549.)

LOCAL ASSOCIATIONS AND UNIONS.

Birmingham.—On Sunday, April 30th, the Birmingham Lay Workers' Union arranged for fifty-one simultaneous Sunday-school addresses. This was quite a new departure in Birmingham, and was taken up with much spirit. It was very evident that God's blessing was on the effort, for when the Committee decided to make the attempt, they only knew of thirty speakers, but volunteers came forward in answer to an appeal, so that there were eventually seventy to select from. This is a most encouraging feature of the movement. The L.W.U. has made a rapid stride, as numbers of Sunday-school teachers who never before knew of such a Union are now inquiring its objects. It may be of interest to note that over 500*l.* was subscribed by our Sunday-schools in Birmingham during the last financial year.

W. G. T. W.

Brighton.—On Friday, May 26th, Special Meetings were held in the Dome, under the auspices of the East Sussex Auxiliary and the Sussex Prayer Union, to welcome Mr. Eugene Stock. The day's proceedings began at 11.30 with a devotional address at St. Margaret's Church by Archdeacon Richardson, after which ninety persons partook of the Lord's Supper. Lunch was provided at the Pavilion by Brighton friends for about sixty, who came from a distance. At 3.30, Archdeacon Sutton presided over a large meeting in the Dome, supported by Archdeacons Richardson and Hamilton, Sir John Field, the Vicar of Brighton, Revs. A. Pearson, W. A. Bathurst, R. M. Hawkins, H. Newton, W. M. Selwyn, E. D. Stead, W. T. Hindley, R. S. Woodward, and a great number of other clerical friends from all parts of Sussex. Mr. Stock gave a most interesting account of the tour made by himself and Mr. Stewart in Australia and New Zealand, and appealed earnestly for increased support to the great work of Foreign Missions. Another meeting was held in the evening, over which the Rev. A. Pearson presided, and Mr. Stock gave a graphic description of his recent travels in India. The collections during the day amounted to 44*l.*; and the Prayer Union increased its membership to 200.

E. D. S.

Cheltenham.—The Cheltenham Annual C.M.S. Sermons and Meetings were on May 28th, 29th, and 30th. They were preceded by a meeting for prayer on behalf of the Anniversary on the Saturday evening before. On Sunday, 28th, sermons were preached for the Society in ten of the churches of Cheltenham—one other church having had its sermons a Sunday or two before. On Monday, 29th, meetings were held in the afternoon and evening in the Assembly Rooms; at the former, Canon Bell, the Rector, presided. The Revs. C. Phillips (coadjutor Bishop-Designate of the Niger), H. D. Buswell, and W. Clayton gave addresses. The chair at the evening meeting was taken by the Rev. G. P. Griffiths; Archdeacon Winter and Messrs. Phillips and Buswell were the speakers. The collections after both meetings amounted to about 49*l.* On Tuesday, 30th, a Juvenile Meeting was held in the afternoon, and in the evening a tea was provided for missionary workers and others, after which addresses were given. An interesting "notice-board" was placed, a few days before the Anniversary Sermons, in one of the Cheltenham churches—Holy Trinity. It gave the names, dates of departure, and destination of the different missionaries who have gone out in recent years from that church. The board was placed above the door of the inner porch of the church. May it call forth prayer for those who have gone, and also for other labourers to follow in their steps!

W. C.

Chester.—A Children's Meeting in connexion with the C.M. Lay Workers' Union for Chester was held on April 22nd, at which the Rev. W. Morris, from Eastern Equatorial Africa, gave a most interesting address. The meeting was a decided success, there being present about 1000 children, who seemed thoroughly to appreciate all that was told them.

Cork.—The Annual Meeting of the Cork, Cloyne, and Ross Auxiliary of the Society was held on May 17th, in the Large Hall, Assembly Rooms. The Bishop of Cork, Cloyne, and Ross presided, and there were also present the

Archdeacons of Cloyne and Ross, Canons Powell, Galway, Dobbin, Daunt, Harley, Smyth, and Brougham, and many clergymen and laymen. The Rev. E. Gibbings having read the report was followed by the Rev. R. F. Clarke, who read the financial statement, which showed that the total receipts amounted to 922*l.* 3*s.* 8½*d.* The chairman said that it was his earnest desire to encourage in every way the deep interest which, he thanked God, had been and is being taken in the diocese in the work of the Church Missionary Society, and he trusted that the meeting which they had the opportunity of attending that day might increase that interest. The other speakers were Mr. W. H. Beamish, and the Deputation, consisting of the Revs. A. J. Shields, H. D. Buswell, and E. J. Peck, who gave very interesting accounts of the Society's work.

Huddersfield.—In connexion with the Annual Meeting of the Huddersfield Ruri-Decanal Branch of the Society, sermons were preached in the various churches on Sunday, April 23rd, and on Monday afternoon the Anniversary was continued. A meeting of the Ladies' and Gleaners' Unions was held in the new Parochial Hall, George Street, over which the Rev. Canon Bardsley, M.A., presided, and the Rev. A. B. Hutchinson, a missionary from Japan, delivered an interesting address. The Annual Meeting of the Junior Clergy Union was also held in the afternoon, at the Church Institute, when the Rev. R. H. Maddox, B.D., Rector of Kirkheaton, was in the chair. The fourth annual report was read by the Rev. T. H. Greenhalgh, M.A., Curate of the Parish Church, and hon. secretary of the Union, which stated that the interest had been well maintained amongst the junior clergy, and the numbers had increased five over last year. Papers and addresses of exceptional interest had been contributed during the year. No less than forty-four parochial meetings had been held, at which forty illustrated lectures had been given, or an increase in the deanery of twenty-six. A missionary address was given by the Rev. T. Talbot, Vicar of Dacre, and formerly garrison chaplain of Hong Kong, who detailed his experiences in that city, and bore valuable testimony to the excellent work being carried on in Calcutta, Delhi, Cawnpore, Ceylon, and other places. In the evening the Annual Meeting of the Ruri-Decanal Branch was held in the Parish Church Schools, preceded by a public tea. The Rev. Canon Bardsley, M.A., Vicar of Huddersfield, presided at the evening meeting, which was largely attended. The chairman read letters of regret from those who were unable to attend. Mr. A. C. Sharpe (hon. secretary) presented the annual statement, which showed that the total receipts were 824*l.* 18*s.*, and the disbursements 26*l.* 18*s.* 10*d.*, leaving a balance of 797*l.* 19*s.* 2*d.* to be remitted to the Society. The Rev. T. Talbot then spoke of the work at Hong Kong and other places, the Rev. A. B. Hutchinson of that in Japan. The Rev. G. Milner and Mr. E. H. Carlisle also spoke.

A. C. S.

Leicester.—The Leicester C.M.S. Auxiliary held its Anniversary on May 26th at the County Assembly Rooms. The General Meeting was preceded by a tea at six o'clock, provided by the Committee of the C.M.S. Local Association, at which a goodly number of subscribers were present. At 7.30 a Devotional Meeting was presided over by the Rev. E. Grose-Hodge, the much-esteemed Vicar of Holy Trinity, Leicester, and an earnest address was delivered by the Rev. F. A. C. Lillingston, Vicar of St. James's, Clapham. The Public Meeting was held at eight o'clock, in the large Assembly Room, at which there was a very large and enthusiastic gathering of those interested in Foreign Missions. John Hollingworth, Esq., treasurer, occupied the chair, and he was effectively supported by a powerful Deputation in the persons of Eugene Stock, Esq., and the Rev. F. A. C. Lillingston. Several of the local clergy and prominent laymen were also present. The chairman alluded to a former vicar of Holy Trinity, the Rev. Edmund Davys, going out to China at his own cost, devoting himself to missionary work; and also that last year Leicester contributed five of the best "home workers" for "God's work" among the heathen. The financial report showed that 723*l.* 15*s.* 5*d.* had been sent to headquarters. The admirable and soul-stirring addresses of the Deputation were listened to with marked attention.

Liverpool.—The Annual Meeting of the Liverpool and S.W. Lancashire

Auxiliary of the Society was held on Tuesday evening, May 16th, in Hope Hall, when the Bishop presided over a large attendance. The Rev. R. C. Hodgins having read the annual report, the hon. treasurer submitted the statement of accounts, which showed that the total receipts, including Miss Eaton's legacy, amounted to 5346*l.* 17*s.* 1*d.*, and the disbursements to 100*l.* 5*s.* 6*d.*, leaving 5246*l.* 11*s.* 7*d.* to be remitted to the Parent Society. The Bishop, in moving the adoption of the report, stated that while now the annual income of the Society had reached 280,000*l.*, great as this sum was, it was little in comparison to what they should give. It would not build a single ironclad, and yet they talked about the quantity of money devoted to the C.M.S. It was nothing with which to show proper thankfulness to God for having raised England to such a high position amongst the nations of the earth. The Deputation, consisting of the Rev. H. J. Schaffter (Tinnevely), J. Monro, Esq., C.B. (late Chief Commissioner of the Metropolitan Police), and the Rev. E. A. Stuart (St. James's, Holloway), then addressed the meeting. After the collection had been made the Bishop pronounced the Benediction. Previous to the meeting being held, Mr. Richard Dart, the local treasurer, entertained the deputation of missionaries to luncheon, at the conclusion of which an address was delivered to the guests by the Rev. E. A. Stuart.

The Juvenile Flower Meeting in connexion with the Society was held on Saturday afternoon in Hope Hall, when a large number of young people were present. The Rev. Canon Honeyburne presided, and was supported by the Revs. Dr. Harrison, Dr. Hodgins, and other friends. Interesting addresses were delivered by the Revs. H. J. Schaffter and T. J. Madden.

On Sunday, May 14th, the Annual Sermons were preached in a considerable number of the churches.

On Tuesday afternoon, May 16th, a meeting of the members of the Ladies' Union was held in the Common Hall, Hackin's Hey. The Rev. Dr. Harrison presided, and was supported on the platform by the Rev. J. W. Dawes, Messrs. Richard Dart, and J. Monro, Esq., C.B. The report stated that one hundred ladies had joined the Union during the past twelve months, that 50*l.* had been sent to the treasurer, Mr. Dart, and work to the value of 30*l.* had been forwarded to Archdeacon Phair of North-West America. A very interesting address was delivered by Mr. Monro.

J. H.

Plymouth.—The Plymouth, Stonehouse, and Devonport C.M.S. Anniversary Sermons (about thirty-eight) were preached on May 28th. The Plymouth and Stonehouse Annual Meeting was held at St. Andrew's Hall on May 29th, presided over by Col. Pitts; the Devonport Annual Meeting was held at the Public Hall, presided over by Col. Barker, and preceded by a sale of work on May 30th. On the morning of May 29th the Plymouth treasurer, C. King, Esq., invited the clergy and friends to a C.M.S. breakfast. The Deputation consisted of the Revs. A. B. Hutchinson (Japan), J. H. Knowles (Kashmir), M. G. Goldsmith (Madras), and G. C. Williamson (Assoc. Sec.). The Anniversary was felt to be a helpful and happy one.

N. V.

Reading.—The Reading C.M.S. Anniversary was held from May 13th to 15th. It commenced on Saturday, 13th, with a Juvenile Meeting in the Abbey Hall, which was addressed by the Rev. J. Piper, formerly of Japan. On Sunday, sermons were preached in five of the churches in the town by the Deputation, the Revs. C. D. Snell and J. Piper, and the local clergy. On Monday a new departure was attempted. A missionary lunch was given at the Queen's Hotel by Mr. M. J. Sutton, to which many clergymen and laymen from the town and neighbourhood were invited to meet Sir J. H. Kennaway, some seventy of whom accepted the invitation. After the lunch Mr. Sutton gave a hearty welcome to Sir J. H. Kennaway, as President of the Church Missionary Society. After a few words by one or two other friends, the company adjourned to the Old Town Hall for the afternoon meeting. Sir J. H. Kennaway presided. A hymn was sung, and prayer was offered by the Rev. W. Clayton. A short statement of accounts was made by the hon. lay sec., General McGrigor, which showed that 1236*l.* 4*s.* 3*d.* had been sent to the C.M.S. by the Reading Auxiliary during the past year, which was an advance of some 40*l.* The chairman then gave an address, in which he touched on various points of interest in the Society's work. He was

followed by the Rev. R. W. Stewart, who had recently returned with Mr. Stock, and the Rev. J. Piper, formerly of Japan. The evening meeting was held in the same place. It was preceded by hymn-singing led by a special choir. The chair was taken by General Hatt Noble. Prayer was offered by the Rev. F. Wood. Messrs. Piper and Stewart again gave deeply earnest and practical addresses.

W. C.

Salisbury.—The Anniversary of the Salisbury Association was held from May 27th to 30th. The Deputation was excellent, consisting of the Right Rev. J. S. Hill (Bishop-Designate of the Niger), the Rev. C. Phillips (from the Yoruba Country), the Rev. Ruttonji Nowroji (Aurangabad), the Rev. A. E. Price (North Pacific), Mr. Eugene Stock (Editorial Secretary), Mr. E. M. Anderson (Assistant Editorial Secretary), and Mr. Bennett (from the Niger.) The attendance at the services and meetings was large, the collections good, the information given most interesting, and the appeals most telling. The Bishop of Salisbury presided over a clerical breakfast on the morning of the 29th, and spoke words of warm sympathy, specially dwelling on the privilege afforded to parents in giving up their sons and daughters for missionary work. A Conference was held the same morning, when the subject was, "The Identity of Missionary Work now, and that in the Days of the Apostles." Canon E. R. Bernard presided. In the afternoon and evening the chair was taken respectively by the Dean of Salisbury and the Rev. E. N. Thwaites. Mr. Stock gave deeply interesting accounts of his recent visit to the Colonies, and to many missionary stations in India. Very earnestly did Mr. Hill plead for more workers, and more whole-hearted devotion to the Master's cause. On the Tuesday, a great Juvenile Missionary Meeting was held in a large tent at Fisherton Rectory. Mr. Bennett and Mr. Phillips were the speakers. There must have been over one thousand present.

A. E. H.

Sheffield.—The Sheffield Church Missionary Anniversary was held from May 27th to June 2nd. On Saturday, May 27th, a large gathering of children was held in the Montgomery Hall, presided over by Canon Favell, and admirably addressed by the Rev. J. B. Brandram of Japan, and the Rev. T. Walker of Tinnevely. On Sunday, May 28th and other dates, sermons were preached in thirty-six of the city churches. On Monday morning, the 28th, a meeting was held in the Montgomery Hall, presided over by Archdeacon Blakeney, D.D., and attended by most of the city clergy, and addressed by Canon Tristram and the Revs. J. B. Brandram and T. Walker. This was followed by a luncheon given by lay friends of the Society to the Deputation and city clergy. In the evening the Archbishop of York presided over a crowded meeting in the Albert Hall, and spoke at length in support of missionary effort. A very earnest address was given by J. Monro, Esq., C.B., who was followed by the Revs. Canon Tristram and T. Walker. When the Archbishop had to leave to catch his train, the Master Cutler took the chair, and in a few earnest words urged the importance of missionary effort. The statement of accounts showed the total receipts for the year to exceed 4400*l*.

H. A. F.

Shooters' Hill.—The All Saints' C.M.S. Week for 1893 opened on Friday, May 12th, with a Prayer Meeting. The Annual Sermons were preached on Sunday, the 14th, by the Rev. C. G. Baskerville, of St. Stephen's, Walthamstow. On Monday a forcible address was given by Lieut.-Gen. Brownlow, whose experience in India enabled him to speak strongly regarding the false opinion held in some quarters, that the religions of the East will bear comparison with the Christian religion. The Tuesday evening meeting was occupied with short addresses—"News from Distant Fields." The Rev. R. W. Stewart, of the Fuh-Kien Mission, on Wednesday evening made a powerful appeal for a deeper spirit of earnestness on the part of home workers for Foreign Missions. The Gleaners' Union tea was held on Thursday, the 18th, and was followed by an interesting meeting. The address by Miss Mary L. G. Petrie, B.A., was most helpful. The Hon. and Rev. W. T. Rice, Vicar of the parish, presided over each meeting, and it is believed that much blessing has followed the various addresses.

G. E. W.

Sunderland.—The Anniversary of the Sunderland Auxiliary was held from

April 22nd to April 24th. The proceedings began with a prayer-meeting on Saturday night, followed on Sunday by sermons preached in most of the churches in the town, the special preachers including the Revs. J. Barton (Cambridge), H. J. Schaffter (Tinnevely), A. E. Price (North Pacific), G. Chapman (Japan), and A. K. Finnimore (Tinnevely). On Monday afternoon a capital children's meeting was held in the Victoria Hall, fully 1200 being present, addresses being given by Mr. Schaffter and Mr. Price. The adult meeting was held in the evening, and was a great success. Canon Tristram was in the chair. The report showed an income of 740*l.* for the year, being an advance of 36*l.* in the General Fund over last year. Addresses were given by the chairman, Mr. Schaffter, and Mr. Price.

Taunton.—The Anniversary in Taunton was held on May 14th and 15th. No less than thirteen churches in the town and neighbourhood received preachers for the Society on the Sunday. We were especially favoured, too, in our Deputations—the Rev. J. H. Knowles from Kashmir, Rev. J. M. West, now Vicar of Hazlemere, and formerly Metropolitan Secretary, Rev. P. Ireland Jones from Calcutta, Rev. H. K. Binns from Mombasa, and Rev. C. H. Bradburn from Santalia. A thunderstorm in the afternoon of Monday considerably reduced the numbers at the first meeting, but the evening meeting was a great success, when a crowded room listened with intense interest to short and pointed addresses from several speakers. The chair in the afternoon was taken by C. E. J. Esdaile, Esq., of Cothelstone Court, and in the evening by J. E. Wakefield, Esq., Homeland Lodge. Several new boxes were ordered, as the audience were informed by the hon. sec. that no house was complete in its furnishing without its missionary-box. The sum of 518*l.*, the largest on record, was sent up from this Association last year. G. K.

Wakefield.—The Anniversary of this Auxiliary was held on May 14th and 15th. On the Sunday sermons were preached in eleven churches, including the Cathedral. The Deputation was the Rev. T. Walker of Tinnevely. On the Monday a Gleaners' Union Meeting was held in the afternoon, when an address was given by the Rev. T. Walker. In the evening the clergy assembled for tea at the house of a warm friend of the Society, Mr. Alfred Haley; after tea an exceedingly able and deeply-interesting address was given by the Rev. Canon Bardsley, Vicar of Huddersfield. A Public Meeting was held at night in the Music Saloon, the chair being taken by the Rev. R. N. Hurt, Vicar of Sandal, in the absence of the Ven. Archdeacon Donne. The annual report was read by the Rev. H. G. Ince, clerical secretary. Mr. R. H. Fennell, lay secretary, presented the financial statement, from which it appeared that the total receipts of the Association for the year had amounted to 303*l.* 19*s.* 3*d.*, a slight falling off from the previous year. The speakers at the meeting were the Rev. Canon Bardsley, Rev. T. Walker, Rev. C. D. H. McMillan, and Mr. Alfred Haley. H. G. I.

Wellington.—A Meeting of the Shropshire C.M. Union was held in Wellington on May 17th. The devotional portion was held in the morning, at which the Rev. A. C. Thiselton, Vicar of Berwick, gave an exposition of Scripture. The members lunched together at 1.30, and at three o'clock there was an afternoon meeting. In the absence of Lord Forester, Mr. Thiselton occupied the chair. The meeting commenced with a hymn, and prayer by the Rev. A. Burn, of Kynnersley; after which an instructive address was given by the Rev. G. Ensor, formerly a missionary in Japan. After Mr. Ensor, the Rev. F. E. Walton, who had been a missionary at Benares, related his experience of the progress of Missions there. The Rev. Canon Nash also spoke. F. W. K.

Winchester.—The Annual Sermons were preached on Sunday, May 14th. At the Cathedral the morning preacher was the Rev. D. J. Stather Hunt, Vicar of St. Paul's, Stratford; and the Rev. R. B. Miller, Vicar of Christ Church, Winchester, preached in the afternoon. At Christ Church, the Vicar preached in the morning, and Mr. Hunt in the afternoon (to children) and evening. The Rev. Walter Clayton, Assoc. Sec., preached at St. Paul's morning and afternoon,

and at All Saints' in the evening. The rest of the sermons were undertaken by the parochial clergy.

On the following evening a large gathering of members of the Gleaners' Union and their friends was held in Christ Church Mission Hall. After a few words from the Vicar, an address, which deeply interested the meeting, was given by Mr. Hunt on the North-West America Mission.

On Tuesday, 16th, the Anniversary of the Winchester and Central Hants Association took place. The Dean of Wells preached a most valuable sermon at the Cathedral. In the afternoon a Public Meeting was held in St. Thomas's Parochial Hall, at which the Dean of Winchester presided. The financial report for the year shows a satisfactory increase—904*l.* 18*s.* 6*d.* as against 895*l.* 18*s.* 11*d.* the previous year. The principal speakers were the Rev. R. W. Stewart, of the Fuh-Kien Mission, and the Rev. D. J. Stather Hunt, each speaking most evidently from the very fullness of his heart. In the evening another Public Meeting was held in St. John's Rooms, Canon Humbert presiding. The same speakers addressed the large assembly, and their addresses were truly "in power," and will not soon be forgotten. They seem to have created a very deep impression. Altogether the day's proceedings gave cause for very deep thankfulness.

On June 5th, by the kindness of Mr. and Mrs. Walter Bailey, a Drawing-room Meeting was held at "Caer Gwent," Winchester, at which the Dean presided, and the Rev. Herbert Tugwell, from Lagos, gave a very earnest, interesting, and instructive address. He was followed by the Rev. Charles Phillips, one of the Native Bishops-designate for the Yoruba Country, whose address was followed with much interest.

R. B. M.

DURING May the Society's cause has also been advocated by Sermons or Meetings, or by both, at Beverley, Buxton (Parish Church), Cheltenham, Clophill, Colchester (Aux.), Cove and Farnborough, Derby and S. Derbyshire, Dorchester (St. Peter's and All Saints'), Gresford, Hull (Aux.), Kidderminster, Langport, Maidstone and Mid Kent, Newark (Aux.), Ramsey (Hunts), Rotherham (Aux.), Sevenoaks, &c.; Shipdam, Stickland, Tadcaster (St. Mary's), York, &c.

SALES OF WORK.—During May these have been held at Durham (St. Nicholas), Halifax (St. James's), Sheffield (St. Silas), &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, May 16th, 1893.—The Committee reappointed Dr. F. J. Harpur to the Egypt Mission, with which he had been previously connected, to undertake the superintendence of the Cairo Medical Mission.

The Committee took leave of the Rev. E. C. Gordon and the Rev. R. H. Walker, returning to the Uganda Mission; of the Revs. H. R. Sugden and F. Rowling, and Mr. T. B. Fletcher, proceeding to the same Mission; and of Mr. and Mrs. W. Hogan and Miss Appleyard, proceeding to the North Pacific Mission. The Instructions of the Committee to Messrs. Gordon, Walker, Sugden, Rowling, and Fletcher were read by the Rev. F. Baylis; and those to Mr. and Mrs. Hogan and Miss Appleyard by the Rev. C. C. Fenn. The Missionaries having replied, the members of the party were addressed by the Dean of Ripon and the Chairman (General Touch), and were commended in prayer to the favour and protection of Almighty God by the Rev. J. Barton.

The Committee had the pleasure of an interview with the Right Rev. J. S. Hill, the Rev. H. Tugwell, Secretary of the Yoruba Mission, and the Revs. C. Phillips and I. Oluwole, Designate Assistant-Bishops.

Mr. Hill spoke of his thankfulness for God's gracious answers to prayer in connexion with his recent journey to West Africa, and reported very hopefully of the results of the special work for which he was sent. He had found the brethren in West Africa tired of the misunderstandings, and glad to welcome one who might bring about a settlement. He spoke of the new openings among the two millions in Yoruba, to whom fresh access had been made by the breaking up of the camps; of the vast untouched multitudes on the Niger, especially Ibo-speaking tribes,

numbering, as some say, thirty millions, with Mr. Dobinson at present the only European speaking their language; and of the Súdán with its special difficulties. He was encouraged to hope that in these strongholds of the kingdom of evil the Kingdom of Christ must before long prevail, and therein found a plea for a decided step forward. He spoke with much warmth of an apparent awakening to deeper spiritual life and Mission enterprise among the Natives, who would make good workers if they could have leaders.

Mr. Phillips and Mr. Oluwolé both tendered their personal thanks to the Society for the benefits conferred by its means upon West Africa, and themselves especially, both of them being from their early days the Society's children. Mr. Phillips added an account of his feeling of diffidence in accepting the office of Bishop; and Mr. Oluwolé pleaded for a continuance of the kind relations of the Society towards the Lagos Native Church, whom he described as desiring to be truly loyal to the Church Missionary Society.

Mr. Tugwell spoke in high commendation of the Native agents in the Yoruba Mission, expressing the hope that as much as possible would be done to help and train such men; and referred to the possibility of reaching the Súdán by way of the Yoruba Mission and Ilorin.

Offers of service were accepted from the Rev. William Hope Dixon, M.A., Hertford College, Oxford, Curate of Crewkerne, and the Rev. Herbert John Peck, B.A., University of Cambridge, Curate of St. John's, Hull; the latter on the understanding that he should reside for some time at Islington College.

On the recommendation of the Committees in charge of the Missions in the North-West Provinces, Punjab and Sindh, Western India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, June 6th.—On the recommendation of the Ladies' Candidates Committee, Miss Ellie Braine Hartnell, Miss Louisa M. Maxwell, Miss Mary E. Farthing, and Miss Maggie Lockhart were accepted as Lady Missionaries of the Society, the three latter mainly or wholly at their own charges.

The locations of forty Missionaries hoping to go out in the autumn were fixed provisionally.

The Committee accepted offers of service from the Rev. James Marsh Challis, B.A., Cambridge University and Ridley Hall, Curate of Jesmond, Newcastle-on-Tyne; the Rev. Reginald Henry Consterdine, B.A., Trinity College, Cambridge, and Ridley Hall, Curate of Holy Trinity, Cheltenham; Mr. Edgar W. Mathias, St. Catherine's College, Cambridge, volunteering for Missionary work on the Niger; and Mr. Joseph Caldecott Parker, late of the Clapham Institution, who had volunteered to join the Rev. E. J. Peck in the Eskimo Mission.

Arrangements were made regarding the future conduct of the Yoruba and Niger Missions, which had been considered in conference with the Right Rev. J. S. Hill, Bishop-Designate of the Niger.

The Committee received with regret the intimation that the report of the Medical Board rendered it necessary for the Ven. Archdeacon Maundrell to retire from the foreign field, and they expressed their sense of the fidelity and devotion which he had always shown during his Missionary career of thirty years, and of the loss to the Society of his long experience and mature wisdom. The Committee also regretted the necessity of the retirement on similar grounds of the Rev. T. Dunn, of the Japan Mission, and expressed their sense also of his fidelity and devotion.

The Committee had the pleasure of an interview with the Rev. J. B. and Mrs. Wood from Abeokuta. Mr. Wood spoke of the openings in the Yoruba Country; urged the importance of instructing the Native Yoruba Christians in the full scheme of Christian doctrine and practice, and the need for an advance into new districts.

The Committee had interviews with three Missionary brethren from India: the Rev. P. Ireland Jones, Secretary of the Calcutta Corresponding Committee; the Rev. Egerton Corfield, from the Punjab; and the Rev. C. H. Bradburn, from the Santal Mission. Mr. P. Ireland Jones, in his few remarks, dwelt strongly on the claims which the exigencies of the work made for more men, and earnestly appealed for needed reinforcements for the Bengal Mission. The Rev. E. Corfield gave an interesting and encouraging account of the important

Baring High School in Batala, a boarding-school for only Christian boys. He spoke of the way in which these Christian boys were being trained, and the strong hope he had that the Christian lives of many of them would exercise the highest influence for the Gospel, and the prospect there was of some of them going forward to be trained as preachers of the Gospel themselves. One of the former pupils had been ordained last December. The Rev. C. H. Bradburn, who had had charge of the large and important Boys' Boarding-school in Calcutta, and had recently been transferred, in consequence of health, to the Santal Mission, gave a very interesting account of the educational work in Taljhari and of his hopes regarding it.

The Committee also had an interview with the Rev. Arthur Elwin, recently returned from the Mid-China Mission. Mr. Elwin assured the Committee that the Gospel was being preached without let or hindrance in Che-kiang, and especially in the Chuki district, and that the Chinese Christians were showing firmness and zeal.

The Committee heard with sorrow of the death of the Society's faithful and devoted Missionary of many years' standing, the Rev. C. G. Dauble. In 1857, Mr. Dauble joined the North India Mission, and in 1889 was transferred to the Punjab; and was taken to his rest on May 10th at Kangra, where in a soil usually regarded as a specially barren one, God was pleased to give him not a little success in bringing souls to Christ. In Mr. Dauble the Society has lost a simple-hearted, truly spiritually-minded and devoted Missionary brother.

General Committee, June 13th.—The Estimates and Finance Committees presented a joint Report on the financial position of the Society, showing a probable expenditure for the current year ending March 31st, 1894, of 263,809*l.*, and a similar probable expenditure for the following year of 277,659*l.* These figures, as compared with the Ordinary Income for the past year, would show heavy deficits, and the joint Committees urged the necessity of constant watchfulness and caution in making grants additional to the sanctioned estimates for each Mission, and of taking measures for increasing the income. After special prayer the Honorary Clerical Secretary drew attention to the fact that between forty and fifty new Missionaries were already appointed to join the Missions in the ensuing autumn, and that this number was entirely inadequate to the wants of the field. Several members addressed the Committee on the subject, and ultimately the following Minute was unanimously adopted, and further special prayer was offered :—

"Since the passing, in October, 1887, of a Resolution which has led the Committee to adhere to the principle of accepting and sending forth all duly qualified candidates who offer themselves, the Committee notice—

"(1) That during the four years following the date of the Resolution referred to, 250 new Missionaries were accepted, just double the corresponding number for the previous four years; and that the financial position of the Society was stronger at the end of that period than at its beginning.

"(2) That during the year just past, although it closes with a deficit in the General Fund and an exhausted Contingency Fund, the goodness of God has enabled the Society to materially improve its financial position with regard to its securities and some of its special funds.

"The Committee are therefore led to feel and express deep thankfulness to Almighty God that He has seen fit to justify so abundantly the faith of those who believe that He is willing to thrust forth more labourers into His vineyard, and that if He supply the labourers He will assuredly also give the means to send them forth.

"On the other hand, upon consideration of the present position of the Society, and its future prospects, so far as they can forecast them, the Committee notice with a sense of grave responsibility—

"(1) That while in 1890, the prayers of many friends of the Society were directed towards sending forth 1000 new Missionaries in the last decade of the century, and within four months of the publication of this suggestion the Society's Missions in Asia alone sent in definite demands for 410 new workers (and for a further undefined number beyond that), so that it is clear that had the 1000 been already supplied they would have been easily absorbed, yet during the first quarter of the decade only 108 were sent forth, while the candidates fully accepted in the year ending May 1st, 1893, was only 81, of whom only 29 were men.

"(2) That not only has the present year been entered upon with a deficit of 3713*l.*,

but its probable expenditure (without counting upon the abnormal increase in the number of Missionaries which should earnestly be striven for) has been estimated as likely to be 20,000*l.* above the average income available during the past three years.

"(3) That there must of necessity be growing expenses for the due equipment of the Missionaries already sent forth, as their work opens out before them, in addition to the needs of new contingents.

"With these considerations before them the Committee feel that there is great cause for humble acknowledgment of unworthiness and lack of faith in the past, and for earnest prayer that the future of the Society's work may not be straitened by the increase or the continuance of these shortcomings among God's people.

"They recognise that there is urgent need to keep clearly before themselves and their friends the overwhelming wants of the Mission-field, and to appeal with all earnestness for Educational, Evangelistic, and Medical Missionaries, Clerical and Lay (male and female); for men of standing in the ministry; for ladies to engage in a variety of modes of work; for men and women of varied gifts and positions who, by previous experience, or in the course of testing and training, have proved themselves to be efficient in spiritual labour at home, and are filled with a longing desire to have a share in furthering the Foreign Missionary enterprise.

"The Committee cannot refrain from making a further appeal for funds. They would suggest that additional contributions (and thus genuine additions to the income) be invited from individuals, families, parishes, or associations for the purpose of sending out and supporting particular workers. A particular interest would be felt by donors whose gifts might provide for, and might be especially allotted in individual cases to:—(1) A 'substitute for service' (say 250*l.*). (2) The ordinary allowance of a male Missionary (say 70*l.* to 150*l.*); a female Missionary (say 80*l.* to 120*l.*). (3) The training of a Candidate, apart from holiday maintenance, at—Islington or Clapham, for men (say 50*l.* to 75*l.*); "The Willows" or Highbury, for women (say 45*l.* to 60*l.*). (4) Outfit of a male Missionary (say 50*l.*); of a female Missionary (say 40*l.*). (5) Passage money.

"But that these appeals for men and means may be made in the right spirit, the Committee desire to give prominence to the great need there is for growth in a well-grounded and wisely-nourished faith. There must be a definite dependence upon God for the meeting of each new need, and a corresponding exercise of all faithful diligence. So alone can the increasing weight of responsibility, of duty, and of privilege arising from the expansion of the work be adequately met.

"The present position of the Society, with its funds inadequate, with nearly fifty new Missionaries about to be sent forth, and with ten times that number urgently called for, emphasises this need of constant dependence upon God's unfailing goodness. The Committee would earnestly pray that it may stimulate in all quarters among the Society's friends, but especially in the Committee-room itself, a solemn sense of the duty of patient continuance in well-doing and of waiting upon God.

"The Committee would record their strong confidence that the wants so keenly felt *may be supplied*. They know full well that One, and One alone, can cause the mighty spiritual upheaval in the Church which would speedily bring about the evangelization of the world, and they know that to this end, in answer to believing prayer, the quickening Power of God the Holy Ghost will be manifested."

The Secretaries presented the Constitution of the New South Wales Church Missionary Association in connexion with the Society, as officially revised by that Association, and explained the additions and slight alterations made on the draft approved by this Committee, as a basis of negotiation, in July, 1892. The completed Constitution now submitted was cordially approved.

A letter was read from the Honorary Secretaries of a new Church Missionary Association recently formed in New Zealand, enclosing the draft of a Constitution for that Association. The Committee expressed their general approval of the draft of the Constitution, and their pleasure at the formation of the Association.

The Committee considered a statement from the Medical Auxiliary Committee approving of a scheme submitted by Dr. C. F. Harford-Battersby for the establishment of an Institution in London, to be called the Livingstone College, with the object of giving a year's medical and surgical training to intending Missionaries. The Secretaries were instructed to assure Dr. Battersby of the Committee's great interest and sympathy.

The Rev. T. Walker was appointed Acting Secretary during the absence of the Rev. W. Gray from indisposition, which necessitated his taking a long holiday, and the Committee expressed their regret on account of Mr. Gray's state of health.

NOTES OF THE MONTH.

ORDINATIONS.

South India.—On Trinity Sunday, May 28, at Ootacamund, by the Bishop of Madras, Mr. W. D. Clarke, B.A. (Native), to Deacon's Orders, and the Revs. D. S. David and P. N. Devanayagam to Priests' Orders.

DEPARTURES.

Ceylon.—The Rev. R. T. Dowbiggin and Miss Child left London for Colombo on May 5.

North-West America.—Mrs. Spendlove left London for Fort Resolution on May 25.

North Pacific.—Miss Appleyard left London for Metlakahla on June 1.—Mr. and Mrs. Hogan left London for Metlakahla on June 15.

ARRIVALS.

West Africa.—The Rev. W. J. Humphrey left Sierra Leone on May 14, and arrived in Liverpool on June 3.

Yoruba.—The Rev. M. A. and Mrs. Dodds left Lagos on April 24, and arrived in Liverpool on May 26.

Eastern Equatorial Africa.—The Rev. A. R. Steggall and Miss M. Ackerman left Frere Town on May 17, and arrived in London on June 13.

Persia.—The Rev. Dr. R. and Mrs. Bruce left Julfa on March 6, and arrived in London on June 2.

Punjab and Sindh.—The Rev. R. Bateman left Bombay on May 2, and arrived in London on May 28.

Ceylon.—Mrs. Horsley left Ceylon on April 6, and arrived in England on May 6.—The Rev. E. T. Higgins left Colombo on May 20, and arrived in London on June 17.

South China.—Miss A. K. Hamper left Hong Kong on March 2, and, after staying in France, arrived in London on May 24.

Mid China.—The Rev. A. and Mrs. Elwin and family left Shanghai on March 15, and arrived in London on April 28.

North Pacific.—The Rev. A. J. and Mrs. Hall left Victoria on May 12, and arrived in London on June 5.

BIRTHS.

Eastern Equatorial Africa.—On April 24, prematurely, the wife of Mr. J. A. Wray, of Mombasa, of a son, who survived his birth twelve hours.

North-West America.—On March 13, at Moose Fort, the wife of the Rev. J. A. Newnham, of a daughter.—On April 18, at Calgary, the wife of the Rev. J. W. Tims, of a son.

MARRIAGE.

South China.—On April 4, at Foochow, by the Ven. Archdeacon Wolfe, the Rev. T. McClelland, of the C.M.S. Boys' School, to Miss Olive Annie Derry, C.E.Z.M.S.

DEATHS.

Punjab and Sindh.—On May 10, at Kangra, the Rev. C. G. Dänble.

South China.—On or about June 18, at Pakhoi, Charles Stewart Beauchamp, only child of Dr. E. G. Horder, aged 10 months.

Japan.—On May 22, at Nagasaki, Mrs. Goodall.

On May 29, at Tunbridge Wells, the wife of the Rev. R. J. Bell, formerly of the North India Mission, aged 58 years.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Annual Letters (Extracts) of C.M.S. Missionaries, 1892-3:—

Part VII. Containing Letters from the Mid China and Japan Missions.

Other Parts to follow. Price 3d. each Part, post free.

Speech of the Bishop of Ripon in Exeter Hall, February, 1893, at a Meeting of Sunday-School Teachers and Lay Helpers during the Metropolitan F.S.M. of 1893. Free in small numbers.

The C.M.S. Prayer, as used for many years at the Meetings of the Society and the General Committee. This Prayer is now, by request, printed with Responses, to adapt it for more general use. *Free.*

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

THE SIMPLICITY AND COMPLEXITY OF MISSIONARY WORK.*

BY THE REV. T. D. BERNARD, M.A.,
Canon of Wells.

WE meet in much peace and much thankfulness, and there has been sunshine on our Anniversary ; and the cloud that we feared might have darkened our Meeting seems, thank God, to be passing away. We have had, and have, the presence of our dearly beloved Honorary Secretary, who, in addition to all those binding powers which unite the members of this Society with those that work for it, has spread over the whole body of the Society the sweet and mighty influence of a warm personal affection. As one who has had a certain share in this work for more than fifty years, I feel all the more gratified in saying some few words on this occasion, as among the latest acts of life. I look back with a feeling of immense thankfulness to the manner in which all has been ordered and guided in the affairs of this Society, and more particularly to the mercy and love that has raised up for us a succession of Hon. Secretaries, of counsellors and guides in our Central Committee, who have conducted the affairs of the Society with so much faithfulness and firmness, carrying out all the simplicity of its original conception through all the complexity of its advancing stages ; and as I feel that the maintenance of the simplicity of a leading idea, and the carrying it out in the complexity of all that ensues, is the principal problem of all great undertakings, whether secular or in the Kingdom of God, I will, if you please, make this combination the subject of the observations which I offer to you now—I mean the combination of the *simplicity* of missionary work with the *complexity* which it inevitably attains.

Now in regard to the simplicity of missionary work, it lies, of course, in its leading idea and its primary principles. Its leading idea is that we go to claim the world for Jesus our Lord under His own commission and command, and the primary principles on which this is undertaken are—trust in the simple Word of His Gospel, and the aim at the conversion of souls. These two great principles are given to us by the Lord Himself—"Go ye into all the world, and preach the Gospel to the whole creation." What a majestic and glorious scheme of action ! far beyond all human ambition, one that could only be uttered by a voice that was Divine. We go, still go, ever making our way further, the horizon spreading and expanding as we go. And to "preach the Gospel ;" there is the work. We have always to main-

* Substance of a speech delivered at Mr. Wigram's Breakfast in Exeter Hall, May 4th, 1893.

tain that simple idea, not only a Gospel but the proclamation of it. As heralds we go, proclaiming, not arguing or proving or reasoning with men in the first place, but *proclaiming* that about which we have also to argue or to reason, announcing as from God that the Eternal Son has undertaken the salvation of the world, and has accomplished it, and is carrying it through at this hour. We go thus to proclaim this great message as a Gospel of good tidings of reconciliation and peace and salvation and life eternal given to mankind in Christ Jesus our Saviour. Grand, vast as the idea is, it still is simple; we go to proclaim the Gospel, and to the whole creation; and it is just that last word which extends the result of the Gospel to its destined limit. As in the old covenant heaven and earth are invoked by Moses and the Prophets, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken," so in the Gospel still more worthily; since this whole creation has prospects of its own, and is to be delivered from the bondage of corruption into the glorious liberty of the children of God.

This then is the first principle; and the second is the conversion of souls—spiritual salvation in the man. This also we have distinctly before us from the lips of our Lord. So the great Missionary Apostle tells that he was sent. "I send thee," said the Lord to him, and to all his successors, and to this Missionary Society as a great successor, "I send thee to men to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among all them that are sanctified by faith that is in Me." What a grand compendious account of the aim of missionary work! "Go to open their eyes." The missionary appeals to the human being in his intellectual capacity, in his powers of conscience and of reason, to open his eyes: not as the Authorised Version less fitly translates, "to turn them"—that is not the work of the missionary, but the act of the man—but as the Revised more rightly renders, "that they may turn from darkness to light, and from the power of Satan unto God." How broad the contrast! How vast the powers which are there presented to our minds! The power of Satan possessing itself of mankind through the very means that ought to unite men to God—the influences of religion. All the corruption of human nature lies before us, all the darkness of mankind, all the ruin and death that overspread the spiritual scene. "From darkness to light, and from the power of Satan unto God." What a change is this, in which a man turns away from one class of influences and powers to cast himself on the other! What a mighty spiritual change is presented in this grand idea of human conversion! "And that they may receive"—then follow the effects—"forgiveness of sins," that great object of human longing, that gift which was sought in so many various and vain ways throughout the world, freely given, perfectly sealed, forgiveness,—and inheritance among all them that are sanctified by faith that is in Him.

When we look at these two words of the Lord, we see the two great primary principles of missionary work standing out in their simplicity, and it is the aim of this Society to adhere to that simplicity and make

it felt in all its proceedings and in all its appeals to the Church. And let us consider a moment that this simplicity is needed. It is in it that our great strength lies, that we have that great power of attraction which has given to this Society its large and fervent following throughout this land and throughout the world. Yes, our strength lies in the simplicity of these first principles. This leading idea, inscribed upon all our Mission work, and consciously felt by its members and its agents like ourselves, and understood and appreciated throughout the Church,—it is this, I am sure, which has been the power of attraction. “Missionary work is a very simple thing; it is Christians trying to make Christians.” These were the words that dropped upon my ear, I should think thirty years ago, from the lips of Charles Bridges in his country missionary meeting at Hinton Martel in Dorsetshire, and they have always remained upon my mind. “Missionary work is a very simple thing,” he said, in his own simple way, “it is Christians trying to make Christians.” Well, there is a great deal involved in that simplicity, as there is in all simple things. What are Christians? What are the Christians they are trying to make? What are the methods by which they are trying to make them? All this ensues; still the simple idea has to lead the way, all else will follow. I say it is this which has given us the nucleus of our best support—Christians who want to make Christians. And where you get this, you get a great deal besides, for these draw others after them, communicating their own spirit. It is because these grand simple ideas, which lead the way in our missionary work, are understood by the common intelligence, and strike the common conscience, that we have gathered that large following, not so much from the upper ten thousand as from the middle classes, the lower middle classes, the poor, the young, the broad level of religion in the Church of England.

And as this simplicity is a great power for the Society, so I am sure you will all feel that it is an immense service to the Church. It has the effect of placing these leading ideas of Christianity in full view on a large scale in such a form as men can best appreciate. Delivered from the many obscuring influences of dubious and nominal Christianity that surround us here, delivered from the many special recollections and controversies that a long national history has created for us, we behold the work of the Gospel in distant lands with a clearness and a force which we can scarcely obtain at home. Men see before them the great power of the Word of God more clearly where it is most free from foreign aids, and presented in simplest form. We there see both what man is and what the power of the Word is. We see man in his broad lines of corruption and ruin, and the change that is made in distinct and undeniable conversion; we see the joy of salvation in an unthought-of forgiveness of sins, and in an inheritance among those that are sanctified, enjoyed by those who had been sunk in heathen darkness and pollution. I say when these things are presented in a more distant field of action with this distinctness of outline, we feel that missionary effort is presenting to the eye of the Church, not only its own work, but the great principles of Chris-

tianity, that it is giving back to the Church some of the experience of its own origination, and some fresh sense of connexion with Apostolic days.

I will now proceed to the more difficult side of our subject. The simplicity passes into complexity; and that is inevitable, for if you preach the Gospel you must then proceed to give instruction, and if you make converts you must constitute the Church, and these steps in advance involve, of course, new and ever-growing questions for those who have to conduct them. Well, as we took our Lord's words for the other subject, so I must take them for this; and He has not only given to us that simple charge which appears in the appendix to the Gospel according to St. Mark, but He has given us, on a more solemn and decisive occasion, the more complicated account of what we have to add. We find at the end of the Gospel of St. Matthew that a regular appointment is made, at some fixed place. The eleven are to go back to Galilee, to the old scene of action, and there must have been spread around the news that an interview was fixed by appointment, and probably on the very mountain where the first teachings of the Sermon on the Mount were given. There the Galilean converts, headed by the eleven and others who had come from Jerusalem, await the moment when they shall see the risen Lord. They wait, and no one comes, until a thrill runs through the crowd, for there is a Form approaching. Awestruck "they worshipped, but some doubted." The doubts were soon over, for He drew near and spake: "All power is given unto Me in heaven and in earth; go ye, therefore, and disciple all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world." I draw your attention to the difference between the two great missionary charges—the first is simple in the extreme, the second has more complexity. You are sent, it is now said, not to the whole creation in its vast majestic vagueness, but to the *nations*, to men in their national conditions and distinguishing characteristics and localities; you are not merely to proclaim the Gospel, but to *disciple* them, to bring them under the teaching of the truth, to place them under system and guidance. Sacraments appear: "baptizing into the name of the Father, the Son, and the Holy Ghost"—the vast circumference of the Christian doctrine is drawn in these few words—"and teaching them to observe all things whatsoever I have commanded you."

I think if we place side by side the two great missionary charges of the Lord, we see in the one the simplicity of the missionary work, and in the other the inevitable complexity of it. The Apostles, we know, acted on the latter scheme. They did not merely go proclaiming, but they formed churches in every place, and ordained elders in every church, and delivered them traditions for to keep, and customs common to the churches of God, and there is a plan and scheme of things apparent in the Epistles which involves the doctrine and system that have followed. Well, it must be so in all missionary work; for missionary work creates a parental relation. Can we be parents, and

then leave the children that are given to us without education or provision, without any arrangements or means to fit them for that independent life on which they have to enter? No doubt in the parental relation there are gradations; and as that independent life approaches nearer, less and less become the powers and duties of government; but the effects of the early method and the impulses that have been given remain throughout. Well, since it is so, the same history belongs to the parental relation of the Missionary Society to the converts whom it makes and the churches that it calls into life. We have to provide a family life for our converts, and we have to order the first course and movements of our churches. And what a multitude of questions rise upon the minds of those who have to influence or to guide in things like these! I speak now of our Acting Committee—and what a blessing it is that we have such a Committee—when such work is to be done! We are most of us members of the Committee according to the constitution of the Society; but what an unwieldy Committee it would be if we were all habitually in action—what protracted counsels, what confused results! We have an Acting Committee which has the satisfaction of knowing it is surrounded by a large Committee—a marginal Committee, a Committee in reserve—which watches over the work with anxiety and trust. I was saying what an immense complexity of questions this Acting Committee has before it! I sometimes feel how oppressed those who have most devoted themselves to the guidance of the work must feel with this complexity of subjects. How various they are! There are questions which arise that are inherent in the work itself. As I said, when you have preached the Gospel, you have to disciple the nations, you have to train them into a system and deal with them as disciples. What is to be communicated? What amount of the forms of sound words that we possess? What of the result of the controversies which not only were rife in ancient times, but are incidental to the human mind, and in some form or other must be expected to recur? What safeguards against these errors are we to put into their hands? What measure of forms of education, of the liturgies, creeds, confessions, blessed possessions that we have ourselves? How far are they adapted to one age, how far to all? These are the questions that inevitably occur and follow on the first stages of missionary work. And so, again, as regards ecclesiastical arrangements as well as doctrinal. How to shape the churches, how to train them to self-support and self-control; how to prepare them for that more independent life into which they ought to pass, by means of the native pastorate or episcopate—these are all questions that are matters of detail, steps that have to be taken, and each of them of grave consequence in the view of those who have to weigh and decide them.

Or, again, in regard to the workers dispersed throughout the world; when the servants of God, who are in the mission-field, become so numerous, it is scarcely in the nature of the human mind with its varieties of thought and feeling, but that we should have alienations, changes of opinion, and perhaps even schismatic action, such as took place in Metlakahla. It is really a matter of congratulation for us,

with our knowledge of human nature and its varieties and divisions, that so very little of this kind has ever occurred. I think it is a perfect marvel.

Or we may pass to questions that arise with other powers than our own. First, there are the authorities of our Church which are not part of the Missionary Society, although they are closely connected with it. How to act in those regions which are a sort of border-division between the missionary scene of action and some settled ecclesiastical arrangement. What relation with the Bishops who preside and are sent, not specifically for our purposes, but to include them if they may. These things have at different times—and not long ago—awakened some anxiety and debate. But on the whole we have good reason here to be thankful again for the wisdom that has guided our Committee, and, let me add, for the assistance that has been given to it from the highest quarters at home. Then there are the considerations that arise from the divisions of Christianity. I need not say much about the great split, the division which has now created collision in Uganda. That we have to feel everywhere, and where we are thus encountered our course is clear. But there are difficulties and questions more complicated in regard to the Eastern Churches in their corrupt and decayed condition, and in the action taken it is possible to make practical mistakes. While, however, we have the great Heathen and Mohammedan world before us, I feel that the contact with these Churches need be small, and is an incidental rather than intentional feature of our work. But with regard to the divisions at home—the various Missions from other communities of Protestant Christians—what is wanted is that in the mission-field we should maintain loving, brotherly fellowship toward those with whom we substantially agree in all the Evangelical side of our work, as well as a loyal adherence to the primitive and historic lines on which a good Providence has launched ourselves.

As for complications with governments we have had them with our own. In former days in India, what mistakes might have been made! They were not made, for, under the Providence of God, wise counsel directed things, and now for a long time there has been a general sense of confidence existing between this Society and Government at home and abroad. On occasions we have still to consider our way, as we are even now in somewhat complicated relations with our own national interests in Uganda. Great and serious consideration is wanted when our work for Christ and His Kingdom comes into contact with secular politics and commerce, and all the kingdom of this world. Besides that, there are the difficulties that arise from connexion with foreign powers, and these increase as other European nations over-spread the globe, and seize upon large compartments of its surface, and we come into contact with the eager strife for dominion. Of that we have had an example in the closing of our Chagga Mission in East Africa under causeless suspicion and pressure from the German authorities on the spot.

Again, we are treading amongst social customs which are vital in the nations to which they belong. They create difficulties at first,

and as we advance we must have new complications from them. When you have a second generation of Christians spread over a wide range, you have developments of racial feeling, heredity, and old codes of morals beginning to re-assert themselves within the Church. They had in the early Church. "Not with the old leaven," said Paul. We know what the old leaven of the Corinthian Church was; and that low moral standard, that licence of opinion and habit received by tradition from their fathers, we must expect to see re-appear, along with racial jealousy and susceptibilities of national feeling. We have some of these experiences in ways which cause anxiety in the West African Missions. These things have to be understood, considered, dealt with. I need not go further; you will all remember how many things there are, more than I have mentioned, which create the complexity of the missionary work.

As we look over the whole scene, and as these our dear friends who act for us on the General Committee are looking over it, I can imagine how these various considerations must crowd upon their minds, and how anxious their counsels must often be. But have we descended from the high level of spiritual aim in regard to the Gospel and conversion of souls, to the low level of politic considerations? We have not descended; we have ascended. We remain on the higher level; the simplicity of the Gospel aim and character has been maintained and will be maintained by this Society. But duties are only enlarged and exalted when they make greater demands upon the whole man by calling for the exercise of judgment and pains and care and prayer. The exigencies that call for these things do not bring a man down from high spiritual conditions, but they impel him to carry out those spiritual aims in accordance with the will of God. And with this thought I would conclude; for it is a distinct call of the Lord Jesus that the servants whom He has put in charge should be not only faithful, but *wise*. To have sense, and use it with judgment, caution, foresight, watchfulness—to put our powers to practical use—this lies upon us; and the really faithful man is not less faithful, but more so, because in this sense he is also wise. Of the great Servant of God it was said in prophecy, "My servant shall deal prudently," and I think a good book might be written on the prudence of Christ; and that which He exemplified in the conduct of His own mission He would have us exemplify in ours.

And now, dear friends, we feel that all this calls for a great sympathy with the Committee on our part, and through the whole Society. It calls especially for a great participation in prayer, because this gift of counsel and wisdom is particularly and distinctly pointed out as a thing to be asked for, and as one that will be given where it is asked for. Surely it has been asked for by a pervading spirit of prayer throughout this Society; and the answer has been exemplified by the gifts that have been bestowed in its government and guidance as well as its actual works. We have received fresh evidence of the fulfilment of the promise specially addressed to those who go to teach the nations: "*Lo! I am with you all the days, even to the consummation of the age.*"

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.*

BY THE REV. CHARLES HOLE, B.A.

Letters and Proceedings to the Second Anniversary.

WE continue, as heretofore, with Committee minutes and selected letters in regular succession, giving such abstracts as appear most useful, that being in our judgment the best way of unfolding the earlier steps of a Society like this. The method will not only give occasion for including many incidental names and facts which must otherwise have been passed over, but will enable origins, so important in an historical review, to be more distinctly traced; and if the appreciative reader does happen to find some inevitable dry places in his path, his interest upon the whole will, it is hoped, be sustained.

Speaking generally then, we may premise that the months of another year will show us a few new country correspondents, and a slight advance in Committee towards the main object.

May 26th, 1801.—The Rev. Edward Spencer,† of Winkfield, writes, that he is sending the circular letter and the *Account* to five clergymen, whom he names, all he knows of in his parts, and will do everything in his power to help.

Committee, June 18th, 1801.—Mr. James Neale, of St. Paul's Churchyard (from Brighton), will advance 100*l.* towards the Society's copies of the Arabic Bible about to be printed by Professor Carlyle.

Committee, July 6th, 1801.—2500 copies of the Sermon and Report have been printed, and some are directed to be sent to the Bishops, to the S.P.C.K., the S.P.G., the London Missionary Society, and to other quarters.

Committee, July 8th, 1801.—The Rev. Cradock Glascott, vicar of Hatherleigh,‡ Devon, mentions various clergymen and others in his county and Cornwall, to whom he has sent the letter and the *Account*.

Committee, August 3rd, 1801.—A collector is to be appointed. Mr. Macaulay having mentioned a plan of Mr. Brunton for acquiring the Tartar language, is requested to obtain from him a memoir on the subject. A sub-committee is named for inquiring about a portion of the Bible in Chinese, now in the British Museum.

Committee, September 7th, 1801.—Mr. Macaulay reads a memoir on a mission to Astrachan, sent by Mr. Brunton. It is to be inserted in the book of Miscellanies. Mr. Thomas Smith, of 19, Little Moorfields, is appointed Collector, and proposed for Deputy Secretary.

* Previous articles will be found in the *C.M. Intelligencer* for September and October, 1892, under the title of "Events leading to the Establishment of the Church Missionary Society," and in February and May, 1893, bearing the title, "Early Days, Friends, and Localities of the Church Missionary Society."

† Born about 1740, he was from 1775, till his death, February 9th, 1819, in his eightieth year, rector of Winkfield, near Bradford, Wilts, where he had among his pupils, Isaac Crouch and John Hill, vice-principals of St. Edmund Hall, John Hatchard, of Plymouth, and Edwin Sidney, the biographer.

‡ From December 7th, 1781, until his death, August 11th, 1831, aged eighty-nine.

Committee, November 2nd, 1801.—Mr. Pratt and Mr. Cardale are instructed to attend an S.P.C.K. meeting to be held the next day, when the matter of printing the British Museum Chinese Version (which with the Committee's consent had been referred to that Society), is expected to be considered.

Committee, December 7th, 1801.—Mr. Pratt and Mr. Cardale report that the S.P.C.K. on November 3rd, referred the matter of the Chinese version to their East India Committee. A Sub-Committee appointed to inquire into the subject of a Persian version of the Bible. The important business of this meeting, which issued in the discovery of a clue to the main object of the Society, was the appointment of a Sub-Committee, consisting of the Rev. E. Cuthbert, Mr. Cardale, and Mr. Wilson, to confer with the Rev. Christian Ignatius Latrobe on the possibility of obtaining missionaries from abroad, and to invite Mr. Latrobe's attendance at the Committee. Mr. Latrobe, an Englishman of French descent, his family having been settled in this country since the Revocation of the Edict of Nantes, had resided much in Germany, where he united himself to the Moravian Church. In 1787, he became their Secretary for Missions in London, where he resided at 6, Dyer's Buildings, in Holborn. His office brought him much acquaintance with continental missionary efforts, and in the various English Missionary Societies he also took a deep interest. Although in Moravian orders, he held no pastorate in London. He held the Church of England in great respect, and among her members were some of his most intimate friends. His genius and enthusiasm for sacred music brought about a friendship with Mr. John Jowett, of Newington Butts, and his brother, Professor Jowett of Cambridge, at whose musical parties he was an annual and ever welcome visitor. He retired from his Secretaryship in 1834, and died May 6th, 1836, at the age of seventy-eight.

The Rev. Thomas Martyn Hitchins, of Plymouth Dock, December 29th, 1801, informs Mr. Scott that he has read the Anniversary Sermon, borrowed from Dr. Hawker, and has bought a copy for lending. He expresses the warmest approbation and a great desire to assist. He likes the sober spirit in which the matter has been taken up. He sees no prospect of a missionary, but sends contributions from himself, his wife, Miss Lydia Grenfell* of Marazion (who was apparently then on a visit to them), and Lieutenant D. Wynter, R.N. He knows Scott by his writings, and with Mrs. Scott his wife is personally acquainted.

Committee, January 4th, 1802.—Mr. Venn has talked over the subject of the Persian version with Mr. Grant, who promised to inquire into it. It is advisable to have a Corresponding Committee at Sierra Leone, to take charge of the Susoo books now printed, and find teachers. Mr. Macaulay is therefore requested to invite the following gentlemen in the settlement to act in that capacity, William Dawes, Esq., Governor; Thomas Ludlam, and Richard Bright, Esqs., Members of Council; Mr. Alexander Smith, Mr. Michael Macmillan.

* A sister of Mrs. Hitchins. Between two and three years after this it was that Henry Martyn came so strongly under her attraction.

In the *Christian Observer*, which made its first appearance this month under Mr. Pratt, one of its objects being to give an account of "propagating the Gospel abroad," we find a press notice. In a brief enumeration of institutions it mentions the *Society for Missions to Africa and the East*, and here was certainly an opportunity for one who had so much of its history at his fingers' ends to give something of its origin, or at least a date. All that the historical inquirer is furnished with is—"in its infancy."*

Committee, February 1st, 1802.—Mr. Nicholas Vansittart, in consequence of reading the Account, has sent a donation of twenty guineas. Mr. J. Venn has spoken about the existing Persian version of the Bible to Lord Teignmouth, who finds it very imperfect.† At this meeting the clue to missionaries is securely grasped, when Mr. Latrobe mentions the Rev. Charles Steinkopff who had recently come to this country from Germany, and was the new Lutheran minister of the Savoy, Strand. Mr. Latrobe is requested to confer with him, and also to correspond among his own friends in Germany and Holland with a view to obtaining missionaries.

On February 12th, 1802, the Sub-Committee appointed on December 7th, accompanied by Mr. Latrobe, visited Mr. Steinkopff, who gave much information, Mr. Latrobe interpreting, and promised to make inquiry of the Missionary Seminary at Berlin. This institution he described as having lately come into existence in consequence of the great zeal recently displayed in England having spread to Germany. It had already sent out four missionaries, and it had seven more in training. All of them belonged to the mechanic class. The three gentlemen evidently attributed some importance to this conversation, and left 5*l.* in the hands of Mr. Steinkopff for the expenses he might incur in his further inquiries.

Committee, March 1st, 1802.—On the report of Mr. J. Venn, Lord Teignmouth found upon further inquiry that the printed Persian Gospels would not do. He mentioned a translation begun by the late Mr. William Chambers, of Calcutta, and the fact of Persian being much cultivated in India. He promised to seek for further information. The Sub-Committee on foreign missionaries having reported their interview with Mr. Steinkopff on February 12th, were requested to continue their inquiries. The Committee is evidently much interested and hopeful.

Committee, May 3rd, 1802.—Rev. J. Venn and Mr. Macaulay are requested to prepare the Report. A cordial letter from the London Missionary Society on the Berlin Seminary is read. The Secretary is requested to open a correspondence with that institution. Mr. Latrobe is desired to continue inquiries.

Committee, May 17th, 1802.—The Anniversary Meeting is to be advertised twice in two morning papers and one evening paper. The advertisement runs,‡ "Society for Missions to Africa and the

* C.O. January, 1802, p. 52.

† In connexion with this subject will be remembered the labours of Henry Martyn a few years later on the Persian version. It will also be noticed how much the Clapham residents, J. Venn, Mr. Wilberforce, Mr. Grant, Mr. Z. Macaulay, Lord Teignmouth, were conferring on matters that came before the Committee.

‡ *Morning Chronicle*, June 2nd, 4th, 1802.

East, by Members of the Established Church. A General Meeting of the Subscribers to this Institution will be held at the New London Tavern, Cheapside, on Tuesday next at one o'clock, to receive the Annual Report of their Committee. The second Anniversary Sermon will also be preached on the same day before the Society at the Parish Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars, by the Rev. Charles Simeon, M.A., Fellow of King's College, Cambridge. Service to begin at eleven o'clock. Thomas Smith, Deputy Secretary.

Committee, June 7th, 1802.—A letter was read from the Rev. John Jaenicke, Director of the Berlin Seminary, stating the nature and objects of the institution, which appeared to the Committee highly important and likely essentially to promote the interests of the Society; and as the funds of the Seminary were very low and even deficient by 50*l.*, it was resolved to raise 150*l.* for them immediately by a special fund.

The Second Anniversary, June 8th, 1802.

The Sermon of Mr. Simeon at St. Andrew by the Wardrobe, from Phil. ii. 5-8, urged two main points as to the humiliation of Christ in His incarnation and death, (1) a fact to be believed, (2) a pattern to be followed. Under the first head he remarks, as to the condition of the heathen (p. 126), "Though we will not presume to say that *none* of them are saved, yet we must affirm that their condition is most pitiable and that the notions which obtain in the world respecting the extension of God's mercy to them are awfully erroneous." Under the second head he says (p. 127)—"After inquiries made in every part of England, none have as yet been found by us endued with that union of talents and of zeal which is requisite for the work." As to how the Sermon was attended we have no information, nor is the event of the day noticed at all in the Life of Simeon. From the increased publicity given to this Anniversary, and from the fame of the preacher, we should conjecture that there was a full congregation. But there was no collection; the days for that had not arrived.

At the General Meeting, which followed the Sermon, Thomas Babington, Esq., M.P., Governor, presided. The names of twenty-two clergymen and the same number of the laity, in addition to the Chairman, are given as present, forty-five in all, and with the "&c., &c.," there must have been at least fifty or sixty, but probably all gentlemen, for ladies would have been mentioned. The minutes show very little business needing to be done. Mr. Steinkopff and Mr. Latrobe were thanked for "their important services" to the Committee; the rule as to the annual retirement of three members of this body was suspended for the present year.* From the Committee Minutes of the previous day we assume that the letter of Mr. Jaenicke of Berlin was read, and that a book was laid on the table for donations towards the 150*l.* to be presented to his seminary. No collection was made at this meeting for the general purposes of the Society.

The Report (12 pp.) opens with a regret that no missionaries have as yet been engaged. Earnest applications to a very numerous body

* Cf. Committee Minutes of June 21, 1802.

of clergymen in almost every part of the kingdom have ended in disappointment. This may be accounted for partly by the recent distracted condition of Sierra Leone, its unhealthy climate, its unknown language. How little men can be expected to encounter these difficulties may be judged from the fact, that the Sierra Leone Company has been vainly inquiring for five years for a Chaplain of the Established Church, though the salary would be liberal and the situation one of comparative comfort. In contrasting, however, this apathy with the zeal of the primitive Church, the Committee deem it only fair to remark that it was often persecution that thrust forth the disciples and turned them into missionaries. They are extending their inquiries to Germany, after the example of the Society for Promoting Christian Knowledge, whose missionaries to India have been principally drawn thence. Some hopes are resting on the Berlin Missionary Institution, whose Principal is the Rev. Mr. Jaenicke. They have, however, done something. They have printed tracts and Scripture portions in the Susoo dialect of Africa prepared by Mr. Brunton. Never before has any book been written, much less printed, in the native language of the western parts of Africa. The facility with which a missionary may now attain the knowledge of Susoo, which is understood through a vast extent of Africa, is obvious. The Chinese version has been resigned to the Society for Promoting Christian Knowledge.* They are turning their attention to Persian, the Court language of India. The Persian Four Gospels printed by Professor Wheelock at Cambridge in 1657, has been found valueless, and the Committee are endeavouring to secure a continuation of the admirable version of the late Mr. William Chambers of Calcutta, who finished about twenty chapters of St. Matthew. The Arabic Bible of Professor Carlyle, who has returned from Constantinople, will be proceeded with as soon as possible.

The contributions from the commencement in 1799 to Lady Day, 1802, are reported as amounting to 1284*l.* 16*s.* 8*d.* Deducting the 911*l.* 19*s.* 8*d.* received up to Lady Day, 1801, this makes the contributions for the year to have been 372*l.* 17*s.* The expenditure for the year was 260*l.* 4*s.* 3*d.* The balance in hand on Lady Day, 1802, was 928*l.* 16*s.* 4*d.* In the metropolis there are about thirty-two new supporters, including three clergymen, or about half the number recorded in 1801. In the provinces eight new English and two new Welsh counties appear. Ireland also is now first represented, viz. in Dublin. The ten counties are Beds, Cornwall, Derbyshire, Devon, Dorset, Essex, Warwickshire, Worcestershire, Merionethshire, Pembrokeshire. These, together with Dublin, furnish seventeen contributors, i.e. one or two apiece, generally clergymen, the exception being Essex, in which Colchester shows a list of four, including the Rev. Robert Storry, a Country Member of much local weight.

* A copy of the B.M. Manuscript, laboriously made by Morrison, was taken out with him to China in 1807, when he was sent by the London Missionary Society. It materially assisted him in his great work, a version of the entire Bible into classical Chinese, finished and published in 1823.—Archdeacon A. E. Moule, *New China and Old*, 1891, p. 305.

In the June *Christian Observer*, issued, as then usual, at the end of its month and now under the care of Zachary Macaulay, this anniversary is noticed, and if the art of anniversaries had been in the least understood, there would have been somewhat to say of this one. A paragraph informs the historical inquirer that the Sermon was preached, and then adds :*—"A meeting was afterwards held of the members of the Society and a Report of the proceedings of the Committee for the last year was read to them and ordered to be printed."

The Berlin Missionary Seminary.†

As candidates from this Institution will shortly be coming forward, here is a convenient place to introduce it to the reader. Its beginning takes us to two distant spots, (1) Dobrilugk in Saxony, forty miles north of Dresden and sixty south of Berlin; (2) Hatshusen,‡ a village in East Friesland near the town of Aurich, and about ten miles north-east of the port of Emden on the Ems. Two institutions also come into this story, the London Missionary Society and the Moravian settlement at Herrnhut. The attention that was awakened by the former from the very moment of its foundation, the news of it having found its way into the very heart of Germany, will at once strike us by the contrast of its sister Society of the Church of England, which for its first year or two seemed hanging between life and death.

In 1796 August Baron von Schirnding, of Dobrilugk, Ranger of the Electoral Parks, when he learned, through the *Hamburg Gazette*, that the London Missionary Society had been started, had already drawn up an *Address to the British Nation*, earnestly pressing upon its attention the duty of Missions to the heathen, holding up before it the example of the Moravians, whose headquarters, Herrnhut, and its proprietor, Count Zinzendorf, thirty miles east of Dresden and only some sixty south-east of Dobrilugk, must have been names familiar to his ears. The Baron at once enclosed the *Address* in a letter to Dr. Haweis, one of the heads of the London Missionary Society, and through him the *Letter* and the *Address* were printed in the *Evangelical Magazine*,§ afterwards appearing also in the *Missionary Magazine* of Edinburgh.|| From the questions which he put to Dr. Haweis, it would seem as if the Baron intended, like a second Zinzendorf, to devote no small part of his property to the cause he had so much at heart; but at that point our information stops for a time.

The reply of the London Missionary Society reached Hatshusen, and in 1799 drew from its Lutheran pastor, G. S. Straecke, an earnest appeal to his own countrymen advocating the same cause, signed by twenty-two ministers besides himself.**

* C. O. June, 1802.

† Taken from an account in the Minutes of the Committee of Correspondence, December 6th, 1802, and from the printed papers mentioned further on.

‡ Mentioned in Rudolph's *Orts-Lexicon von Deutschland*. We have not found it marked in any map.

§ August, 1796, p. 309.

|| Sept. 19th, 1796, p. 110.

** Printed in the *Missionary Magazine*, Edinburgh, July 15th, 1799, p. 331. It was drawn up in consequence of a letter from "the British Society," i.e. the London Missionary Society.

The fruit of all this stir was that under the Baron's auspices a seminary was opened at Berlin on February 1st, 1800, for training promising candidates for missionary employ. It commenced with seven students, for whose instruction a tutor was engaged. What steps the Baron would have taken for sending them abroad does not appear, for at the end of nine months, i.e. in or about November, 1800, his circumstances underwent some change which obliged him to retire altogether from the project.

When no single individual appeared to supply his place, there came to the rescue the Rev. John Jaenicke, an earnest but fortuneless Lutheran clergyman of Berlin, who, loth to see the work dropped, made it known to the above East Frisian ministers,—Missionary Society, they were called,—the result being that the seminary went on under Mr. Jaenicke and Mr. Straecke as Directors, the former, from his residing at Berlin, having the most intimate connexion with it. Both their names, but especially that of Jaenicke, were very familiar to the early fathers of our Society, nor was little Hatshusen quite unknown to the Committee. Mr. Jaenicke, though he had one congregation in Berlin and another at Ruecksdorf, a mile from the city, partly depended for his income on the royal exchequer, and could contribute little to the seminary but his time as managing director. For funds he looked chiefly to his East Frisian friends in and about Hatshusen.

Somewhere near Mr. Jaenicke's abode in Berlin, as we should suppose, the seminary was located. How are we to conceive of its appearance? For the instruction of a handful of students, all of whom, as a matter of fact, came from the artisan class, we do not imagine anything like a collegiate edifice. Some humble lodgings near the tutor's house, with a resort to that for study and lectures, would seem to have been sufficient; and that some such was the actual plan we are as good as told by the fact that each student had a weekly allowance of two rix-dollars (six shillings and eightpence English) for lodgings, clothes, and all necessaries. The frugal habits to which they had been accustomed may be judged of from those figures.

We must add that the directors had neither the intention nor the ability for fitting out the students as missionaries; but it was expected that if they could produce the men, employment abroad under other Societies would offer. Not that it was by any means a blind venture either, if we may take a suggestion from the date of foundation, which so closely followed that of the Baptist and the London Missionary Societies, and more especially, if the news had got abroad, that of the Society for Africa and the East. All these, it must have been foreseen, would help to swell the demand for missionaries; for that Great Britain was herein dependent on the Continent had been demonstrated for half a century by the example of the Society for Promoting Christian Knowledge drawing its regular supplies from the Royal Danish College. That the connexion of events was then generally so understood is apparent from the remark of Mr. Steinkopff already quoted under Feb. 12th, 1802, to the effect that the Berlin Seminary was an outcome in Germany of the missionary spirit that was rising in Britain.

Letters and Proceedings to the Third Anniversary.

The question of improving Oriental Christianity came forward very early in the annals of the Church Missionary Society. Some friend at Bristol, in a letter of June 16th, 1802, opened the matter thus :—

“Would it not be an object well worthy the attention of your Missionary Society to attempt the revival of spiritual and evangelical religion in the Greek Church? Could a man of the right stamp be introduced as Chaplain to an English Consul or Factory in Asia Minor, or elsewhere, who should find out the state of religion among the Greeks, get acquainted with their priests, acquire the knowledge of their present dialect, compose or translate into it short pieces on the Atonement, Regeneration, &c., and then have them printed and dispersed, surely it would be an object of exceedingly great importance. A man well skilled in Greek, who could select a number of the most evangelical passages from the Fathers, and who would prudently waive less important subjects and labour to excite their attention to the most spiritual, evangelical, and experimental topics, might be of immense use. I see the Society in Bartlett's Buildings did somewhat, by printing the New Testament and Psalter in Arabic, &c.; but I think much more ought to have been attempted by Protestants in this way than ever has been yet done.”*

Committee, June 21st, 1802.—Letter read from Rev. Mr. Cordiner (Colombo, December 15th, 1801) to Mr. Charles Grant, on the spiritual destitution of Ceylon. A sum of 100*l.* out of the 150*l.* to be sent immediately to the Berlin Seminary.

Committee, July 5th, 1802.—Mr. Macaulay to be a member of the Committee of Correspondence, *vice* the late Mr. John Bacon. Messrs. Melchior Renner and Peter Hartwig of the Berlin Seminary to be adopted as the Society's missionary students, on the recommendation of the Committee of Correspondence arrived at that same day. The latter Committee, thus authorised, sat further, and proceeded to carry out the decision by communicating with Mr. Straecke the Berlin Director. All this business was transacted the same evening at Mr. Goode's, and probably in the same room, the Committee of Correspondence first resolving their recommendation, then adjourning, and uniting with the General Committee to get it passed, and finally re-sitting, to transmit the decision to Mr. Straecke. The two candidates thus accepted were Melchior Renner, about thirty, a native of the Duchy of Wirtemberg, and Peter Hartwig, about twenty-five, a Prussian. Both had been brought up to a mechanical employment, and both had become religiously impressed under Mr. Jaenicke's ministry a few years before. Hartwig was one of the seven original students on February 1st, 1800; Renner joined in August, 1801. On April 6th, 1802, Hartwig removed into East Frisia, to reside in Mr. Straecke's family, whither, on July 7th, he was followed by Renner. It was with Mr. Straecke therefore that negotiations for adopting them as candidates were carried on by the Committee of Correspondence.

The August *Christian Observer* inserted an outline of the Report.†

Committee, November 25th, 1802.—The two Germans, having arrived in London to be sent at the Deputy Secretary's, appear before the Correspondence Committee; but it is very little English they know, and there is no one present able to interpret.

* *C.M.S. Proceedings*, vol. i., p. 238.

† *C.O.* August 18th.

Committee, November 30th, 1802.—They attend again, Mr. Steinkopff being now there by request, besides Mr. Greaves, the master of the African Academy at Clapham. The result of this meeting is that the two Germans are to be recommended to the General Committee for appointment “to Africa, near Sierra Leone,” among the Susoo nation.

Committee, December 6th, 1802.—Mr. Scott’s resignation as Secretary, for which he had given notice, was accepted, and the following resolution passed:—“That the thanks of the Committee be given to the Rev. Thomas Scott for his able and important services to this Society, and that the offer of his future services in the country, as occasion may require, be accepted.” The Rev. Josiah Pratt appointed Secretary. The two students, Renner and Hartwig, accepted as missionary catechists elect; their destination to be the Susoo nation, for which they are to be prepared under the direction of the Committee of Correspondence. Placed in lodgings at Clapham, they were near Mr. Venn and Mr. Macaulay, through whom their connexion with the Committee was kept up. By favour of the African Education Society they attended the instructions of Mr. Greaves, both in English and Susoo, having free intercourse with the Native youths, who were chiefly of the Susoo nation.*

The *Christian Observer* of December, contained a review of Mr. Simeon’s Anniversary Sermon.† We have now noticed every place in the *Christian Observer* of 1802, referring to the Society, and we expected to find within its friendly pages something upon it that might be called original, stimulating, and helpful. It is too evident that our friends had not yet learnt to use the periodical press for their cause any more than they had discovered the art of Anniversaries.

In the autumn of 1802 the Committee in London and Mr. Simeon at Cambridge must have felt encouraged by an offer for missionary service from one of the younger graduates of that University—no other than Henry Martyn, Senior Wrangler of 1801, and now a Fellow of St. John’s, in his twenty-third year. For some three years he had already given his heart to God as a fruit of Mr. Simeon’s ministry, and it was now, in consequence of some remarks by Mr. Simeon on the beneficent results of Carey’s labours in India, followed up by a perusal of Brainerd’s *Life*, that he resolved to devote his talents to the conversion of the heathen. He offered himself, writes his biographer, to the Society, and with unshaken constancy of soul, stood prepared to go to any part of the world whither it might be deemed expedient to send him.‡ No more precise date is given for this offer than the October Term of 1802, and “the latter end of 1802.” § Martyn’s printed journal commences with 1803, and under January 17th, in that year, we have his own earliest dated reference to the subject, as he writes to Mr. Sargent that his going as a missionary is disapproved of by some of his family and friends. The statement of the *Memoir*, that he offered himself to the Society, cannot in that form be exact, since none of the Committee Minutes,|| which

* Rep., 1803, p. 222.

† C.O., December, 1802, p. 796.

‡ *Memoir of Henry Martyn*, 9th edition, 1828, p. 31.

§ *Memoir*, pp. 29, 34,

|| Either of the General Committee or the Committee of Correspondence.

invariably mention proposals of that kind, make any allusion whatever to an offer from him, or from Cambridge, at or about the period alleged. Later Annual Reports of the Society,* which will be quoted further on in their places, having unquestionable reference to Henry Martyn, speak indefinitely of "a prospect" of his coming forward, and of his being "likely" to do so, expressions sufficient to negative any conclusion that he ever did formally offer himself. What really happened was no doubt this, that late in 1802 he acquainted Mr. Simeon and others with his resolution to devote himself to missionary service under the Society at the proper time, and so it became an understood thing, as we shall have other occasions of noticing. But any actual candidature would have been at that time quite premature, and the Committee, if we may judge from their usual practice, could not have received it, as he needed no training under their care. He was under the ordination age, and could not have gone out until he should have received priest's orders, and that would not have been earlier than 1804. For some time, therefore, his mission was purely a prospective one, and ultimately he went out in another character, and not under the Society. Yet his candidature, if such it may be called, as long as it lasted, forms a real and an interesting portion of the history of the Society, and it will furnish us with a few notices as we proceed.

Committee, January 3rd, 1803.—Alteration of Rule XII. to be submitted to the next general meeting:—"Three members of the General Committee shall go out annually at the discretion of the said Committee;" and in case this passes it shall be a bye-law of the Committee that the three members who have attended the fewest times during the year shall be the persons to go out. The Rev. John Newton is to be exempted from the operation of this bye-law.

Mr. Cecil to be asked to preach the next sermon; and, failing him, Mr. Robinson of Leicester.

Henry Martyn was informed, January 19th, 1803, that he was to go to the East Indies, not as a missionary, but in some superior capacity, to be stationed at Calcutta, or possibly in Ceylon.† Up to this time he must have considered his natural destination as Sierra Leone and the Susoos. Henceforth his thoughts and studies are all in the direction of the far East, though still for employment under the Committee, who, however, by no means as yet see their way clearly to commence operations in those regions. Ceylon and India had been brought before them on April 1st and May 4th, 1801, and on June 21st, 1802, on which days the subject appears in the Minutes of the General Committee.

Committee, March 7th, 1803.—Four more missionary students of the Berlin Seminary to be adopted.

The Third Anniversary, May 31st, 1803.

Mr. Cecil's sermon, from Isa. xl. 3, urged the moral state of the heathen, the means of their recovery, the motives to attempt it. As though he was resolved not to hamper his argument with disputable

* Rep. 1804, p. 328, 1805, p. 443.

† *Letters and Journals*, i. 28.

points, nor to furnish those who decried Missions with a handle for a charge of malignancy, he dwelt on the present and obvious condition of the heathen exclusively, without alluding to their future, except that he brings in the text Eph. ii. 12, which he cites without comment. In the words of a living witness in India he affirmed that their religion consisted of little more than lust and cruelty. Of the profligacy of their temples he spoke as much as he dared. Of the cruelties of heathenism, illustrated by widow-burning, the Juggernaut pilgrimage, and other things, much more; all on irrefragable evidence, and all the immediate outcome of the native religions, religions of impure deities exhibited in impure symbols, religions which, so far from promoting morality and happiness, were directly and intentionally destructive of both. For the possibility of Missions and their elevating effects he pointed to the illustrious example of Swartz, then recently dead, the testimony to whose long devotion and conspicuous success was indisputable. In the Christian religion, therefore, ministered by men endued with the true spirit of Christ, there was a power to deliver the heathen world from the bondage of Satan. Those were the strong points of the sermon, which selected such topics as admitted of no possible contradiction, were uncommon then in the ears of Church people, and in the vigorous and well-chosen language of Cecil were as powerful as they were fresh. What attendance there was we cannot say. There was no collection.

The General Meeting of the members at the New London Tavern, Cheapside, followed. Two of the Governors attended, Mr. Grant, in the chair, and Sir Richard Hill. Fifty in all perhaps were present.

The Report could not even yet announce any missionary operations, but only a hope of their being soon attempted. As to the home supply of agents, the Committee were trusting that the missionary spirit which had till recently been dormant among Churchmen would increase with the increasing opportunities for its exertion and the certainties of co-operation and support. Meantime it was a ground of rejoicing that the great Head of the Church had communicated to others, though in a foreign land, the disposition and determination to devote themselves to this arduous employ. Invitations to undertake something for China, Ceylon, the Tartars, and even the Christians of the Greek Church, had been received. On the whole, the prospect was one for congratulation; and if the various impediments peculiarly belonging to the circumstances of this Society were considered, the pace had not been unreasonably slow.

As to means, there was as yet a sufficiency. Starting on March 26th, 1802, when their financial year began, with 92*l.* 16*s.* 4*d.* in hand, they had increased this sum by 194*l.* 16*s.* 9*d.*; for while their expenses during the year had been 371*l.* 17*s.* 8*d.*, their receipts had amounted to 566*l.* 14*s.* 5*d.* Consequently on March 25th, 1803, they had a clear sum of 1123*l.* 13*s.* 1*d.*, of which sum 711*l.* 3*s.* 1*d.* was invested.

The additional supporters exhibited in this Report are very few in number, eighteen for the metropolis and two for the country, the latter furnished by one new county, Lancashire.

(To be continued.)

DR. IMAD-UD-DIN'S PAPER FOR CHICAGO.



HE Rev. Maulvi Imad-ud-din is a lineal descendant of the famous Mohammedan saint Qutub Jamal, who again is a descendant of the ancient Royal house of Persia. The maulvi sahib's family has been notable through many generations for saints and scholars. He was baptized by the Rev. R. Clark, C.M.S., at Amritsar in April, 1866; was ordained Deacon, December, 1868, Priest, December, 1872. He is one of the examining chaplains to the Bishop of Lahore. The degree of D.D. was conferred on him in 1884 by the Archbishop of Canterbury. He is the author of twenty-four Christian books, averaging 115 pages each. He now labours in Amritsar.

Dr. Imad-ud-din was invited to attend the "World's Parliament of Religions" at Chicago, and to read a paper. He declined the invitation to attend, but sent a paper, written by himself in Urdu, and translated into English by Dr. Henry Martyn Clark :—

CHRISTIAN EFFORTS AMONGST INDIAN MOHAMMEDANS;

Being an account of the effects of the teaching of the Bible amongst the Mohammedans of India, together with a consideration of the question how many of them have become Christians and why.

I desire to preface my remarks by giving thanks to God Almighty for all His blessings temporal and eternal, and most of all for the unspeakable gift of His Son to us, and I desire to express my heartfelt obligations to those holy and honoured men who, inspired solely by the love of Christ and under the leadings of His Holy Spirit, have been the well-wishers and loving friends of us Christians in India, and who remember us on all occasions, and cease not to make mention of us to God in their prayers. We for generations back had been sitting in darkness and in the shadow of death. By the grace of God and by His blessing on the labours, prayers, and afflictions of these honoured friends, the Sun of Righteousness has risen on us too with healing in His wings. We now to some extent know God and have learnt concerning His will and His only-begotten Son; and it is only since we have come into the light of God that we have been able at all duly to appreciate the labours of these loving friends on our behalf; for which we now heartily thank them.

I have been invited recently to attend the World's Conference of Religions to be held in connexion with the World's Fair at Chicago. In view of the length and difficulties of travel, my bodily weakness and unworthiness, I have been constrained to decline and have had myself excused. In my absence I desire to present this paper concerning the results of the teaching of Scripture amongst Indian Mohammedans, and to what extent and in what manner these results have been attained. I shall not in this paper refer in the slightest to the results of work among the followers of the other religions of India, though their votaries are now flocking into the Church of Christ in constantly increasing crowds. That most important subject will doubtless receive adequate treatment at the hands of others.

Before I go further into the matter in hand, it is necessary that I should refer briefly to myself, for I was myself at one time a Mohammedan, though by the grace of God I am now a Christian. I know my forefathers by name for the last thirty generations. They were all Mohammedans, and amongst them have been some renowned champions of the faith of Islam. I was born in the town of Panipat, near Delhi, about the year 1830, and from my earliest

youth my steadfast desire was to learn all things concerning Mohammedanism, and to spend my life in its defence and in its propagation. I was sent at the age of sixteen years to Agra for my education, and there I was taught in matters concerning the faith of Islam by men of light and learning and note amongst Mohammedans, and in order that my secular education should not suffer, I at this time entered as a student in the Government College at Agra, and in that institution I remained five years. Having completed my curriculum in Oriental learning, I passed out of the College with credit, having obtained my degree and testimonials with honour. From boyhood until the year 1860, I most earnestly and true-heartedly observed all the precepts of Mohammedanism in their minutest details with much pain and weariness, and I dived also into the waters of Sufism and tested it. For three years I preached in the Royal Jama Masjid of Agra, and for many years I preached in numberless mosques all over the country. I was a determined opponent of the Christian faith, but I found nothing in Mohammedanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly in the Koran, the Traditions, and also in Sufism. Rites, ceremonies, and theories I found in abundance, but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death. As the result of much such painful experience and quite of its own motion my heart was no longer willing to submit to the profitless weariness of Mohammedanism, nevertheless I thought none the better of Christianity, nor did I cease to oppose it with all my might.

In 1864 I met an aged, God-fearing, honourable English layman who was in Government service, and in conversation with him the talk happened to turn on the true faith—which one is it amongst the many faiths of the world? He contended the Christian faith is the true one; I maintained that there was not one that was true. All faiths, I held, were merely a collection of the thoughts and customs of men, and that nothing whatever was to be gained by following any of them, and I told him that this observation of mine was the result of years of painstaking and conscientious endeavour and inquiry, "But," said the gentleman, "have you really honestly examined the Christian faith and have you found it lacking?" I said, "Yes, I have, and I have found it false." I lied. He replied, "Is it *really* true, this, that you say that you have examined Christianity and found it wrong?" Hearing the word "true" from his mouth I was ashamed before God; and I said, "Sir, I have not yet myself tested this faith, nor have I as yet read the Bible and informed myself concerning its principles; but having read all that the Mohammedan controversialists have to say against Christianity, on the strength of that I declare that this religion also is false," and this really was the true state of the case. He said to me, "And what answer will you give to God at the last day? He has given the light of reason to every one, and it is the duty of each man to use the reason God has so given. You have not yet exercised your reason concerning the faith of Christ; and yet you declare it to be false on the strength of the mere statement of others. This is to follow others blindly instead of honestly inquiring for yourself into the matter."

These words so pierced my heart that from that moment I gave myself up whole-heartedly to examine into the Christian faith. This I did unremittingly for two years, and having come to the conclusion that the religion of Christ is the true faith, I was baptized on April 29th, 1866. From that day to this, for nearly twenty-seven years, it has been my thought night and day how to rescue Mohammedans from the errors in which they are plunged; and by the grace of God I have written a number of books, big and little, for their

benefit, twenty-four in all. These have been printed and circulated by the Punjab Religious Book Society. A number have passed through several editions, and all are at this time sold over the whole country. Now whatever seemed to me to be necessary to write for Mohammedans I have written. I am now engaged on a Life of Christ in Urdu. This will appear in a series of books, of which each will be published as soon as it is ready. The first book of the series has already appeared, the second is now ready for the press, and the third is being written.

Even as the Lord has had mercy on me and has called me into His Church, in like manner has He shown His grace to many other Mohammedans also, who too have now been or are being called by Him.

I now wish to consider two questions : firstly, to what extent any result has been produced in the way of direct accessions to Christianity from amongst Mohammedans ; and secondly, how, if any, has this result been brought about.

As regards the first point, let it be noted it is now some 100 years since Christian Missions were commenced in India. Before that time Mohammedans spoke of the Christian faith in the terms of the Koran and Hadis Traditions in such a way that it was looked upon as degraded and erroneous by the people. Since the year 1800, when William Carey commenced work in a part of Bengal, things have gradually gone forward until now the Christian faith is discussed all over the land. Only forty-five years have passed since Christianity was introduced into the Punjab. When Carey landed in India, the condition of the land was such that from the standpoint of mere worldly wisdom it was simply impossible that the Christian religion should spread in this country. The Hindus and Mohammedans of that time were strong in their faith, most bigoted and hard of heart, and were firmly intrenched behind the citadel of their own pride and overweening self-sacrifice. Nevertheless, what worldly wisdom could not see was revealed to the eye of the Christian faith of Carey, to wit, that to Christ shall assuredly the victory be in this land. He will conquer in India now, even as He has conquered in other lands in the past. This, too, is the intense conviction nowadays of us Christians here, and our expectation from God is that some day our land will certainly be Christian even as Great Britain now is. However much our enemies, Hindus, Mohammedans, Dayanandis, and others, may oppose and revile, the time is most assuredly coming when they will not be found even for the seeking. We shall have only two sorts of people then—the people of God and the people of the world who serve their own lusts. The trend of national life amongst us is now setting swiftly and surely in this direction. Thus also has it ever been in the history of the past. Such also, as may be historically demonstrated, are invariably the results of education.

During the first half of the century under review, the progress has not been great ; nevertheless to some extent converts were gathered in. At that period, Agra, the central city of the whole land and then the seat of Government of the North-West Provinces, was the place where discussions and religious inquiries were most actively carried on. At that time it is noteworthy the ordination of the first Native minister in the North-West Provinces took place, and he was a convert from Mohammedanism. His name was Abdul Masih ; and in Agra a compound is named after him and is still remembered as the place where discussions used to be held. After these discussions during the second half of the period under review, Mohammedans began to come into the Church in larger numbers. Sayad Wilayat Ali, of the Tajgang District of the city of Agra, had the courage to confess Christ, and was baptized with all his family. He suffered martyrdom for the faith in Delhi during

the Mutiny. Then Mirza Ghulam Ahmed, a member of the Royal house of Delhi, came out from the very fort and palace of Delhi and became a Christian under the name of Mirza Ghulam Masih. He died in 1892, and is buried in the Christian cemetery in Amritsar. About that time a valiant-hearted man, Abdulla Athim, declared for Christ in Amballa. He is now enjoying his pension after years of honourable service as Extra Assistant Commissioner. He is now with us in Amritsar. Then came a certain Maulvi Walud-ud-din, a member of an honourable family in Delhi. He was baptized. I am informed that he was the brother-in-law of Maulvi Sadid-ud-din Khan, Professor of Arabic in the University of Calcutta. All his life long he was a consistent Christian, and some two years ago he died in much comfort, glorifying the faith, and was buried by the S.P.G. missionaries in Delhi, who conducted the funeral service. It is difficult to say exactly how many Mohammedans have become converts, for no separate list is kept in Missions of converts from Islam; all converts are entered alike in the Church of Christ.

The figures in one of our Churches in the Amritsar District show that in forty years there have been 956 baptisms; amongst this number there are 152 Mohammedan converts. The register of the Baptist Mission at Delhi shows 28 such converts. Nowadays there are Churches all over India, and in every Church there are baptisms from amongst Mohammedans. I have quoted the figures for two Churches; from these it may be inferred as regards the others what baptisms take place from amongst Mohammedans. Amongst those baptized there are all sorts and conditions of men, rich and poor, high and low, men and women, children, learned and unlearned, tradesmen, servants, all kinds and classes of Mohammedans whom the Lord our God hath called are coming into his Church.

In the Diocese of the Punjab there are 17 Native ministers in connexion with the Church Missionary Society. Of this number no less than 9 are converts from Islam; and amongst the catechists there are more than 20 ex-Mohammedans, converts who are now preaching the Gospel of Christ. In the same way in other parts of India those who were once Mohammedans are now declaring the glory of Christ. I append the names of some of the more notable amongst them.* I deal specially with the Punjab and to a limited extent with Northern, Central, and Western India. I have not referred to South India at all, and even then the lists which I give in the Appendix are by no means exhaustive, and I crave pardon of those whom I may, from ignorance, have omitted.

The question now remains, What may we learn from the things that I have stated? First, then, it is evident that learned Mohammedans are coming in larger numbers into the fold of Christ than the unlearned, because they are better educated; and, secondly, that so far from the situation being devoid of hope, it is big with blessings.

There was a time when the conversion of a Mohammedan to Christianity was looked on as a wonder. Now they have come and are coming in their thousands. Compared with converts from amongst Hindus, converts from amongst Mohammedans are fewer far. Where there are ten thousand from amongst Hindus, there are a thousand from amongst Mohammedans. This backwardness to come into the Church of Christ is but part and parcel of Mohammedan backwardness and sluggishness in all other matters. Backwardness seems to be their fate in all things. Let any one in the world declare, if he is able, in what one thing they have progressed. There was a time of their

* *Vide Appendix.*

ascendency when Mohammedans conquered many lands. That speedily went by. Since then nothing is to be seen in Islam, all the Mohammedan world over, but decay on decay. As soon as the rule of the British was established in India, the Government made most excellent arrangements for the education of the people. Four colleges were created in the northern part of India, before ever there was an Educational Department under the direct management of the Lieutenant-Governor himself. Hindus were so quick to see their advantage that these colleges were filled with their children. Mohammedans avoided these colleges, thinking that English education would mean ruin to their faith. After some years the natural result was that Government posts of trust and honour were almost universally filled by Hindus, and the Mohammedans were left empty-handed and went on from bad to worse. When the evil effects of this ruinous policy of theirs became apparent, Sir Sayad Ahmed Khan, C.S.I., drew the attention of his co-religionists to the state of things, and since then some of them have taken to the study of English, but it is not possible for them now to make up lost ground and rival the Hindus. The reason of the backwardness of Mohammedans and their low estate in things religious, as well as things worldly, is the same—it is simply and solely the teaching of Mohammed, and the foolish things that obtain amongst them. These render all effort at progress hopeless. Nevertheless, we may thank God that such numbers have become Christians from amongst them and are now jealous for the faith and are an example to their brethren still in Mohammedan darkness.

It still remains to be considered in what way the results of which I have spoken in the first part of this paper have been produced. The hidden and real cause, of course, is the grace of God. He, according to His promises, is gathering into His Church from amongst all nations those that are being saved, even as He has done from the first (Acts xi. 47). The other causes are certain manifest things.

The first is the freedom for individuals to follow their own beliefs which the British have conferred on India. This is a great blessing, which God has as yet withheld from the peoples under the sway of Mohammedan rulers. When tolerance and freedom obtain in those lands, there also will many become Christians.

The second reason is that God has been pleased to send His blessing on the efforts, self-denial, and labours of loving-hearted, devoted saints of His in this land.

The third reason is one which obtains especially in India, because of it learned Mohammedans are being converted to Christianity, and it is this: From 1850 till the present day, great discussions and continual strivings about things religious have gone on between Christians and Mohammedans. These began in Agra, and by means of these Mohammedans and others as well have not only learnt how to investigate faiths, but have been very greatly incited by these people to speak and think. So the hidden things of various faiths have been thoroughly brought to light. It is not necessary for Christians or Mohammedans now to engage in further controversy. All about Mohammedanism that it was necessary to say has been said, and whatever Mohammedans could do against Christianity they have done to the utmost. We may now truly say the battle has been fought out in India, not only between Christianity and Mohammedanism, but also between Christianity and all that is opposed to it in all the earth.

In the beginning the learned men of Islam opposed the Christian faith according to the teachings of their own religion. When they were defeated, they took counsel with the faithless of Europe, Africa, and America, and

defended themselves with the thoughts and arguments of these contemners of God. They opposed us with the atheistical arguments of men of other lands. By the grace of God the Christians of this land so effectually answered them that there too they were silenced. The books of both sides now abound in every bazaar. Whoso is a true inquirer into the things of God, will by reading them without prejudice be led to the conclusion that the faith of Christ is true; Mohammedans and others are now so utterly crushed and annihilated that they will not recover themselves until the day of judgment. Of course the prejudiced and blinded will say as they are minded,—let them say,—but the honest follower of truth will accept none of their statements, but will for himself prove all things.

The books in question to which I have referred have been, many of them, published by the Religious Book Society of the Punjab. If they could be translated into English and sent all over the Mohammedan world, the result would be very beneficial.

Two other things remain to be said. I say them to those who are fellow-labourers with me in Christ. Our first work is to make ready the way of the Lord; we have to remove the many stones which lie in the way (Isaiah lxii. 10), and then when, after abounding labour, results appear small, be not disheartened. Remember always, no one can come unto Christ unless the Father draw him. Go on with your work, my brothers, your labour is not in vain if it be in the Lord. The Lord will prosper His own work, and His works are wonderful and past all finding out. Let that also never be forgotten which is written in the closing chapter of the Book of the Prophet Daniel: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Many shall run to and fro, and knowledge shall be increased. Many shall purify themselves and make themselves white and be refined; but the wicked shall do wickedly, and none of the wicked shall understand; but they that be wise shall understand." These verses are now being fulfilled; and so—Farewell.

IMAD-UD-DIN LAHIZ, D.D.

Amritsar, March, 1893.

APPENDIX.

Christian Converts of some distinction from Mohammedanism in India.

I. Native Clergy in connexion with the Church Missionary Society:—

1. Rev. Mulaim-ud-din, Dera Ismail Khan, C.M.S. Baptized in the Church of Scotland Mission, Sialkot.
2. Rev. Maliq Muhammed Hamid Ishaq, Pastor, Dera Ghazi Khan. Baptized, Amritsar, March, 1870, C.M.S.
3. Rev. Imam Shah, Pastor, Peshawar. Baptized, Peshawar, C.M.S.
4. Rev. Fattah Muhammad, now known as Fattah Masih, Pastor and Evangelist, Fattahgarh. Baptized, Amritsar, 1877, C.M.S.
5. Rev. Mirza Yaqub Ali. Baptized, S.P.G., Delhi, 1864. Lahore, C.M.S.
6. Rev. Miyan Sadiq, Pastor of about 400 Christians, Ajnala, Amritsar. Baptized, Amritsar, February, 1867, C.M.S.
7. Rev. Ihsan Ullah, Pastor and Evangelist, Narowal, Sialkot. Baptized April 21st, 1878. Narowal, C.M.S.
8. Rev. Qasim Khan. Baptized, Jubbulpore, 1864, C.M.S., Sukkur, C.M.S.
9. I myself, the writer, Amritsar, C.M.S.

II. Gentlemen occupying various positions:—

1. Sheikh Ghulam Masih, Catechist and Lay Pastor, Jandiala, Amritsar, C.M.S.
2. Maulvi Nur-ud-din, Catechist, Amritsar, of an honourable family of Batala. Baptized, Lahore, C.M.S., 1872; C.M.S.
3. Munshi Subhan Bakhsh, Catechist, Amritsar, C.M.S.
4. Munshi Rahmat Masih Wais, Catechist and Poet, Batala, C.M.S.
5. Mr. Abdulla Athim, late Extra Assistant Commissioner. Pensioner, Honorary Missionary, C.M.S., Amritsar. Baptized, C.M.S. Sind; C.M.S.
6. Miyan Talib Masih, Head Catechist, Muzaffargarh, C.M.S.
7. Sayad Ghulam Qadir Shah, Catechist, Dera Ghazi Khan, C.M.S. Descendant of Mohammed. Baptized, C.M.S., Lahore, 1871.
8. Munshi Mir Alam Sahib, Preacher, Mooltan. Baptized 1887, C.M.S. A descendant of the founder of Dera Ghazi Khan.
9. Munshi Ali Bakhsh, Divinity Student, Lahore. C.M.S.
10. Munshi Nasir-ud-din, Native Doctor, Bahawal, Amritsar, C.M.S.

11. Munshi Fasil-ud-din, Catechist, Srinagar, Kashmir, C.M.S.
12. Munshi Qutub-ud-din Khan, son of an Afghan General in Kabul. Prepared for baptism at C.M.S., Peshawar. Baptized by Church of Scotland Mission, Sialkot, 1866. Catechist, Tarn Taran, C.M.S.
13. Munshi Hyder Khan, brother of the above Divinity Student, Lahore, C.M.S.
14. Sheikh Waris-ud-din, Preacher, Jandiala, Amritsar. Baptized, Narowal, 1874, C.M.S.
15. Maulvi Amir-ud-din. Head Catechist, Hyderabad, Sindh, C.M.S.
16. Munshi Yaqub Khan, Schoolmaster, Kotgarh, C.M.S.
17. Miyan Ashiq Ullah, Preacher, Peshawar. Baptized, C.M.S., Peshawar, 1870; C.M.S.
18. Maulvi Ilahi Bakhsh, Divinity Student, Lahore, C.M.S.
19. Maulvi Karm-ud-din, Divinity Student, Lahore. Baptized Tarn Taran, C.M.S.
20. Maulvi Nizam-ud-din, Divinity Student, Lahore, C.M.S.
21. Maulvi Hamid Ullah Khan, Catechist, Peshawar. Baptized, Peshawar, 1890, C.M.S.
22. Munshi Asiz-ud-din Khan, Head Catechist, Peshawar. Baptized, Peshawar, 1881, C.M.S.
23. Qazi Khair Ullah Khan, son of a leading Afghan Qazi in Yusufzal. Editor, Peshawar, C.M.S.
24. Munshi Jalal-ud-din Khan, Catechist, Dera Ismail Khan, C.M.S.
25. Munshi Ghulam Qadir Khan, Catechist, Preacher, Delhi, S.P.G.
26. Munshi Fasil-ud-din, Extra Assistant Commissioner, Forest Department, Amritsar, C.M.S.
27. Dr. Miran Bakhsh Utard, Assistant Surgeon, Batala. Baptized October 14th, 1874. Amritsar, C.M.S.
28. Chaudhri Nizam-ud-din, Landowner, Badomal. Baptized, Ajnala, C.M.S., 1891. Two sons of this gentleman are now being educated in England.
29. Miyan Niku Shah, ex-President and now Municipal Commissioner, Narowal. Baptized, Narowal, 1874, C.M.S.
30. Master Ghulam Muhai-ud-din Khan, a descendant of the famous Faizi, Prime Minister of the Emperor Akbar. Master, Abbottabad, C.M.S.
31. Dr. Najm-ud-din, Doctor, Dera Ghasi Khan, C.M.S.
32. Mirza Nauros Ali, Merchant, of Persian descent, Amritsar, now reading for the Bar in London. Baptized, C.M.S., Narowal, 1886.
33. Dr. Barkhurdar Khan, Physician, Raja of Chamba, Chamba. Baptized, C.M.S., Amritsar, June, 1894.
34. Munshi Mansur, formerly Baqr Ali, Teacher, Amritsar, C.M.S.
35. Munshi Abdul Ghani, of an honourable Kashmiri family. Preacher, Sultanwind, C.M.S.
36. Dr. Muhammad Ali, Zahir. Baptized, 1893, Narowal, C.M.S.
37. Munshi Aziz-ud-din, Beas, Amritsar, C.M.S.
38. Munshi Gulab Khan, Preacher, Tank, Dera Ismail Khan, C.M.S.
39. Dr. Inayat Ullah Nasir, Assistant Surgeon, Pathankot. Baptized, Narowal, C.M.S.
40. Babu Umr-ud-din, Majitha, C.M.S.
41. Munshi Karim Bakhsh, Lahore, C.M.S.
42. Babu Khuda Bakhsh, Government Pensioner, Clarkabad, C.M.S.
43. Chaudhri Mansabdar, Zaildar, Dhrag, Sialkot. Baptized, Narowal, 1892, C.M.S.
44. Sayad Hazrat Ali, Sahib, Naib-Tahildar. Baptized, Peshawar, 1877, C.M.S. (a descendant of Mohammed).
45. Maulvi Sayad Ali Khan, Sahib, of Swat. Baptized, C.M.S., Amritsar, a man of weight and position amongst Afghans.
46. Munshi Asim Khan, Preacher, Dhrag, Sialkot, C.M.S.
47. Maulvi Ghulam Akbar Khan, Afghan, from Swat. Baptized, C.M.S., Amritsar, Jan., 1888; died 1892.
48. Yahya Baqr Khan, Merchant of Central Asia. Baptized in Peshawar, C.M.S., 1855; died some years ago at Shikarpur.
49. Subhedar Dilawar Khan, Guide Corps, Mardan. Killed in Chitral while on an embassy sent by Lord Mayo on behalf of the English Government. Baptized, C.M.S., Peshawar, 1858.
50. Shah Munir Khan, Afghan landowner of Zaida. Baptized, C.M.S., Peshawar, 1863; recently dead.
51. Fazl-i-Haq Khan, Afghan, of Yusufzal. Baptized, C.M.S., Peshawar, 1860; recently dead.
52. Miyan Paulus, formerly Hussain Bakhsh, Headman, Narowal. Baptized, C.M.S., Amritsar, 1864; deceased.
53. Qazi Khalil Shah, Kashmiri Shawi Merchant. Baptized, Narowal, 1887, C.M.S.; now resident in Bombay.
54. Munshi Qadir Bakhsh. Baptized fifty years ago at Ludhiana by American Presbyterian Mission, Srinagar, Kashmir, C.M.S.
55. Rafi Ullah Khan, Afghan of Swat. Baptized, C.M.S., Amritsar; now Dispenser in Quetta Medical Mission, C.M.S.

III. Clergy and leading men in other Punjab Missions:—

1. Rev. Imam Masih. Baptized, C.M.S., Amritsar; Baptist Mission, Delhi.
2. Rev. Imam-ud-din, Shahbaz, United Presbyterian Church of America, Sialkot. Baptized, Amritsar, C.M.S., September, 1876.
3. Rev. Abdullah, Jullundur, American Presbyterian Mission.
4. Rev. Ahmad Shah, Jagraon, American Presbyterian Mission.
5. Rev. Aziz-ul-Haq. Baptized, C.M.S., Amritsar, Dinanagar, American U.P. Mission.
6. Rev. Hamid-ud-din, Salik, Pasrur, American U.P. Mission. Baptized, C.M.S., Narowal.
7. Rev. Amir Khan, Hoshiarpur, American Presbyterian Mission.
8. Sayad Hassan Ali, Safr. Baptized, American Presbyterian Mission, Lahore. A Christian poet, a descendant of Mohammed, Editor of *The New Afghan*; American Presbyterian Mission, Ludhiana.
9. Sayad Gaur Masih, a descendant of Mohammed, Pasrur, American, Sialkot.
10. Munshi Fasil-ud-din, Preacher, Qila Didar Singh, Gujranwala, American U.P. Church.
11. Munshi Imam-ud-din, Teacher, Church of Scotland Mission Sialkot.
12. Munshi Fasil Ilahi, Assistant Editorial Secretary, Religious Book Society, American Presbyterian Mission, Ferozepore.
13. Colonel Madat Khan, Sahib, Inspector of Police, Lahore. Baptized, Amballa, American Presbyterian Mission; died 1893.
14. Miyan Zakrya Sahib, Delhi, S.P.G.
15. Hafiz Ahmed Masih, Preacher, Delhi, S.P.G.
16. Munshi Turab Masih, Delhi, S.P.G.
17. Munshi Nawab Ali, Delhi, S.P.G.
18. Mr. Qazim, Ticket Collector, Delhi, S.P.G.
19. Munshi Hidayat Ullah, Delhi, S.P.G.
20. Munshi Mashar Masih, Teacher, Delhi, S.P.G.
21. Munshi Ishaq Ali, Delhi, S.P.G.
22. Munshi Miyan Jan, Government Employé, Gurgaon, S.P.G.
23. Munshi Abdulla Khan, Catechist, Delhi, S.P.G.
24. Munshi Abdul Hamid, Catechist, Rewari, S.P.G.
25. Munshi Sayad Sarfras Ali, Sahib, Pensioner of Sonapat, S.P.G. (a lineal descendant of Mohammed).
26. Munshi Yahya Masih, Delhi, S.P.G.

IV. Converts from Islam, holding honourable positions in parts of India other than the Punjab, South India excepted :—

1. Rev. Rahim Bakhsh, Bareilly, C.M.S.
2. Maulvi Sayad Mebndi Hussain, Sahib, a descendant of Mohammed, Preacher, Bombay, C.M.S.
3. Sayad Shah Khan, Preacher, Bombay, C.M.S.
4. Maulvi Abdulla Beg, Gentleman of Poona, Head Catechist, Bombay, C.M.S.
5. Maulvi Hissam-ud-din, Sahib, Arabic Professor, Free Church Mission, Bombay.
6. Maulvi Hissam-ud-din, Preacher, Bombay, C.M.S.
7. Rev. Ali Jan, B.A., Cambridge University, Missionary, Calcutta, C.M.S.
8. Maulvi Nizam Khan, Catechist, Bombay, C.M.S.
9. Abdul Qadir, Sahib, Bhandara, C.M.S.
10. Qazi Maulvi Sayad, Safdar Ali, Pensioner, author of the *Niaz Nama*, Extra Assistant Commissioner, a descendant of Mohammed, Bhandara, C.M.S. Baptized Jubbulpore, 1864.
11. Munshi Shams-ud-din Khan, Librarian, Bombay.
12. Mr. Abdul Majid, Barrister, Bombay, C.M.S.
13. Mr. Inayat Masih, Honorary Preacher, Gentleman of Ayrungabad, Bombay.
14. Munshi Hidayat Ullah, Teacher, Bombay.
15. Pir Bhaj Sahib, Darogah, Educational Press, Bombay.
16. Dr. Ibrahim, Poona.
17. Rev. Imam Bakhsh, Raudanda, Bombay.
18. Munshi Abdul Basak, Surat.
19. Maulvi Abdul Rahman, Preacher, Surat.
20. Shah Sahib, Head Catechist, Bombay, S.P.G.
21. Muhammad Hussain Khan, Sahib, Pensioner, Bombay.
22. Mr. Ibrahim, Talib-ud-din, Subadar. Baptized, C.M.S., Amritsar, Pensioner, Raipur.
23. Sayad Nizam-ud-din, a descendant of Mohammed, Fyzabad.
24. Maulvi Hassan Ali, Teacher, Calcutta, C.M.S.
25. Manzar Masih, Sahib, B.A., Bishop's College, Calcutta.
26. Miyan Talib-ud-din, B.A., Professor (Theological), Presbyterian Mission. Baptized at Jagraon, Ludhiana.
27. Mr. Inayat Masih. Baptized, 1856, American Presbyterian Mission, Lahore.

Works by the Rev. Maulvi Imad-ud-din, D.D.

1. *Wāqiyāt-i-Imādiya*: An account of why I became a Christian, 2nd Edition.
2. *Tahqiq-ul-Imān*: The difference between the Christian and Mohammedan faiths, 4th Edition.
3. *Hidayāt-ul-Musalmīn*: A proof of the truth of Christianity, together with refutation of all the objections urged by Mohammedans, 2nd Edition.
4. *Haqīqī Irfān*: or, The true knowledge of God, 3rd Edition.
5. *Itifāqī Mubāhisa*: Controversy with the Maulvis of Lahore and Amritsar.
6. *Nagmā-i-Tamburī*: Controversy with All Muhammad Mujtahid of Lucknow, the greatest Maulvi amongst Shiah Mohammedans.
7. *Tawārīkh Muhammadi*: A full account of the life of Mohammed, from Mohammedan sources, 3rd Edition.
8. *Talīm Muhammadi*: A full account of the teachings of Mohammed, from Mohammedan sources, 2nd Edition.
9. *Asār-i-Qiyāmat*: The second coming of our Lord.
10. *Man Ana*: Who am I? Christ asks. Written especially for Mohammedans.
11. *Nathanīel ka Qissa*: The story of Nathaniel.
12. *Taghiyāt-tut-Tahqāt*: An answer to the strictures of the famous Maulvi Chirag Ali of Hyderabad in the Deccan.
13. *Fifteen lectures on how to know God*. 3rd Edition.
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15. *A Commentary on the Apocalypse*.
16. *Anjām-i-Mubāhisa*: A summing up of the controversy between Christians and Mohammedans.
17. *A short History of India*, often reprinted.
18. *Qawāif a Sawāif*: A guide to non-Christians in Bible study.
19. *Intisāb-ul-Imād*: An account of my family.
20. *Mirat-ul-Insān*: Psychology from the Philosophical and Christian standpoints.
21. *Tafsih-ul-Aulia*: An account of Mohammedan saints: have they really found God?
22. *Lughāt-ul-Kalām*: Bible Dictionary.
23. *Tawārīkh-ul-Masīh*: The Life of Christ, first part.
24. *Life of Christ*, second part (in the press).
25. In conjunction with the Rev. R. Clark, M.A.,
26. Secretary, C.M.S., of Amritsar: Commentary on the Gospels according to
27. Matthew, Luke, and John, 500 pages each.

FIFTY YEARS' WORK IN AN INDIAN PUBLIC SCHOOL.

AN APPEAL BY THE PRINCIPAL AND RUGBY-FOX MASTER OF NOBLE COLLEGE, MASULIPATAM.



FEW people in England seem to have any idea of the real condition of religious and intellectual life in India to-day, and thus it becomes a matter of considerable difficulty to arouse any deep interest, even amongst educated people, in the subject of Indian Universities and public schools as a power for advancing the Kingdom of Christ.

There are many thousands of students reading for University examinations in India year by year, 10,000 annually for those of the Madras University alone. These young men are to India what the undergraduates of Oxford, Cambridge, London, &c., are to England, with this difference, that they repre-

sent far more exclusively the thought and culture of the nation than is the case at home. They pass from the classes of the public schools to the lecture-rooms of the colleges affiliated to the Universities, and from thence they spread over the face of the land, to become, as Government officials, lawyers, public school-masters, &c., centres of light and influence amongst the upper classes of Indian society, as well as leaders of public opinion amongst the masses.

More than half a century ago the leaders of Christian missionary effort, both at home and in India, perceived the immense importance of reaching this influential class, and missionary schools and colleges, where Jesus Christ was boldly proclaimed as the Saviour of the world, were started, and soon occupied a foremost place amongst the educational institutions of the land. As years rolled on, and the numbers of those who sought an English education swelled from tens to hundreds, and from hundreds to thousands; as fresh high-schools and colleges were founded, and even new Universities established—it became more and more difficult for the missionary societies to keep pace with their growing opportunities.

This difficulty is now increased by the strong (there is undoubtedly a strong) desire amongst the anti-Christian leaders in India to win back from Christianity that position of commanding influence amongst the educated and thoughtful classes, which the success and popularity of the Christian schools has secured for it, and no opportunity is neglected of strengthening their own position at our expense.

The crisis is one which demands the prayer and thought of every intelligent Christian who looks upon our position in India as a magnificent trust, and a unique honour bestowed upon the British nation by God. For fifty years Christian teachers have been presenting Jesus Christ as the Way, the Truth, and the Life to the young and aspiring minds of thousands of students. The Master said, "I, if I be lifted up, will draw all men unto Me." To-day the eyes of India are being turned towards Him, and the attractive power of the Son of Man is drawing the heart of India to Himself. It is of the highest importance that every Christian college in India should at the present moment be made as strong and efficient as possible, lest the ground won with so much toil and at so great a cost should be allowed to pass into the hands of anti-Christians, and the movement of the thought of the land towards Christianity should be seriously retarded.

This appeal is made for funds to strengthen the position and extend the usefulness of the Noble College on the occasion of its Jubilee.

In 1841 the C.M.S. sent out the Rev. Robert T. Noble, B.A., a distinguished scholar of Sidney Sussex College, Cambridge, to start an English school on the model of our own public schools, at Masulipatam, in order to teach the knowledge of Jesus Christ and His religion to the high-caste youths of the Telugu Country. After devoting two years to the study of Telugu he opened the school in November, 1843, with two pupils. The numbers rapidly increased until, before his death in 1865, there were over 300 boys. There have been few lives more wholly consecrated to the Master's service than that of Robert Noble, the founder of the College which now bears his name. For twenty-four years he laboured incessantly for those committed to his charge, never once returning to England; and his faithful service was rewarded by his being permitted to see some of his most brilliant and best-loved pupils forsake all to follow Christ.

Under his care the school rose to a position of pre-eminence among the public schools of South India. In 1859, Sir Charles Trevelyan, the Governor of Madras, spoke thus of it: "I had not been on shore a day, before I became sensible of the great benefits which Mr. Noble has conferred upon the Northern

Circars by preparing so many intelligent and well-conducted Natives for the public service. . . . Masulipatam bids fair to become to the Northern Circars more than Oxford and Cambridge have been to the United Kingdom."

Thus, ere Noble was borne to his grave in October, 1865, followed by every European in Masulipatam, and by thousands of sorrowing Natives, who mourned the loss of a personal friend, he had been permitted to accomplish a work such as falls to the lot of few men. The Rev. Henry Watson Fox, a much-loved pupil of Dr. Arnold of Rugby, and a graduate of Oxford, accompanied Noble to Masulipatam in 1841. He gave himself to evangelistic work in the Telugu Country, but was called to rest in 1848, after a few years of devoted labour. In memory of him the past and present Rugbeians founded the "Rugby-Fox Memorial Fund" in 1854, and have, each year since then, contributed over 300*l.* towards the support of the European staff of the Noble College. The Vice-Principal is called the "Rugby-Fox Master," in recognition of this splendid contribution to the great cause of Christian education in India, and one of the proudest associations of the Noble College has always been her close connexion with the famous school of Rugby.

Since Noble's death, the great work which he began has been carried on by his successors. Under the Principalship of the Rev. John Sharp, of Rugby and Oxford, now Secretary of the British and Foreign Bible Society, and later under that of the Rev. E. N. Hodges, now Bishop of Travancore and Cochin, assisted for some years by the Rev. A. W. Poole, afterwards Bishop of Japan, the work has prospered and grown, converts have from time to time been gathered in, and the young men of the districts around Masulipatam have had the Gospel taught them day by day.

To illustrate the nature of the influence exerted by the Noble College, let me give a few examples of the converts who have at various times come forward for baptism. One was advanced to the position of a district missionary, several have become evangelists of great power amongst their high-caste brethren, three at present hold positions of extensive usefulness in our schools, and three more important posts under Government in the Telugu Country, while one is a graduate of Cambridge, carrying on important work amongst influential Mohammedans near Calcutta. These are actual converts, but there are very many who, though not far from the Kingdom of Heaven, have not courage to forsake all and follow Christ.

Shortly after my arrival in India I was taken by Mr. Peel, then acting Principal of the College, to the death-bed of a Brahmin lad, who had during the year been head of the school and captain of the games. He seemed delighted to see his friend and teacher, and listened attentively as we talked with him about Jesus Christ and the life beyond the grave. Then he looked up and said earnestly, "I believe that Jesus Christ is my Saviour, and I am trusting in Him now." "Are you willing to confess Him before men in baptism?" "Oh, sir, I am dying; how can I bring disgrace upon my family and break their hearts as I am leaving them? Will not Jesus receive me?"

There are many again whose lives have been completely changed by the influence of Jesus Christ, who have learnt to pray to the one true God, and to believe in His love and protecting care. A Brahmin, now high in the Government service, printed and distributed amongst his friends a favourite psalm he had learnt at school, and now annually gives a Bible prize in the College in recognition of the benefits he himself received there. Examples might be multiplied indefinitely, but the above will illustrate how the heaven is working in the hearts of our students. Only last year an Indian civilian of long experience, who knew the College well in the time of my predecessor, publicly referred to it as a model of what Indian public schools should be in

tone and discipline, adding that, "to have been educated there was, as it were, to have been hall-marked for good."

For several years the Committee of the C.M.S. have been desirous of extending the Christian influence of the College by adding B.A. classes, and thus making it complete as an educational institution; and now, in the year of our Jubilee, a duly-qualified graduate, the Rev. W. C. Penn, M.A. of Oxford, and B.A. of London, has been sent out to complete the staff. The Noble College now consists of College department, containing about sixty undergraduates reading for the B.A. and Intermediate or F.A. examinations of the Madras University; a public school, reading up to the Matriculation Examination, containing about 300 boys; and three preparatory or branch schools, numbering about 250 younger boys.

The prospect of doing a great and lasting work for Christ amongst these boys and young men was never more cheering.

All we need to render this forward movement a real success, is the active co-operation of those at home who sympathise with the work. The addition of B.A. classes will very soon double the number of undergraduates reading in the College department, and we are anxious to make some provision for their welfare, and to try and draw them closer to us for our Master's sake. We propose, therefore, as a definite memorial of our Jubilee Year, to raise 1000*l.* for the following purposes:—

I. 500*l.* to be spent on the purchase or building of a boarding-house near the College to accommodate twenty or thirty non-Christian students. This is a want we have long felt, even with our small College classes, and now we hope shortly to have double our present number, the need is made much more urgent. All the students are non-resident, and live in the town, either at home or with relations, or in lodgings. The majority of the College students come from the surrounding towns and villages, and in a large town like Masulipatam they are exposed to temptations and difficulties far greater than those of young men in the same position in England. We have absolutely no control over the students after they leave the College grounds, nor have we any means of bringing influence to bear upon them in their private life. The consequence is that, while we endeavour by every means in our power to influence them for Christ when they are near us, we often find that the social influence exerted continually in opposition to our own, neutralises the truths they are taught at school. We hope, therefore, by establishing this boarding-house, to save our young men from the temptations of an Oriental town life, the constantly applied influence of heathenism at home, and the physical discomfort of badly managed lodging-houses, and to bring them together in a healthy and high-toned home, where they may be under moral discipline and be free to follow the dictates of their own consciences, and at the same time to enjoy some of the advantages of a resident University life.

II. We require at least 500*l.* to form a small endowment for providing scholarships to enable a few really poor and deserving students to continue their studies for the B.A. degree. If such endowments are needed in English colleges, the necessity for them is far greater in India, where the most intelligent and cultivated classes are often the poorest. Sometimes the career of a most promising student is suddenly cut short, and he is then entirely removed from all Christian influence at a critical time in his life, owing to his being unable to secure the support of his friends or caste people.

A little money goes a long way in helping Indian students, for the school and college fees range from 1*l.* to 6*l.* per annum, and the cost of living in a lodging-house is only 5*l.* a year in Masulipatam. This will probably be the fee charged in our new Hostel, and will render it self-supporting after it is

once started. Does it seem a paltry and inadequate plea to ask for a non-Christian hostel and a few scholarships to celebrate the Jubilee of a Missionary College? We have a mission to fulfil, and a work to accomplish for Jesus Christ in India. We are an integral part of the army of the Great Captain, sent forth to bring to His allegiance one of the fairest lands and oldest civilisations of the world, and we need these things *for Him*. We echo the words our Master Himself bade His disciples of old use to those who questioned them: "The Lord hath need of them."

C. W. A. CLARKE, *Principal*.

H. J. TANNER, *Rugby-Fox Master*.

THE MISSIONS OF CHRISTENDOM ARE THE OVERFLOWING OF THE LIVING WATERS.*

BY THE REV. W. G. PEEL,

Secretary of the C.M.S. Corresponding Committee at Bombay.



HE Jews' Feast of Tabernacles was being solemnised with all its wonted mirth, when the eyes of the rulers of the Jews and of the holiday-makers caught sight of Jesus going up to the Temple to teach. His appearance caused excitement and delight. The crowd had been muttering its views about Him in an eager expectancy of His arrival in the city on this occasion, for Jesus had been labouring in Galilee and had avoided Judæa for some time past. Now to fulfil a purpose in His life He had quietly made His way into Jerusalem with a message on His lips well calculated to make the joy of the festival intense and overflowing. Isaiah (chap. lv.) once in the far-distant past had cried: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." And now God Incarnate was present at one of the annual feasts of the Jews, appointed by Jehovah, and was about to utter one of those wonderful sayings of His, such as, "I am the Bread of Life. I am the Resurrection and the Life. I will give you rest. I will raise him up at the last day."

Daily, at the joyous feast of which we are speaking, with much solemnity, water was brought in golden vessels from the stream of Siloah, and poured upon the altar in the Temple precincts. In the last day, that great day of the Feast (and probably at the conclusion of the ceremony of pouring the water upon the altar), Jesus stood and cried: "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly (out of his inmost soul) shall flow rivers of living water." "But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." "This is the Prophet!" "This is the Christ!" "Nay, shall Christ come out of Galilee?" were the shouts which greeted this Divine announcement: "Come unto Me and drink. Believe on Me, and the effect will be that rivers of living water will flow from you." The Feast ended in a hubbub; and when the officers, who had been waiting near the Temple to capture Jesus, returned empty-handed to the Chief Priests and Pharisees, their defence before their angry employers was, "Never man spake like this man."

* A Paper read at the Bombay Diocesan Conference, February, 1893, under the presidency of the Bishop of Bombay.

No, indeed, and we too are struck dumb with amazement when we realise the scene of the Feast and the compassionate Face of our Lord, as He stood there saying for the people who stood before Him, for you, for me, "Come unto Me and drink Eternal Life—life that shall satisfy your every human craving, life that shall penetrate into the inmost recesses of your soul, fertilising, purifying, energising, restoring, and sanctifying you—life that you shall ever have in common with Me—life which through the indwelling Holy Spirit shall be ever springing up within you, bubbling up and unfailingly flowing forth to water other human hearts, and to rid them of their worldly barrenness;" for, mark you, "out of his belly shall flow rivers of living water"—"but this spake He of the Spirit, which they that believe on Him should receive."

The deepest soul-thirst is satisfied by coming to Jesus to drink freely of the waters of His Eternal Life, by becoming spiritually united to Him, by faith, through the indwelling Spirit of God, by laying all our need on Jesus, and by drawing all our fulness from Him. The man who comes unto Him and drinks, is one who believes. The man who believes in Him has an unfailing Fountain of Life opened and maintained in him by the Holy Ghost. The man who has within him this Fountain of Life—the living Christ Himself abiding in him through the indwelling Spirit—is God's vessel to carry life to men and women, who either know not where the "wells of salvation" are to be found, or do not know how to draw water from them with joy, or neglect their privileges. The Missions of Christendom are essentially the work of the Holy Ghost through members of Christ, and are the overflowing of the living waters in the souls of God's true children—who are not cisterns merely, but are gushing fountains (πηγαι) of the water of Life. Only in so far as a Mission is the outcome and energy of this life will it do God's work in vivifying the souls of our Hindu, African, and Chinese brothers and sisters. We often sing,—

"Shall we whose souls are lighted,
With wisdom from on high—
Shall we to men benighted,
The lamp of life deny?"

—but there is danger lest, while we take light to men which we have only borrowed from others, we ourselves may not have life in us which *will overflow* into others, because we are cisterns only. The Bible may even be carried about by those who are intellectually enlightened and philanthropically inclined, but not themselves fountains of life.

Almost as soon as the Lord Jesus was enthroned on the Right Hand of God, as the properly accredited Saviour of men in all respects, the Holy Ghost was given. Thus did God fulfil His gracious promises, and gave the earnest of the great outpouring which is yet to come. Let us for a few moments recall some Old Testament promises regarding the mention of waters of the Spirit, upon which Missions of course entirely depend.

Isa. xxxii.: "Upon the land of My people shall come up thorns and briers . . . until the Spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness shall abide in the fruitful field." (Partial fulfilment in spiritual revival in Hezekiah's time, further at Pentecost, full when the Spirit shall be poured upon the Jews.)

Isa. xli. 17: "When the poor and needy seek water and there is none, and their tongue faileth for thirst; I the Lord will answer them, I the God of Israel will not forsake them. I will open rivers on the bare heights and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water; I will plant in the wilderness the cedar, the

acacia tree, and the myrtle . . . that they may *see* and *know* and *consider* and *understand* together that the hand of the Lord hath done this, and the Holy One of Israel hath created it." (Partially the temporary event of the restoration from Babylon, fully to be realised in the water of life and of the Spirit under the Gospel.)

Isa. xi. : "They shall not hurt nor destroy in all My holy mountain : for the earth shall be full of the knowledge of the Lord as the waters cover the sea," or as Habakkuk says : "Filled with the knowledge of the glory of the Lord as the waters cover the sea" (chap. ii. 14). (Christianity shall pervade every recess of the earth.)

Isa. xxv. : "Then shall the lame man leap as an hart, and the tongue of the dumb sing. For in the wilderness shall waters break out and streams in the desert, and the parched (glowing sand) ground shall become a pool, and the thirsty land springs of water." (The joy at deliverance from Assyria and Babylon, type of times of Messiah.)

Isa. xliii. 19: Behold, I will do a new thing ; now shall it spring forth : shall ye not know it ? I will even make a way in the wilderness, and rivers in the desert." (A way shall be opened in the wilderness of the whole world : not merely one river shall gush out of a rock, as in old days, but many which shall refresh the souls of thirsty men. So that the prophecy shall be fulfilled, "With joy shall ye draw water out of the wells of Salvation."—Jerome).

"Rivers" express the influences of the Holy Spirit (John vii. 37—39). To quote Ezek. xlvii. is not possible here. Let it suffice therefore to make mention of the waters which issued out from under the threshold of the house eastward, and, supplied (mark you) only by the fountain-head, became "waters to swim in, a river that could not be passed over."

Some of the words of the prophet Jeremiah contribute helpful matter to our subject. "For My people have committed two evils : they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Again, Jeremiah xvii. : "O Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from Thee shall be written in the earth, because they have forsaken the Lord, the *fountain of living waters*."

It is plain, therefore, reverend brethren, that the work of Missions is essentially the work of the Holy Ghost. Christ is the Water of Life to men. The Holy Ghost opens the fountains in the human soul, and makes them perennial and abundant. One human soul becomes a channel of living waters to a dry and parched and wilderness-like soul. The parched soul which receives the healing and quickening life-stream becomes a pool—yea, springs of water, and in turn yields a precious and life-giving stream, to irrigate other desert lives. In other words, the Holy Spirit of God, the Lord and the Life-giver, causes the Life of Christ, the great Head of the Church, to abound in the members of the Body of Christ who are united to their Lord by faith, and the members become fit messengers, under the control and guidance of the Holy Ghost, to so preach Christ to others that barren and sinful hearts are made to thirst and to come to Christ, to drink to their deepest satisfaction.

Popularly we say, "Spiritual men for spiritual work." Why? The Spirit of God can only fill a temple of the living God. To use Ezekiel's figure, it is *only from under the threshold of the Temple* that the water of Life flows. The members of Christ are, individually, temples of the Holy Ghost, who, when "fitly framed together," will become "an holy temple in the Lord:" for in Christ, the chief Corner-stone, we also "are being builded together for an habitation of God in the Spirit" (Ephes. ii.). The spiritual

house is being built of lively stones inter-penetrated with the Spirit of Life. All is life. Christ is the Life. The Holy Spirit is the Spirit of Life in Christ Jesus. The stones, the individual temples, and the great, great temple are full of life. The waters which issue from the house are waters of life, and everything shall live whither the river cometh (Ezek. xlvii. 1 and 9).

We understand, therefore, why our Lord said: "Behold, I send the promise of My Father upon you" (Luke xxiv.), and "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto ME both in Jerusalem and in all Judæa, and in Samaria, and UNTO THE UTTERMOST PART OF THE EARTH" (Acts i. 8).

The Lord had definitely to leave His Church. It was part of the plan of redemption. He knew that Satan would strain every nerve to destroy the Kingdom of Heaven begun on earth. But when Jesus was "glorified" the Holy Spirit was given, and the Church was fully empowered by the Spirit of Christ indwelling in her members to overcome Satan and save men. No side-streams were needed to swell the great river described in Ezek. xlvii. The river that "could not be passed" over was fed from one Source only. There are no earth-streams of living waters. There is but one "pure river of water of life, clear as crystal, proceeding out of the throne of God" (Rev. xxii.). All success in Missions is due to the Holy Ghost, the Lord and Giver of Life, whom we believe in. "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth" (Ps. civ. 30).

When we and our fellow-members of Christ's Body are filled with the Holy Ghost, the Lord's coming will be really hastened; for we shall all be such effectual witnesses for Him to "the uttermost parts of the earth"—in India, China, Central Asia, Africa, and elsewhere—that the affairs of this dispensation, in which the Lord Jesus sits "glorified" in heaven, and the Holy Ghost is developing His plans on earth, will permit of being wound up. When the work committed to Moses was found to be too much for that worthy servant of God, the Lord said: "I will take of the spirit which is upon thee and will put it upon them." How much more imperative in these days is it that all men of all Missions should be men of the Spirit who can look at and deal with the affairs of the Kingdom with the mind of Christ. "He that is spiritual discerneth all things" (1 Cor. ii. 15, *R. V.*). How imperative that *all* Christian men should be men of Missions, so that the stream issuing from the Temple may quickly rise from the ankles to the knees, from the knees to the loins, from the loins to the neck, and finally become waters to swim in. "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them" (Num. xi. 29). Oh, that every professing Christian were an "anointed" member, to carry on the work of the Anointed Head of the Church who sits on God's Right Hand!

Recall for a moment the Scripture narrative which graphically depicts the sudden rush of a chariot of fire drawn by horses of fire, as it swept along the banks of the Jordan and parted Elijah from Elisha, and tossed Elijah's mantle from his hands. Elisha had just asked that a double portion of Elijah's spirit might rest upon him, and lo! when he struck the waters of Jordan with Elijah's mantle, "they parted hither and thither, and Elisha went over" (2 Kings ii.). The "sons of the prophets which were to view at Jericho saw him," and said, "The spirit of Elijah doth rest upon Elisha."

Side by side with this stirring and enlightening teaching of the Old Testament, let us set the extraordinary words which fell from the lips of Jesus Christ in one of the last conversations with the disciples: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My

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Father" (John xiv.). "*He that believeth*," "out of his belly shall flow rivers of living water." "*He that believeth*" shall do the works that I do, and even greater works. Yes, with the mantle of our ascended Jesus we may do the "new thing" (Isa. xliii. 19); we may strike the wilderness and make a way in it, and rivers in the desert—we may carry life, waters of life, eternal life, to our Gentile brothers and sisters who are parched and withered, for the Missions of Christendom are the overflowing of the waters of life.

It is impossible to estimate the good effects of one stream of living water in the wilderness mission-field, that is to say, of the service of an individual who allows God (because a man must present himself unreservedly to God) to bring him into the condition in which the Holy Spirit can and will use him to effectually preach Christ, and help him to live a life which is not his life, but the life of Christ living in him (Gal. ii. 20).

In the 5th century, Patricius, the good St. Patrick, so well known even to-day, was stolen from his home on the banks of the Clyde by some Scottish pirates who hailed, in those days, from Ireland. He was but sixteen when he found himself a captive in the North of Ireland, and a slave to an Irish chieftain, named Milcho. In "The Confessions," which are believed to be St. Patrick's, we read that the slave-boy knew very little about God. But as to David the shepherd, long before his day, there came to Patrick a holy influence while he tended the cattle on his master's hills. Love for God was kindled in his heart. Constant prayer went up from his young and true heart to his unseen Father. As the years rolled on, he left Ireland, and strange and painful experiences were his lot before he settled down again in his home on the banks of the Clyde. At length, a longing desire to preach the Gospel to the people who had enslaved him when a boy became so irresistible that he told his relations of his fixed purpose to leave home and kindred in order to give the news of salvation to the people of Ireland. Entreaties and efforts made by his sorrowing kinsfolk were of no avail. The waters of life were overflowing his soul. The people whom he desired to satisfy were those whose language he knew, and who had years before wrecked his homestead. Accordingly Patrick first went to Gaul and joined St. Martin's Monastery at Tours. After some years of careful preparation for his life-work he went to Ireland. There God blessed his labours abundantly. Convert after convert was made, and some were men of rank and wealth. Monastic institutions were founded, whence many earnest souls later on went forth as missionaries to Europe, and one notable man to Scotland, viz., Columba, who founded the Scottish Church in Iona. Thus Ireland passed on the living waters to Scotland. Many a yearning desire had Patrick to go back to his native land and see again those dear to him in the flesh, but he crucified his feelings and delighted to be the minister of Jesus Christ to the (Irish), ministering the Gospel of God, that the offering up of the (Irish) might be acceptable, being sanctified by the Holy Ghost (Rom. xv.).

"At eighteen," says George Smith, "Carey was emptied of self, and there was room for Christ." Thus the waters of life began to flow in the remarkable man whose name just now is in everybody's mouth, and the slope which they followed, happily for us, carried them to India. When thirty-one years of age, Carey, in the face of much opposition and lack of appreciation, was instrumental in forming a Baptist Society for Propagating the Gospel among the Heathen, and offered to go abroad himself. After forty years of honoured service in the North of India, these words concerning him were written in Bombay by one who loved and admired him—by John Wilson, another man whose name will be borne down to posterity on the wings of the fleeting years. We cannot perhaps endorse all the words: "Dr. Carey, the first of

living missionaries, the most honoured and the most successful since the time of the Apostles, has closed his long and influential career. Indeed, his spirit, his life, and his labours were truly apostolic. *The Spirit of God which was in him* led him forward from strength to strength, and supported him under privation, and enabled him to overcome in a fight that seemed without hope."

More instances need hardly be recited to support the statement that it is impossible to estimate—one may say to over-estimate—the good effects of one stream of living water flowing from the soul of the individual who with all his mind, with all his heart, with all his soul, and with all his strength believes on Christ. Bishops, chaplains, missionaries, and Nonconformists in the past and to-day can be pointed to in history, and in the ranks of living men, as those by whom God has caused "the wilderness and the solitary place to be glad and to rejoice and blossom as the rose" (Isa. xxxv.)—Corrie, Heber, Dealtry, Martyn, Thomason, Duff, and others in this country alone.

It now occurs to ask why the Missions of Christendom are not more copious and diffusive, seeing that they *are* the overflowing of the living waters which Christ by His Holy Spirit causes to spring up in human souls who are intended to be His channels of eternal life to neighbours far and near. *All, all* who believe "on Christ" have this unalterably laid upon them, viz., "Go ye . . . make Christians of all nations (*margy.*), baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you" (*R. V.*). There is no escape from this for him that believeth on Christ. Each must go, or help another to go instead of him or her. There is no power in any one to effect the Holy Spirit's purposes unless he be one from whom the rivers of living waters are flowing. There is no side-stream of human waters which can carry eternal life and healing to the nations. Civilisation will not do it. Organisation of the best type cannot do it. There is no good in any organisation which is nothing more than an outlet for a certain kind of religious activity, and allows the muddy waters of our human and selfish lives to mingle so much with the waters of the Sanctuary that those who drink from the vessels we hold out to them hardly profit at all spiritually. For though they receive good, yet they do not receive Christ; they experience certain purifying influences, but they do not become temples of the Holy Ghost, filled with the glory and inter-penetrating Presence of God.

How few, it must be sadly and frankly confessed, within the great, the ancient, and our beloved Church of England are devoutly missionary in spirit and in practice. In many—dare we even say, in most—of her members there is *no overflow*—no overflow of the living waters. Some, yea, many, are but pits or cisterns into which a little living water has flowed and become stagnant, and it may be said of them, "the well is deep and there is nothing wherewith to draw the water" out. They are not *πηγαί* (fountains) but *φρέατα* (pits). The water which Christ has given them has not become in them wells of water springing up unto everlasting life (John iv.). It has never reached the brim of their lives, much less overflowed. The offertories in our churches, which betoken the practical overflow of the waters of life for barren India, for thirsty Africa, for withered China, and for desolate Central Asia, are here one and there two in twelve whole months. The C.M.S. gets comparatively little, and the S.P.G. gets just half as much as that little, to give Christ to the world; and yet we read that in the last eighteen years 20,000,000*l.* have been expended in church building, in church restoration, and in church decoration, in the sphere of the Church of England in England and Wales. Is there lament in heaven, think you, over this? "These ought ye to have done, and not to leave the other undone"

(Matt. xxiii.). The great Spiritual Temple is being built, and it must be "exceeding magnificent" for the King of Heaven, who is to dwell therein; and yet Christians are at work beautifying material edifices, and storing up the waters of life in reservoirs which have but few low-level pipes and hardly any overflow pipes to carry them to the wildernesses which God would make glad. Magnificent stained-glass windows, exquisite fountains and chapels, splendid cathedrals and churches, costly lecterns and hangings, gladdening and soul-inspiring Church services—all these, and more, has Christendom, to the glory of God; but the stream of living waters for the deserts which are yet to blossom as the rose through God's immutable decree, how tiny is it, to the shame of Christendom!

To try to do Christ's work without being really an instrument of the Holy Ghost is like shaping marble and trying to give life to it. Labour and energy, taste and skill, may all be expended in producing results shapely enough, but lifeless. Is every branch of Mission work of the present day the overflow of the life of Christ which is given and sustained by the Holy Ghost? Let us guard against any portion of it being mere organisation. Organisation is not spiritual life, though it will ever be found in co-operation with all that is spiritual. Were every offertory, every subscription, every coin put into a missionary-box, and every Mission effort the actual welling-up of living waters, there would be such a stream flowing from the Sanctuary even now that the "waters would be nearer the loins than the ankles," to quote again Ezekiel's words. But it cannot be denied that much missionary help on the part of our Church members is little more than interest in a good cause which leads some men and some women to go to outlandish parts of the earth to preach the Gospel. "He that believeth," out of him shall flow the rivers, whether in the shape of means, prayers, or personal service.

When all the Christians of to-day seek God with all their heart, in order that He may fill them with the Holy Ghost, the Missions of Christendom will become an irresistible river of living water. At present, judging from the few actually abroad as missionaries, judging from the very scanty offerings laid at the Lord's feet by tens of thousands of well-to-do Christians who worship in the Lord's churches and enjoy covenanted privileges, judging from the obstacles which friends, and even relatives, try to throw in the way of those who wish to become missionaries, and judging from the numbers in our own country—England, Ireland, and Scotland—who, though they are outwardly observers of all religious rites and ceremonies, yet evidently live for the world and not for Christ, and lack all signs of true consecration to God, we are compelled to think that comparatively few have presented themselves body, soul, and spirit to God, to be in very truth His and to carry out His purposes.

"If any man thirst, let him come unto Me and drink." This invitation, in spite of all the coldness and indifference of Christendom, is sounding in *all parts* of the earth. It ought to go through every jungle, echo on all the hills, pass from valley to valley, and cross every sea and lake. Old and New Testament promises wait for fulfilment because the people who have the opportunity lack the interest and the faith to claim their fulness.

Strong personalities figure in pages of history and in scenes of present life as devoted missionary servants of Christ, the slaves of Jesus to do His will and extend His Kingdom; but the multitudes of Christians appear as self-centred, and forgetful or unmindful of the Saviour's commands. Oh, that from every town and hamlet in Christendom, and from every Christian family living in the lands of the non-Christian Gentiles, an unceasing cry might go up to God to hasten the fulfilment of His promise to pour out His

Spirit upon all flesh, and to make each Christian man and woman a river of the living waters which the Holy Ghost causes to flow from each soul that honestly, fully, and to the death of self, believes in Jesus!

"Behold, a king shall reign in righteousness, and princes shall rule in judgment." For the present, however, and until the Lord will, we shall have to strive to remove the "briers and thorns," whether we be many or whether we be few. We look forward to the day when the Spirit shall be poured upon us from on High, and the wilderness will become a fruitful field, and the fruitful field will be counted for a forest (Isa. xxxii.), when the servant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass (Mic. v.), and when upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace shall be poured (Zech. xii.).

UGANDA: A REPLY.

The "Times" Correspondent's Strictures—Reply of Mr. F. C. Smith—Proposed Abolition of Slavery—Letters from Bishop Tucker and Mr. E. Millar.

OUR friends will expect that we should say something regarding the letters of the *Times* Correspondent in Uganda, which appeared in its columns on July 6th and 7th. The necessity certainly only arises from the peculiar authority attaching to an unsigned article in the greatest newspaper in the world. Almost any man commissioned, or permitted, by the *Times* to be its Special Correspondent acquires thereby an influence out of all proportion to his personal title to such influence. Not much is gained by an attempt to depreciate his writings by a hint about his personality. We have to accept the fact that he is no longer Mr. A. or Mr. B., but the Correspondent of the *Times*. The particular correspondent, however, whose letters have naturally been read with so much interest, does not leave even a casual reader in the dark as to the weight to be attached to his opinion. In his previous letters, describing his journey from the coast, he repeatedly referred to his former experiences in the same country. Now no one has entered Uganda from that side, prior to Bishop Tucker's recent journey up, except the agents of the British East Africa Company. While strictly observing, therefore, the literary etiquette which forbids reference to the personality of a newspaper writer who does not sign his name, we are plainly at liberty to treat these letters as the production of a gentleman who could not possibly have been in Uganda before 1890, and who (as his letters have indicated) has since been in England until his present visit to the country; who therefore cannot possibly have the knowledge possessed by Mr. Walker and Mr. Gordon, or even by Mr. Pilkington and Mr. Baskerville, to say nothing of Bishop Tucker. There is no real reason why his opinions should have greater weight than theirs, even in the eyes of those who care nothing for Missions,—except that he prefers Roman Catholic to Protestant work, which with a good many persons is a sufficient reason for accepting his statements.

But, curiously enough, the *Times*, a week later, contained ample grounds for hesitation in accepting them. On the following Friday,

July 14th, appeared a long letter from the same Correspondent, not dated, but obviously written some time before those published on July 6th and 7th. In that letter he discusses the causes of the outbreak of civil war in January, 1892, so far as he had been able to ascertain them by careful inquiry. He writes with manifest desire to be strictly impartial, and to state nothing but what is indisputable fact; and he disclaims the power to express decided opinions on all points. But the narrative of the outbreak which he has put together confirms in all essentials the accounts published by us from our own missionaries, and finally disproves those of the Roman Catholics. Moreover, in discussing the suggestion that the English missionaries had interfered in political matters, he explains that to some extent this was inevitable:—

“There is no doubt that the missionaries exert great moral influence in the country, much more than many would imagine. This is indeed only natural when we consider the thorough insight which they have into the affairs of their people, and how completely they are in touch with them, by reason of the many years spent in their midst. Though no distinct charges have been formulated against the missionaries, yet they have been indirectly accused of interfering in political matters. This involves a very delicate point of argument—viz. where political interference begins. As regards the French priests, they assert that politics and religion are inseparable in Uganda. The English missionaries likewise claim the right of advising their people. No doubt they were placed in a difficult position, when we reflect that long before the I.B.E.A. Co. ever set foot in the country their followers had been accustomed to come to them for advice, not only concerning religious questions, but also with regard to the many vexed political points which were constantly being discussed. It was therefore not unnatural that they should continue to give their advice on other than religious matters after Captain Lugard’s arrival.”

The tone of the whole letter, indeed, is quite different from that of the two letters written at a later date, though published earlier. Can we explain the difference? We will only observe (1) that, in the interval, the Correspondent had paid a visit to the chief French station, “Villa Maria” in Buddu, and (2) that his companion on this journey was Captain Williams. No further remark need be made,—except this, that nowhere in his letters does the Correspondent mention any personal intercourse with the C.M.S. missionaries. It is impossible to suppose that he did not see them; but if he visited them in their own stations, as he did the Frenchmen, one of two inferences is irresistible. Either they received him discourteously—which let those believe who will; or, he has suppressed all reference to their hospitality, while praising that of the French priests. Observe that in all this we are not making any use of private information. We take the standpoint of an outside reader of the letters, and draw from them conclusions which no reasonable person can resist.

It is therefore with some sense of doing what is needless and superfluous that we proceed to comment briefly on the two letters that have disturbed the equanimity of our friends.

1. The Correspondent does not exhibit his care in ascertaining simple facts, when he describes the C.M.S. missionaries as having, “in the majority of cases,” been “drawn from ordinary commercial avocations,” and as having been sent out “after undergoing a short course of training in religious subjects.” If the former statement were true,

it would be no discredit to the men ; but it is not true, and the Correspondent could easily have ascertained the facts if he had liked. The members of the Uganda Mission, excluding three new ones on their way out, but including the Bishop, number seventeen.* Of these, eight are graduates of Oxford or Cambridge, and two are qualified medical men. Or, leaving out Messrs. Walker, Gordon, and Smith, and Dr. Wright, who were in England at the time, there were seven University men and one doctor.

2. It may, however, be not unfairly rejoined that an University degree does not necessarily imply suitability for such a country and Mission. Certainly not. Alexander Mackay, for instance, though a highly educated man, was not a graduate ; and of his capacity for the work all the world is aware. But the Correspondent's remark can only be understood, by a reader without independent knowledge of the facts, as meaning that, "in the majority of cases," the missionaries are from shops and counting-houses, and that this is the cause of their inferiority to the French seminarists. But in point of fact, those of our men who have not had the advantage of an University education are well qualified in other respects. Of the lay missionaries two were engineers, one a naturalist, and one a carpenter.

3. As regards the actual manual labour accomplished in the Mission, we have no doubt the Correspondent is correct in giving especial praise to the Roman Catholics. For one thing, as our brethren have again and again piteously urged in their letters, the Frenchmen are numerically a much stronger body, and several of them, we believe, have been well-trained in agriculture, gardening, and other like occupations. It is perfectly true that in many Roman Catholic Missions great excellence in these respects is manifested. This is one reason why men of the world, who view Missions from a secular standpoint, generally prefer Roman Catholic to Protestant work. They appreciate road-making and bridge-building, while the hymn-singing alluded to by the Correspondent only irritates them. We should rejoice if a sufficient number of Christian working-men, or engineers like Mackay, were forthcoming to develop the industrial side of African missionary enterprise ; but after all there are higher things than decent roads and pretty gardens. The Correspondent says, "Civilise the people first, and then evangelize them, or do both together." We have no objection to "doing both together," but practical missionary experience in many parts of the world shows us the grievous failure of civilisation without evangelization, and the good fruits of evangelization even without civilisation. Our early missionaries in New Zealand tried to civilise the Maoris first. They failed utterly. Then others simply preached the Gospel, with the result that a cannibal race was tamed and the British colonist found an open door into the country he had previously not dared to approach. Our own friends know this well, and are justly

* In the letter written to the *Times* on this subject, we said sixteen. But Mr. Hubbard of Nassa ought to have been added, as we believe he was in Uganda at the time. On the other hand, Mr. Ashe had probably left ; but he was well known to the Correspondent.

jealous of too great prominence being given to the secular side of missionary work. In Mackay's day, not a few persons complained of his mechanical operations, and thought they absorbed him too much. We ourselves always deprecated such complaints; but we must not let the pendulum swing too far the other way.

4. The Correspondent's hasty adoption of popular fallacies instead of inquiring into facts has led him in one paragraph to do the English missionaries glaring injustice. He says that the Roman Catholic missionaries are men who "realise that for them the outer world has ceased to exist." "Theirs," he says, "is a life-long exile, voluntarily and cheerfully undertaken, without the hopeful prospect of return to home and friends, as is the case with the English missionaries." No one would wish to dispute the exemplary devotion to their life-work, and courage in meeting a painful death, of many Roman Catholic missionaries in many parts of the world. But the C.M.S. Uganda Mission is an unfortunate selection wherewith to point the contrast between them and Protestant missionaries. Even in the matter of celibacy—if that be a special virtue—the two Missions are on a par. We long for the time when we shall be unable to use this argument, and when English wives and families will exhibit in Uganda the beauty of a Christian home; but at present a missionary to Uganda has to lay aside the prospect of domestic joys, so long as he continues in the Mission; and, in the cheerful giving up to the Lord's service of a beloved *husband*, two Bishops' wives have set an example of devotion which, from the nature of the case, the Roman Church cannot emulate. But what of the "hopeful prospect of return to home and friends"? Well, the figures of our Mission are truly significant. From April, 1876, to June, 1893, exactly fifty men have been sent forth for Uganda and the Lake, not including those sent for Usagara, Chagga, Mombasa, &c. Of these fifty, eighteen died in Africa.* Some, like Bishop Tucker, have come home and gone back again. Four are working in other Missions.† Only eight have left the Mission altogether. Is there another Mission in the world that can show such a record?

5. The Correspondent contrasts the "discipline" of the French Mission with the individualism and independence of the English missionaries, to the disadvantage of the latter. Now this is just one of the points upon which an unbiassed observer, such as a *Times* Correspondent ought to be, may give valuable information and suggestion. If in other respects the writer of these letters had displayed accuracy and impartiality, we should in a matter like this be disposed to accept his judgment. Even as it is, we are not sorry that he has formulated such a complaint. It would be contrary to the English character—to say nothing of the freedom of the English Church—to expect in

* Dr. J. Smith, Lieut. G. Shergold Smith, T. O'Neill, J. Robertson, W. Tytherleigh, Penrose, Burr, O'Flaherty, Bishop Hannington, Bishop Parker, Blackburn, A. M. Mackay, Cotter, Hill, Dunn, Hunt, Greaves, Dermott. Mr. O'Flaherty died on the voyage home, but from the effects of African fever.

† C. T. Wilson in Palestine, J. W. Hall and G. Litchfield in India, Douglas Hooper in another part of East Africa; the latter, with his wife, eager to be the first married couple in Uganda.

C.M.S. missionaries the unquestioning and even slavish obedience which a Roman Catholic priest or "lay brother" must render to his superior; but still, there has undoubtedly been a tendency in our Africa Missions for every man to do that which is right in his own eyes, and if the strictures of the Correspondent should lead to a more willing submission to authority on the part of some of our younger brethren, we shall have at least one thing to thank him for. If any Eastern Equatorial Africa missionary has supposed that his Bishop has over him only the ecclesiastical authority inherent in the episcopal office, as in the case of Bishops in India—or in Palestine,—we must remind him that Bishop Tucker is not only Chief Pastor of a Diocese but Head and Leader of the Mission. Not, indeed, absolute dictator. There is now a local Committee of the older missionaries in Uganda, as well as another at Frere Town. So that there is no possible reason why every missionary should not have the advantage of direction by those best qualified to direct.

6. But one remark of the Correspondent on this subject is amusing. He thinks that the position and responsibilities of the missionaries were not clearly enough defined before they left Europe, and that they are left far too much discretionary freedom. It is only necessary to observe that if the Society at home had given more detailed instructions, we should have had the old complaint trotted out concerning the absurdity of Home Committees controlling the affairs of Missions thousands of miles away.

7. One curious and quite unexpected remark is that the French priests are to be praised for maintaining a position "very much above that of their converts," and allowing none of "that familiarity or desire for equality on the part of the Natives which does so much harm;" while the C.M.S. men, it is suggested, fall into "the great error of imagining that by conforming to Native simplicity and lowering one's own social status a greater hold is obtained over such people." Not so long ago we were told that C.M.S. men were too far removed from their converts, and ought to come down to their level! If the present complaint is true as well as new, we are sincerely glad to hear it.

8. It is quite needless to comment on the Correspondent's admiration of the Roman Catholic priest "officiating in full vestments before a handsome altar elaborately adorned with a handsome cloth, &c.," and his desire that even C.M.S. would pay more attention to "church decoration and religious ceremonial."

9. We think we have noticed all the Correspondent's points. But let us not fail to observe that he entirely omits to draw one very great contrast between the two Missions. While the Frenchmen have been occupied in making roads and planting gardens, with the object—so he says—of ameliorating the "rigorous solitude of their existence," the English missionaries have been working hard at the translation of the Word of God, and teaching thousands of people to read and understand it. This may not ameliorate the solitude of their own existence, but it will ameliorate the spiritual condition of their people. It would not be fair to expect the translation of the Bible to appeal

to the ordinary man of the world like road-making and gardening ; but the total absence of all allusion to such a work is significant indeed.

One of our missionaries at present in England, Mr. F. C. Smith, the only survivor, by the way, of the party of four who went out at five days' notice in 1890, has written to us on some of the points raised by the *Times* Correspondent. He says :—

Letter from Mr. F. C. Smith.

To scan the articles in order as they are written. It is not perhaps entirely outside the compass of this letter to say that I have four times journeyed throughout Chagwe, and know the province better than my birthplace in England : this has enabled me to justly compare the merits of other provinces. Twice I have lived in Buddu ; and in Singo, and all the provinces, in fact. I have journeyed for weeks together, and I have no hesitation in saying that when the old Protestant Pokino was in power, Buddu was quite the best province in every way. We heard—and it seems the report was well founded—that the Roman Catholics were decided in their determination to let the land go, and give their attention to regaining all the influence they had recently lost ; and they seem to have succeeded.

My impression is that the Protestant people will not now settle readily on the west side of Mengo, owing to the proximity of the Mohammedan and Roman Catholic communities.

The correspondent expresses agreeable surprise that the Roman Catholic Pokino received him with such marked favour. I can quote a precisely similar instance, in which, when once journeying through Chagwe, I was warned by the Protestants against a "Protestant" (so-called) chief, the king's brewer. I was amazed ! he treated me like a prince, and gave us food enough for a month, although that necessary of life was very scarce ; yet notwithstanding this, my advisers were right, and the gift was given to blind the eyes, as I soon found out.

It would be too tedious to enter into every point of reference to the hospitality of the Roman Catholics, and it would be unfair to the writer to do so whilst he is absent ; but surely, where possible, he has received hospitality no less hearty from Protestant Missions. I do not hesitate in fixing the identity of the writer, and I know he received

marked kindness from the missionaries at Usamiro, and let me say in common justice, he has personally treated me with peculiar hospitality ; but the real question is that of our conduct as a collective body. Now, it often happens that on the advent of a European, we proclaim a holiday on the station, clean up everything—as a rule with our own hands—produce our very best ; and these, things which we *never* use in the common round of life. Then beyond this, we place at the disposal of our guest, food that we in all likelihood have kept for months, not for ordinary consumption, but preserved rigorously for times of sickness. Our guest partakes of all this, and then on his return home, cavils about "those missionaries" and how they live, while the poor originator of this paradise by the way, languishes in abject discomfort for his open-handed goodwill. This is what we do, and much experience have we gathered to ourselves in the recollection of past merciless handling from ungrateful or thoughtless travellers. Certainly the Roman Catholic priests have been always lauded by us, rather than otherwise (in fact, we never speak in other than praise), for their hospitable treatment, whenever we chanced to be their guests. *They* do what they can for the comfort of passers-by, *and so do we*. If then they are blessed with more wealth than we, are we poorer C.M.S. labourers to bear the brunt of censure and obloquy, whilst rich and free Englishmen delight in every comfort that money can command, and whilst men are begged for, oh ! so pleadingly, and they do not volunteer or go ?

Let me try to meet the question which is urged on home platforms in favour of Industrial Missions. We fully recognise the value of these, but how are we to do both, when we have not sufficient to keep our foundation teaching going as it ought ? I can only say, Let those who are so very anxious for

us to undertake this class of thing, form a society of their own to carry out their own idea, and let them be the first to volunteer for the self-denying part of the practice, instead of carping at us for what we do not engage to do, and we will gladly keep the *theory* alive. We knew Mackay better than the writer, and are assured he is not the sort of man to be "made to order," that there should spring up a "Mackay the II." There are many noble men in our ranks, aye, as noble as Mackay, who in self-abnegation work on year after year to the end of life, in a quiet sphere of duty.

In the subject of "district visiting" I think we are misinformed, because I travelled for weeks together in this work, and I think it was no vain flattery when Captain Williams so kindly alluded to my task done, as I have heard him do. I know that during that period my efforts aroused the Roman Catholics, and perhaps they took the initiative from me in real earnest.

During the time of the Bishop's absence home, we bitterly lamented the want of a strong leader. We missionaries could not alter our position, and our supporters should accept our labours as having been done conscientiously; it

was our misfortune, and not our fault, neither was it in our power to appoint a leader under the circumstances, and so, naturally, every man laboured in the circle in which the Bishop left him.

A fault is found with our social life in the midst of the Natives. We cannot be rightly judged by those whose calling is simply that of administration, whereas ours proceedeth of love. We anyhow have the confidence of the masses where others have not, and the nature of our work justifies a course of conduct not justifiable in our accusers. We have led the way, and others come after with odious criticism instead of putting a hand to the work in order to abolish error; but we need not mind this if our friends will still fully support the C.M.S. Committee. I can answer for it that the work amongst the Waganda is just as encouraging as it has ever been represented to be, and I can only conclude that the special correspondent has received some unintentional slight, and his resulting malady will not, I hope, affect dwellers at home. We are responsible, happily, not to men, or Pope, but to God the "Katonda," the great Creator and Preserver of all mankind.

The Society's letters of the same date as the *Times* Correspondent's are few and short; but we have two of rare interest to present. The first is from Mr. Ernest Millar, one of the young Cambridge men who went out last year. The truly wonderful work he describes is one that belongs to the C.M.S. Mission alone; and concerning it the Correspondent has not a word to say except that "the Waganda, already indolent and conceited enough, need something more than the mere study of reading-sheets and singing of hymns to make them useful members of society"—which goes without saying, but which is no reason for ignoring a work that has laid the foundation of a future Luganda literature. Even if we follow the Correspondent's example and "put the religious question on one side for the moment," what has not the English Bible done for the English language, and Luther's Bible for the German language?

Letter from Mr. Ernest Millar.

Namirembe, Buganda,
April 8th, 1893.

I must write a few lines to tell you how the publishing department gets on out here. The eagerness for books is enormous and very surprising, as it is not a sudden rush and then all over, but day after day, day after day the stream goes on. Last year it is calcu-

lated that about 20,000 reading-sheets were sold. This year, i.e. since December 27th last, when a new lot of loads came up, the sale has been over 11,000; this is an increase. We were selling reading-sheets at the rate of about twenty per day, or perhaps twenty-five, up to March 25th, when some new books came up with Mr. E. H. Hubbard from Nassa.

When we came up here, arriving on December 23rd last, we brought fourteen loads of books, the greatest number by far that has ever come into the country at once. We sold off 5000 large reading-sheets in a little over a fortnight, I think, and people were asking for more up till quite lately. I did not take over the book department till a little later, so can give you no accurate statistics as to the number of Gospels, &c., sold; all I can say is that the cowries, or shells as we call them here, came in so fast that it took a man nearly six weeks to count them and tie them all up in bundles of 5000 each; the sale, of course, all this time was diminishing. On February 18th we sold 500,000 shells to the camp, i.e. about 112*l.*; this was all from the sale of books in seven weeks. When Hubbard came up on March 25th he brought up about thirty loads of books; these came in on the Saturday, and not wishing to have our fences all broken down, we said nothing about them; or rather very little about them. We told some of the Church elders. The consequence was that on Monday we did not have an enormous sale. We had also reduced the prices of the books all round, so as only just to clear the cost of carriage. The rush came on the Tuesday; we sold, between 6.45 a.m. and 4 p.m., 767 large reading-sheets, 67 copies of St. Matthew (which had been sold out for about two months), 29 copies of the other Gospels, 25 small reading-sheets, such as we have been selling for the last year, and which are printed here; 21 of Pilkington's picture leaflets, 42 Prayer-books, and 11 copies of the Four Gospels and Acts bound up into one volume. Up to to-day the sale has been 7271 books of all kinds, an average of over 660 books per day; this includes 4521 large and 141 small reading-sheets, 441 St. Matthew, and 162 of the other Gospels, and 85 copies of the Four Gospels and Acts. The people, as you will perceive, prefer Matthew to the other Gospels, and very much prefer it; the greatest number of any other Gospel sold in the last fortnight is 91, and those are copies of St. John. The reason of this preference is that Mackay translated Matthew, and so the people know it better than any other Gospel. St. John has been known some little time. St. Luke is not well known compared to the other books, but sells fairly well, 53 copies in the last fortnight. St. Mark is very little

known, and the Acts practically not known at all.

I think it a very encouraging feature of the sales that the reading-sheets are going out so well, as all those who buy reading-sheets will no doubt want Gospels later on. If we ask any boy we meet about in the houses of any of the chiefs, he is nearly always able to read something. We have, as they say in England, "literature to suit all classes of buyers," from the Four Gospels and Acts, which costs 400 shells, i.e. 2*s.*, to the picture leaflets at five shells, i.e., slightly more than a farthing. We have in all seventeen kinds of books, leaflets, cards, &c., on sale now. We tried sending books into the country to be sold, but it has not been a great success, as it involves a great deal of writing work, keeping accounts of the books, &c., and the chiefs cannot get the shells from their people to whom they have given the books.

We are hoping that the large printing-press will soon come up from Nassa; the small press has been very useful indeed, but the large one will be better. We print here the small reading-sheet, the first Catechism of the Indian C.V.E.S., revised slightly to suit these people, and enlarged, and also a longer Catechism for Confirmation Candidates, which has been written by the Bishop, and touches the chief points of Christianity. The Natives think it very good. Paper is the great want just now; we are practically at an end. All the C.M.S. paper which was sent up here by some lady for the use of the Mission has been turned into Catechisms and reading-sheets; the next thing will be some of the C.M.S. type-writer paper brought up by Mr. Ashe. There is, however, a load of paper at Nassa, and I hope it will soon come up here. My type-writer I find to be of the utmost service in very many ways. At present I am copying out a revised Prayer-book; we have got the Infant and Adult Baptism Services done, also most of the Communion Service, and the Collects are partly ready. Pilkington has been working very hard on Genesis, so I have not been able to do much lately.

As to my opinion of this place and the people, I like it far better than I thought I should, though I do not know much of the language as yet, and so cannot take classes or do any teaching; yet there are very many other

things to be done, and by doing them I can set free those, such as Mr. Roscoe, who can teach. What we *do* want, and that badly, is MORE MEN, many, many more. The treaty will be revised in a few days, I expect, and the Protestants will have a certain part of the country to occupy, and we want men to occupy it. Those who come can begin work of

some kind at once, if it be only looking after books, or doing things of that kind. I myself regard the keeping of accounts, &c., quite as much missionary work as teaching, if you do not know the language, and by so doing can set at liberty some one who does know the language, and who can teach; others think differently.

But perhaps the best answer of all to the strictures of the *Times* Correspondent came by the same mail in Bishop Tucker's letters. One of them was sent by the friend who received it to the *Times*, where it appeared just after the Correspondent's letters. One of the avowed objects of the British Government, in consenting even to consider the possibility of retaining a hold on Uganda, was to miss no opportunity of grappling with the slave-trade. And now, the Protestant chiefs, without the exercise of British authority, and under the influence of the C.M.S. Mission alone, have come forward to propose the abolition even of domestic slavery. The following is Bishop Tucker's letter to the Society communicating this great triumph of Christian teaching:—

Letter from Bishop Tucker.

Mengo, Buganda, April 8th, 1893.

I. I enclose with this a copy of a letter which I have addressed to Sir Gerald Portal in response to a request for an expression of opinion as to the results likely to follow should the country be abandoned. [See Enclosure No. 1.]

II. I also enclose a paper [Enclosure No. 2] which will, I doubt not, be read with the deepest interest and excite the greatest sympathy. It is a declaration signed by forty of the Protestant chiefs—representing more than half of the kingdom of Uganda—of their wish to abolish domestic slavery. A difficulty had arisen with respect to surrender by some of our Christian people of certain slaves who had run away from their Mohammedan task-masters. The Christians said it was against their conscience to deliver up these slaves. I was appealed to, and of course was obliged to say that so long as slavery was a law of the land they were bound to deliver up all runaway slaves when ordered by the Katikiro to do so. I told them, also, that if this went against their conscience they should try to get the law altered. I then told them what I thought was the teaching of Scripture on the subject of slavery; I begged them to pray over and, with the Word of God in their hands, to talk it over amongst themselves. I refused to

advise them one way or the other, but I begged them, should they come to any conclusion in the matter, to let me know its substance. The enclosed paper a day or two after was brought to me as the answer. I have placed it in the hands of Sir Gerald Portal, who will, I am sure, do all he can to further it. All that is needed is the consent of the Roman Catholic chiefs, and in a few weeks slavery will be a thing of the past in Uganda.

The Committee will, I am sure, thank God as I do for this blessed outcome to the Christian teaching of past years. Flooding the country with the Word of God is bearing fruit to the glory of God. It is our honest policy, and we must by all means persevere in it.

III. After the despatch of the last mail to the coast I received letters from the Society of Oct. 7th, and also the kind expression of the Committee's sympathy with, and confidence in, their missionaries in Uganda, and leaving them perfect freedom of action. I can only thank the Committee very warmly for this word of cheer in what has certainly been a most anxious time. The necessity of coming to a decision as to our withdrawal happily has never arisen, and I may say that not one of us ever had the faintest idea of leaving our posts. We had quite made up our minds to share the fate of our people.

IV. The mail referred to above

arrived in the new steel boat with Mr. Hubbard. She is an excellent boat, and likely to do good service on the Lake. The missionary caravan was brought on to Nassa by Mr. Hubbard, who had brought 100 loads to Buganda.

V. Mr. Hubbard has offered himself as a candidate for ordination. I have been engaged in examining him during the last three days. I am happy to say that he has passed a very good examination, and I hope to admit him to deacon's orders on Sunday, April 9th.

VI. I have had a conference with the French bishop, Sir Gerald Portal, and Captain Macdonald, with respect to a *modus vivendi* between the two parties. The French bishop's demands were very large. However, a provisional settlement has been arrived at, which I hope to place before the chiefs on Monday for their acceptance. I am sorry that I cannot say definitely that the matter has been finally settled. The mail leaves to-morrow. I hope, however, by the next mail to be in a position to say that a settlement has been arrived at.

VII. Mr. Gunther and Mr. Fisher leave on Tuesday, April 11th, in order to open a new station in Singo. Sir Gerald Portal has given his consent. I am thankful to be able to report the continued good health of the whole party. I have quite recovered from my last attack of fever.

[ENCLOSURE No. 1.]

Namirembe, Buganda,

March 30th, 1893.

DEAR SIR GERALD PORTAL,—Should Her Majesty's Government decline to undertake the expense and responsibility involved in the administration of this country, it is my firm conviction that the consequences that must inevitably ensue would be most disastrous. In my opinion nothing (under such circumstances) could possibly be looked for but immediate war and anarchy.

I. There are, as you know, three latent conflicting forces at the present time in Buganda—the English, French, and Mohammedan parties. The moment the present controlling power is withdrawn, these forces will start into life and come into immediate collision.

The Agreement between the two parties in Uganda, to which the Bishop refers as still awaiting confirmation by the chiefs, is of course

The result will be that the lives of the English missionaries will be endangered, if not actually sacrificed (it is utterly impossible for us to withdraw), and the work of the Mission wrecked.

II. The English (or so-called Protestant) party will stand strictly on the defensive, but it will in all probability have to meet the attacks of both the French (or so-called Roman Catholic) and Mohammedan parties.

III. Should the latter party ally itself with Kabarega of Bunyoro and the Nubians of Toro—a not at all unlikely contingency under the circumstances—they would sweep everything before them, and the whole population, whether Protestant, Roman Catholic, or heathen, would be dominated by a power which would mean the practical enslavement of the people, and the effacement of all the civilising influences at present at work.

I remain, yours sincerely,

ALFRED, Bp. E.E. Africa.

[ENCLOSURE No. 2.]

Sisi waprotestanti wakubwa wote tumekubali kushika desturi hū njema ya kiungwana. Tumekubali kuwafungua na kuwapa hun kabisa watumwa wote. Na hapa majisna yetu wakubwa.

- | | |
|------------------|-------------------|
| 1. Katikiro. | 21. Mukubankwata. |
| 2. Kakumgulu. | 22. Mubaka. |
| 3. Sekibobo. | 23. Sabalangira. |
| 4. Mukwenda. | 24. Magembi. |
| 5. Kago. | 25. Namuwamu. |
| 6. Mugema. | 26. Omubanda. |
| 7. Kaima. | 27. Munakulya. |
| 8. Kangao. | 28. Luimbazi. |
| 9. Mulondo. | 29. Munywa. |
| 10. Mujasi. | 30. Nzege. |
| 11. Mukabja. | 31. Mukubira. |
| 12. Kanta. | 32. Senkezi. |
| 13. Sebugulu. | 33. Muyonjo. |
| 14. Muwanika. | 34. Kangayi. |
| 15. Muwambya. | 35. Muyoza. |
| 16. Mumlibiza. | 36. Lukanika. |
| 17. Bartolomayo. | 37. Mukokiro. |
| 18. Mwanga. | 38. Kibale. |
| 19. Sebaganyi. | 39. Luwekula. |
| 20. Mulema. | 40. Musalo Salo. |

[Translation.]

All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves. Here are our names as chiefs.

the one which has been published in Germany, having been received there from the correspondent of the *Tageblatt*. This is as follows :—

"Agreement between the chiefs of the Catholic and Protestant Missions concerning a redistribution of offices and country, which they engage to support.

"Article I.—Two Katikiros (Ministers of Justice) to be appointed, one for the Protestants and the other for the Catholics. The appointment to these offices must receive the approval of the Resident. The office of Kimbugwe is abolished.

"Article II.—Two Miyais (commanders of troops) to be appointed, one for the Catholics and the other for the Protestants ; both to reside in the capital, and to be placed under the chief command of the Resident.

"Article III.—Two Gabungas (commanders of canoes) to be appointed, one for the Catholics and the other for the Protestants. The appointments must receive the approval of the Resident.

"Article IV.—Rubuga (the king's sister) is a Catholic. On her death her office becomes extinct.

"Article V.—Besides Buddu, the Catholics to receive the province of Kaima, Sese Island, and the district of Lwekula, as well as the Shambas (plantations) of Mwanika through the province of Mugema up to the capital.

"Article VI.—The sons of Karema to be brought forthwith to the capital, and to reside under the care of the Resident and within the circumvallation of the fort.

"ALFRED, Bishop of Eastern Equatorial Africa.

"HIRTH, Apostolical Vicar of Nyanza.

"GERALD H. PORTAL, H.B.M. Commissary and Consul-General.

"JAMES R. L. MACDONALD, Captain, Royal Engineers."

Humanly speaking, the future of Uganda now depends upon the decision of the British Government. Sir Gerald Portal has done his work well, and we presume he will come straight home and present his report in person. It is useless now to look back to the past and wish that, even at the cost of martyrdoms, Uganda had remained a land unnoticed except by the readers of missionary publications, and untouched by political controversy and the civilisation of Maxim guns. For weal or for woe, the eyes of the world are now on it. England has gone in and put an end to the old *régime*. It would be incredible baseness now to abandon the work of our own hands. The Mission will undoubtedly be carried on under difficulties greater than even had to be met in the uncontrolled reigns of Mtesa and Mwanga. But amid all the changes of human affairs, He remaineth Who changeth not. And whatever be the future of the outward profession of Christianity in Uganda, His grace will not fail the little flock of converted souls united for ever to the Lord of Life and the King of Peace.

EDITOR.

AFRICAN NOTES.



MOST unique photograph appears in the pages of *Central Africa*, the monthly record of the Universities' Mission. It presents to our view the rescued cargo of a large dhow captured on Sunday, April 8th, while making its way out of the harbour of Zanzibar, by H.M.S. *Philomel*. The recovered slaves, numbering

some sixty, are seated in front of the camera, viewing the manufacture of their portrait with evident wonder but equanimity, emotions very different indeed from their condition of mind a few days before, in the hold of the dhow, stuffed, stifled, and starved. Behind the seated slaves stand a group

whose countenances indicate inequanimity, suggest, indeed, extreme indifference to the portrait-taking. Their minds are preoccupied with the Zanzibar dungeon which they are shortly to enter. They are the Arab slavers of the captured dhow. A pleasant environment completes the picture. It is composed of our countrymen, the noble officers of the *Philomel*, with a handful of happy-looking tars and marines. Altogether the picture is one full of light and suggestiveness.

The Occasional Paper issued by the Universities' Mission in Nyasaland is, we are told, set up by African lads, and the typology is excellently done by their black fingers. The contents of one of these papers throws strange light on some aspects of the slave question. It describes, suggestively, the condition of mind of the Africans, who do not realise in some cases what slavery and release fully signify. One case is mentioned of a woman and a boy who were sent by one tribe to redeem two brothers of importance, and the ransom went apparently willingly. Then there are the temporary pledging of relatives during money pressure or as security during the settlement of a serious dispute, and this may result in their being sold to the coast. But the selling of one's own children by the African is justly viewed as a great wrong, and is occasionally visited by condign thrashing in a slave's tribe. In this respect African feeling is probably much higher than in China, where the sale of female children is so common in some districts.

The spirit of Romish Missions, and notably of that in Uganda, is illustrated by the statement in the *Times* that Cardinal Lavigerie, having established the existing *entente* between the Vatican and the French Republic, the Vatican proceeded forthwith to place the Missions of Rome under French protection, and thus has done much to protect and promote them. The Cardinal, before his death, having secured the goodwill of the Republic, founded the Association of the White Brothers for the conversion of North Africa. The *Times* also notes that the Vatican has given serious umbrage to the Italians in having had the Italian Order of Franciscans recalled from Tunis and in replacing them by French monks in deference to the desires of the Republic. All this illustrates well the unworldly character of the Missions of the Church of Rome.

The Government interim of August, 1892, was taken advantage of by Lieut. Mizon, of the French Marine, to push his way up the Niger, with large munitions of war, and intrigue with African powers who were, directly or indirectly, in treaty with the Royal Niger Company. In the course of his negotiations he lent his armed force to the Emir of Muri, a Moslem, to destroy an African town, and, opening fire himself with shells at a distance of 300 yards from the town, soon reduced its unfortunate inhabitants to submission, and its survivors to slavery under the Emir—a sort of unhappy parallel to the action of the Dutch in company with the Japanese against the Native Christians in Japan. All these proceedings of Lieut. Mizon, whose correspondence of controversy with our Colonial Department is still remembered by our readers, has been brought to light by a countryman of his own. For this unpatriotic revelation he was promptly challenged and shot in the knee by the editor of the French journal, *Free Speech*. It is, however, completely confirmed by the testimony of a second member of the same Mizon expedition, and a French newspaper sums the story of the situation in these words: "Mizon went to Africa to make French influence penetrate there. He has compromised it. He has allied himself with the Moslems against the Pagans, whom the more practical English have always taken care to protect. Let us hope that the ministry will take measures to withdraw from Mizon's authority

his unfortunate subordinates, and to recompense as it merits his extraordinary conduct." All this is excellently told in a communication to the *Times* of June 13th.

The general meeting of the Royal Niger Company, held on July 13th, was encouraging in more than the particular of a declaration of $7\frac{1}{2}$ per cent. dividend for the past year. Outside the gratified circle of shareholders the Christian public will rejoice to learn that the firm action of the Company in the regions of the Lower Binué had terminated the intolerable system of slave-raiding which had there, as elsewhere, depopulated whole districts. It is not of much account that the Emir of Muri was seriously affronted at the refusal of the Company to supply him with arms of precision, nor is it surprising that failing them, the obliging services of Lieut. Mizon were availed of, with the unhappy consequences referred to above. *Flectere si nequeo superos Acheronta movebo*, might fitly be the Emir's motto. It is gratifying to learn that the latest news from Paris is that Mizon cannot be sustained, and France is constraining herself to the sacrifice of her too zealous but embarrassing agent.

Les Missions Catholiques of June 9th has an interesting account of the formation and development of Romish missions in the Soudan, and of the disasters which befell them through drought, famine, and disease, and ultimately the Mahdi uprising. Up to the hour of their troubles they had seven stations in the interior of the Soudan, besides their work at Cairo. They were at Scellal and Khartoum in Upper Egypt, at Berber, and Gadaref, and, hard by the Abyssinian border, El Obeid, the capital of Kordofan, Délen and Malbès among the Nubians. There were 800 converts, of whom the greater part were brought up in the establishments of the mission. This statement contributes incidentally to the character of their work. Education, not conversion, was their method, and rather to purchase than to preaching was their success attributable. *Les Missions Catholiques* proceeds to make statements which are not pleasant reading to Englishmen about our disgraceful abandonment of General Gordon, to whom it gives highest praise. It comments upon our establishment of a Moslem state in Uganda, which, happily, is in no wise true, and it adds a very interesting mention of the appointment of the first French priests to that country. In the course of this account *Les Missions Catholiques*, recalling the Congress at Brussels, and citing the opening words of the King, "To open to civilisation the only part of our globe which has not yet been penetrated, to pierce the darkness which envelopes entire nations, that, I venture to affirm, is a crusade worthy of this age of progress,"—proceeds to remark finely that it is indeed a royal programme, but one not within the possibilities of politics to realise; that to open the paths of Equatorial Africa to merchants and explorers would be of little worth towards true civilisation if they were not at the same time opened to the preachers of the Gospel. This is indeed a worthy sentiment if duly understood, but we fear that the theory finds very inadequate realisation in the missions of Rome.

The Jubilee issue of the organ of the Free Church of Scotland supplies an interesting *résumé* of the history of that Church since its commencement, and offers a useful picture of the condition of its present. Limiting our notice of it to the work of that Church in Africa, we observe how happily the Scotch nobility have been identified with it by the family of the Hon. James Hamilton Gordon (whom, by the way, we well recollect at Cambridge), elder brother of the present Lord Aberdeen, who provided the funds for a Mission in his memory in the colony of Natal. Nor may we here omit the happy parallel of

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the self-supporting Mission work of the Hon. Ion Keith-Falconer, a younger son of a devoted elder of the Free Church, the late Earl of Kintore. His work founded at Aden still lives, but the exigencies of the climate invite earnestly a better climate for the workers. The stations of Lovedale, Burnshill, Macfarlan, and Pirie, the older stations in Kaffraria, took their names from well-known Glasgow ministers of the time. We see that in last year the Free Church laid out 7806*l.* upon its South African stations of Lovedale, Kaffraria, and Natal. The Livingstonia Mission was maintained at an expenditure of 5857*l.* The Jubilee number is indeed altogether most stirring and instructive. There are some pathetic and prophetic utterances in its pages, which have moved us much. The Free Church tells us the Disruption was a high-water mark of faith, and it dwells much on the glory of that sublime deed of 1843. But tides recede, and Churches cannot live on reminiscences. The forces of disintegration, represented by the Higher Criticism, are felt in the Free Church powerfully at home, bitterly in the mission-field abroad. What shall the future of the Free Church and its Missions be if the foundation of its faith, the charter of its liberty, be destroyed?

Famine in Algiers.—Distressing accounts of the devastating famine in Algiers continue to reach us. From Professor Masqueray's weekly letters to *Le Journal des Débats* we learn that the present financial position of the Chelif valley is only paralleled by its prospects for the coming year. Through its unremitting efforts for the amelioration of the native population, the local government has involved itself so deeply in debt to the Crédit Foncier as to preclude the possibility of further loans, unless at the rate of 50 per cent.; and this would entail the cessation of that tri-weekly dole which barely sustains life in one-fifth of the native population. French Protestantism is also stretching forth a helpful hand to these afflicted regions. Nearly whole tribes, says *L'Afrique*, quoting from M. le Pasteur Sabatier de Chercell, come, despite many obstacles, in hungry quest to the representatives of the Reformed Church, only too thankful for the necessarily meagre share apportioned them. Rome also, long-sighted as ever, is endeavouring to earn a charitable reputation, while possessing herself of the pliable material of the country. Cardinal Lavigerie's orphanages are being recruited to their utmost extent at this crisis, and, in a few years, we may expect to see a large increase of Roman Catholicism united to Arabian intolerance, wielding its powerful influence, on behalf of France and Rome, over the Negro races.

The Uganda Railway.—The report of the surveying party, on the projected line from Mombasa to Lake Victoria, will be potent to excite a practical thankfulness in those who eagerly watch the development of Africa's highest interests. The estimated cost is 2,240,000*l.*, averaging 3409*l.* per mile, and it is satisfactory to learn that the inevitable difficulties are neither insuperable nor serious. The gauge proposed, in order to conform to existing African railways, is 3 ft. 6 in., and heavy engines are rendered desirable by the gradients. Wooden sleepers, a temptation alike to the white ant and the native fires, are to be avoided in favour of steel transverse, which better withstand the floods, and, as evidenced by Indian experience, minimise the initial and subsequent expense. But these last are immeasurably outbalanced by the moral and commercial profits. It is anticipated that the predatory instincts of the Masai and others will be effectively held in check by the introduction of the line; and there will be suggested to them the expediency of their directing their energies to less questionable pursuits, thus ensuring the security of the tribes of Ukambani, Kikuyu,

Ketosh, and Kabras. Added to this, "the line—which would be capable of running four trains a day with daylight running, and from six to eight with both day and night running—would traverse the fertile countries of Kikuyu, Ketosh, and North Kavirondo; pass near the cultivated districts of Ndara and Ndi, and through that of Kibwezi; be in touch with populous Ulu; afford communication with the grazing-grounds of the upper Athi Plain and Naivasha Valley, and enable the high-lying Guaso Ngishu plateau to be opened up by European enterprise." Finally, to reiterate a somewhat threadbare statement, its terminus at Lake Victoria, in conjunction with the long-desired steamboats, would connect the Lake districts with the sea, and provide at once the necessary impetus and outlet to trade.

The *Berliner Tageblatt* is happy in receiving a full, if not correct, account of affairs in Uganda from its own correspondent there, Herr Eugen Wolf. So far as the action of Sir Gerald Portal is described by him, it is certainly most satisfactory to all who have the honour of England and the welfare of the African at heart. His treatment of Uganda as a British Protectorate, his advance towards roads, a postal service, and a harbour on the northern shore of the Lake, are full of promise for Central Africa; not least, the employment of strong measures for the suppression of the slave-trade. That the correspondent of the *Berliner Tageblatt* is not over-friendly to our régime appears from his vehement attack upon Captain Lugard, and his statement that he brought back the Mohammedans to Uganda. *Les Missions Catholiques* presents Captain Lugard in a like unfavourable light as the creator of a Moslem power in Uganda. We believe his action to be entirely due to a desire to be absolutely impartial to all creeds and classes of the Waganda.

The rapid emergence of East Africa into the light of missionary and political interest at the present hour appears to justify a notice of its ancient past, the more so when the details of that history singularly illustrate its present phenomena. A paper in the *Geographical Journal* for June, from the pen of Dr. H. Schlichter, appears to establish the following interesting facts:—

(a) That the Arabs of Southern Arabia were the first to visit, explore, conquer, and hold commercial intercourse with Eastern Equatorial Africa, and that this influence was due in the first place to trade relations.

(b) That the trade with Eastern Africa was principally in gold, of which the remains of immense mines appear, and by which the Sabæans derived enormous wealth in pre-classic times. Dr. Schlichter cites in this connexion the reference in Ezekiel to Sabæan gold, and the fact that one of the chief articles brought from the country of Punt by the ships of Egypt was a great quantity of fresh gold from the country of the Amu.

(c) That the early date of this commerce is moreover indicated by the well-known Zimbabwe ruins of Arabic origin, which point to a worship of the sun and stars, and also more degrading cults, which would not have been introduced by the early Arian or later Mohammedan Arabs. It is also suggested by the fact that during the classic time there is no hint that gold was a trading article of the southern Arabs, and that even ere that early era their power had fallen into decay.

All these considerations seem of much more than archæological interest. They appear to throw light upon the tenacious tenure of Eastern Equatorial Africa by the Arabs. They illustrate, too, the high importance of Eastern Africa, not alone for its own sake, but for its Mission possibilities towards Southern Arabia.

G. E.

JAPAN MISSION.

*Extracts from the General Report, presented to the Conference, March, 1893,
by the Ven. Archdeacon Warren, Secretary.*



JAPAN is in some respects a unique mission-field. Certainly there is none where the conditions of work have so rapidly changed, and but few where the results have been more encouraging. Since the arrival of the Society's first missionary in Japan in 1869, less than twenty-five years ago, and within the memory of some of the senior brethren who have been connected with the Mission nearly twenty years, Christian work has passed through almost every possible phase, and has been subjected to well-nigh every conceivable vicissitude. Christianity was at first proscribed and efforts were made to prevent its propagation. Only the other day I came across a memorandum to the effect that in the year 1869—the year in which Mr. Ensor reached Nagasaki—the Governor of Hyōgo, in reply to an inquiry, stated that if a bookseller sold an English Bible, knowing it to be a Christian book, he would be subject to punishment for the crime. Then followed the period of official inaction, when the people were ready to listen in ever-increasing numbers, and the Gospel was preached with ever-increasing openness, and numerous Christian congregations were established in different parts of the country; and finally came the promulgation of the Constitution in February, 1889, guaranteeing civil and religious liberty to the people.

During these five-and-twenty years the freedom of the missionary has become practically complete. True, we still have to travel and work under passports granted for health or scientific purposes, and the movements of missionaries residing in the interior are hampered by the conditions attached to residential passports; but in the early days of the Mission, travelling passports were not granted at all, and it was impossible for missionaries to reside in the interior as at present. The removal of obstacles, the religious liberty guaranteed by the Constitution, and the facilities now accorded to us for carrying on the work of evangelizing the country, combine to emphasise our present duty, which is to preach the Gospel to the forty

millions in the crowded cities and scattered villages of the empire.

The progress of Christianity has not been by any means uniform. At first there was much patient sowing with but little reaping. It behoves us all, and especially those who have come to Japan within the last five years, to remember with gratitude and praise to God the unwearied and faithful labours of those who preceded us. If we have reaped it is because they sowed, and if the work in our hands should henceforth go forward with unparalleled rapidity, it will in no little degree be because of the efforts of those faithful pioneers.

The growth of the Christian congregations—the first of which was founded in Yokohama in March, 1872, just twenty-one years ago—was at first slow, but during the ten years ending with 1882 it went on with an ever-increasing rapidity. Then it was that there was a bound forward, such marvellous progress that we were almost tempted to calculate how long it would be before Japan would be at the feet of Christ. But “the wind bloweth where it listeth,” and if from 1883—the year of the memorable General Conference at Osaka—we were for several years called to praise God for the mighty things He was doing, we have since been humbled by the arrest of the progress which former experience had led us to regard as all but assured. Whatever may have been the causes of this arrest, whether external influences, such as the general reaction, the wearing off of the novelty, and the abatement of the desire to become assimilated to Western nations in the matter of religion, the strong outburst of the nationalistic spirit in common with the postponement of Treaty Revision, the political fever which reached its height at the time of the election of the first Diet, the Religious Liberty clause in the Constitution leading Christians to settle down in ease as if the victory had been won, the union of the antagonistic forces of Buddhism and Shintoism to resist the progress of Christianity; or internal conditions, such as the emphasising of ecclesiastical differences between sects and churches,

the introduction of rationalistic theology and Unitarian teaching, the lack of sterling Christian character on the part of many Christians in general and of evangelists and workers in particular, the weakening of personal conviction leading to carelessness and indifference and failure to present the message of the Gospel in its fulness; or whether a combination of both, the fact remains, and it is one with which we have to reckon to-day as we take counsel together about our work and seek God's guidance and a fresh baptism of power to enable us for it.

It may be well, then, to look a little more closely at the general progress of missionary work during the decade ending with 1892. During that time the number of male missionaries has been more than doubled, the 90 of that year being 205 now; whilst the single lady missionaries have been very nearly quadrupled, the present number being 201 against 56 in 1882. At the close of 1882, 93 congregations had been formed, and now there are 365, or nearly fourfold; then the number of Christians connected with the Protestant Missions was 4987, and now it is returned as 35,534, more than sevenfold; then the Japanese workers were 149, and now they are 693, nearly fivefold; then the contributions were \$12,064.88, and in 1892 they were \$63,337.99, more than fivefold. The total Christian population of Japan is now said to be over 100,000 (100,671), viz. Roman Catholics 44,812, Greek Church Christians 20,325, and Protestant Christians 35,534. These are results for which we may heartily thank God. It is interesting to note that the growth of Protestant Christianity has been much more rapid during the decade than that of either Roman Catholicism or Greek Christianity.

The relative increase stands thus:—

	Number of Christians.	
	1882.	1892.
Roman Catholics, approx.	28,498	44,812
Greek Christians, approx.	8,237	20,325
Protestant Christians . .	4,987	35,534
	Increase per cent.	
	in decade.	
Roman Catholics . . .	say	57
Greek Christians . . .	"	146
Protestant Christians . .	"	613

Whatever may be the reasons assigned for this larger growth of Protestant Christianity, the fact is undeniable, and it is not without significance to ourselves, whilst it proves that the work of the Protestant Missions is

carried on vigorously and, under the Divine blessing, not without a good measure of success.

Encouraging as the progress in the decade has been, from another point of view we are not without causes of anxiety. The first of these is the decrease year by year for several years past in the number of baptisms. From 1882 the number of baptisms increased year by year until in 1888 it reached 7687, the highest number baptized in any one year, but since that time the growth has been less rapid. Thus in

1889	there were	5542 baptisms, more than	2000 less
1890	"	4899	" 600 "
1891	"	4228	" 600 "
1892	"	4218	" just 10 "

The flood-tide of success which ran so strongly till 1888 resulted in an increase in the first half of the decade of 300 per cent., the 4987 of 1882 rising to 19,829 in 1887, but during the last half of the decade it has not been 100 per cent.; that is to say, whilst during the first half of the decade the body of Christians increased fourfold, during the last half it has not doubled itself.

Another cause of anxiety is the apparent number of defections. Many Christians disappear unaccounted for. The total number of baptisms during the last five years was 26,574, which, added to the number of Christians at the close of 1887, would give a total of 45,863. If from this number an estimated loss of 5 per cent. be deducted for each year for deaths, the defections must have been 3000, or say 600 a year at least.

During the same period our C.M.S. Mission has grown, but not in all respects up to the full extent of the general average. Our staff of male missionaries is more than double what it was in 1882, for we now have a nominal force of 22 instead of 10, whilst we have 21 single lady missionaries instead of one; or to make the contrast more striking, we have a nominal European force of 43 against 11 in 1882, nearly fourfold. We have six times as many congregations—36 instead of 6; six times as many baptized Christians—2126 instead of 323; seven times as many Japanese workers, including Christian school-teachers—67 instead of 9, of whom 7 are ordained; and during 1892 the contributions of our Japanese Christians were \$2389.24, against \$262.20 in 1882, showing a result considerably above the average.

It is encouraging to note that whilst during the whole decade the growth of the body of Christians counted with us was slightly below the general average, it has been above the average during the last half of the period, rising from 941 in 1887 to 2126 in 1892; and it is cause for thankfulness and praise that, with the exception of 1888, when the number of baptisms was abnormally high in all the Missions, and in our own reached a total of 505, or 262 more than in the previous year, the number of baptisms is higher than in any previous year in the history of the Mission, a total of 388, being 50 more than in last year, and 60 more than the year before. To God be all the praise for this manifest token of His presence with us.

Turning now for a moment to finance, we find that with the exception of 1890 and 1891, when the contributions were considerably higher than in previous years, last year was one of the most encouraging, the total contributed by all the Protestant Christians being returned as \$63,337.99, or \$1.78 for each baptized Christian.

In our own Mission the contributions, though below the general average, have gone on steadily increasing year by year, though during the year 1892 the increase was considerably less than in previous years. The total for the year was \$3081.38, or \$1.45 for each baptized Christian, being 33 cents less than the general average, and 15 cents less than the contributions for 1891. This matter should have our most careful consideration, and every effort should be made to increase the contributions. . . .

On the whole the reports to be presented to-day are full of hope. The Kumamoto district is still in a state of depression, having been without a resident ordained missionary for a great part of the year; the state of the Churches in Osaka and Tokio is not so satisfactory as we could wish; but, speaking generally, there is progress all along the line, and in some districts—especially Fukuoka, Tokushima, Matsuye, and Fukuyama—there comes a sound as of the abundance of rain. May the first droppings in these places increase into a flood of blessing in accordance with the Divine promise, "I will pour water upon him that is thirsty, and floods on the dry ground. I will pour My Spirit upon thy

seed, and My blessing upon thy offspring"! . . .

Turning now to the European staff of the Mission, it is a pleasure to record an increase in the number of lady missionaries by the arrival of Mrs. Harvey, who has come at just the time when our venerable sister, Mrs. Goodall, specially felt the need of help, and Miss Bosanquet, Miss Huhold, and Miss Payne; but, on the other hand, we have to lament the loss of a truly devoted worker in our dear sister, Miss Brandram, recently taken to her rest—making a net increase in our ladies' staff of three. We had hoped to welcome several more ordained missionaries in response to the definite appeal we sent home last year, supported as it was by the Bishop of Exeter and Canon Tristram; but they have not been given to us. . . .

The decision of the Committee in regard to an increase in the staff of ordained missionaries, forces upon us the consideration of our policy in regard to both Tokio and Osaka. With regard to the former the agreement will probably be unanimous, that unless the Committee are prepared to send out at once men specially qualified by their grasp of Evangelical truth, by their acquaintance with the philosophical speculations so fascinating to the educated Japanese, and with the rationalistic controversies so destructive of Scriptural faith and spiritual life, and prepared to prosecute an aggressive evangelistic Mission in the heart of the city—we had better leave it to others. At any rate, to hold it as we have done will do but little to promote the cause of Evangelical Churchmanship either in the capital or in the country. . . .

With regard to Osaka, no one who knows the need and opportunities for evangelistic work there will deny that there is urgent need for an efficient and active evangelistic missionary. At Osaka we have our Divinity School and Bible-women's Home, our Boys' High School, and the Bishop Poole Girls' School, and in connexion with these a considerable staff of missionaries is employed; but we have no strong evangelistic Mission there. The missionaries, every one of them weighted with other responsibilities, the pastors of the churches, the aged Mr. Nakanishi, who, although active and useful, is too old for such vigorous work as is demanded, the students of the Divinity School and

others, do evangelistic work, but they are only like a body of skirmishers. Osaka ought to be the centre of a strong evangelistic Mission; and it will be for the Conference to do something to supply this need without further delay.

Turning to Native agency, it is a mark of progress that two more of our Japanese brethren were admitted to the diaconate last year—Mr. Arato for pastoral, and Mr. Ogawa for evangelistic work—bringing up the number of Japanese clergy connected with the Society, directly or indirectly, to seven, of whom three are engaged in pastoral, three in evangelistic, and one in educational work. But, on the other hand, our staff of Native agents is far too small for the work which is opening up to us in all the districts of the Mission. Omitting six pastoral agents employed by the Osaka, Nagasaki, Fukuoka, Hakodate, and Yesashi Church Councils, we have twenty-two regular catechists, four students out for a year's practical work, and eight probationer catechists—a total of thirty-four recognised evangelistic agents connected with the Society. If we had the men, the number ought to be doubled at once. Including students out for a year's practical work, there should be at least four regularly appointed catechists at each of our twelve centres of work, in which I include Iwami—say a total of fifty, and to these should be added at least twelve probationers. Besides male agents, at least an average of one Bible-woman to each lady missionary should be added—say twenty or twenty-five.

Such an increase in our Native agency is one of our greatest needs. We are thankful for the increase in the European staff, and would gladly welcome an increase up to the total recommended last year—thirty male missionaries and thirty-four ladies—but it will be a mistaken policy to increase the European staff without a corresponding increase in our Native agency. . . .

Pastorate Funds have now been established by the Tokio and Osaka Local Councils of the Sei Kō-kwai. The C.M.S. Osaka District Church Council has asked whether, in the event of congregations deciding to join these societies, the Conference will be prepared to recommend the Parent Committee to make grants to them, in much the same way as grants are made to the

Missionary Society towards the support of evangelists. In the Hakodate district a similar proposal has been made. . . .

The Local Councils of the Sei Kō-kwai do to a certain extent take the place of C.M.S. District Councils, and they are canonically constituted bodies; but our District Church Councils, like the Parent Committee in London, may in days to come be important as voluntary organisations within the Church for the maintenance and promotion of Evangelical principles.

In conclusion, I desire to call your special attention to the need there is of some definite action on our part to promote the production of sound Evangelical Christian literature. There can be no doubt that we have a serious responsibility in this matter. As a Mission we are mainly evangelistic, and we may thank God for the measure of success which has attended our labours; but in a large Mission like ours the Christians gathered, and our catechists and other workers, need helpful Christian literature, and they should not be made to depend on Non-conformists and Churchmen of other schools of thought for the supply. If we want our Japanese workers and Christians to be soundly instructed and built up in the Truth as we hold it, we must let the production of Christian literature be a strong feature in our work. . . . With our evangelistic missionaries in the twelve districts now occupied, we need and we must have a supply of sound Evangelical Church literature. It is our duty to the Society, to the Native pastors and Christians, and to the Nippon Sei Kō-kwai, to take some share in the production of it. . . .

We have, thank God, been guided and enabled in the development of our Mission in the past. Let us at this time also put ourselves unreservedly in His hands, and humbly seek His guidance. It may involve changes in our spheres of work, but if in the united judgment of the Conference any change is thought desirable or imperative, and this should be confirmed by the Parent Committee—is there one amongst us, whether senior or junior, or whatever his position, who will not gladly obey the call to go forward? May each, in the spirit of a true and whole-hearted consecration, be ready to say from the depth of a soul filled with the love of Christ, "Here am I, send me."

Osaka, March 1st, 1893.

THE MISSION-FIELD.

WEST AFRICA.

THE congregation connected with Christ Church, Lagos, raised 233*l.* 17*s.* 10*d.* in the years 1892-3, towards the funds of the Lagos Church Pastorate Association. This was made up of the following items: Annual subscriptions, 116*l.* 13*s.* 11*d.*; special contributions to the Infirmary Fund, 71*l.* 6*s.* 8*d.*; grant from the Vestry, 30*l.*; class fees, 13*l.* 8*s.* 10*d.*; collections in church, 2*l.* 8*s.* 5*d.* For all purposes this congregation contributed 686*l.* 5*s.* 10½*d.* during the year. The offertories during March, at Christ Church, amounted to 10*l.* 0*s.* 8½*d.*, which, with the exception of 1*l.* 16*s.* 11*d.* for the Poor Fund, and 7*s.* 1½*d.* for the Lagos Church Missions, was supplied to church expenses; those at St. Peter's Church, Lagos, were 5*l.* 6*s.* 10½*d.*; at Holy Trinity, 8*l.* 12*s.* 7½*d.*; and at St. John's, Aroloya, 5*l.* 0*s.* 8½*d.*

In January, a Native catechist visited Ilorin. The account of the visit is given in the Yoruba localised *Gleaner*, from which the following is extracted:—

The inhabitants were chiefly Hausas and Ilorin people, most of whom are Mohammedans, few being Pagans, but no Christian of any denomination whatever. Is not this very grievous to every true Christian, that a town so thickly populated still exists in the Yoruba Country without the knowledge of Christ? May God prepare their minds to receive His Gospel! In some quarters houses are built orderly; almost every compound has its fence, and the roads are comparatively wide. In conversation with some on my way to one of the market-places, I could see that many of them strongly believe in Mohammedan charms. Being asked what my occupation is, I made them to understand that I am a Christian teacher, whose chief duty is to lead the young ones to Christ. On hearing this, one eagerly remarked that he had attended divine service several times at Lokoja, on the Upper Niger, when he went there to trade some years ago. This confirms the statements of the

missionaries in that region, that some of a Yoruba-speaking tribe from Ilorin are sometimes preached to at the C.M.S. hospital at Lokoja. I asked him why he did not seize the golden opportunity and become a Christian? His plea was the great distance from Ilorin to Lokoja. By the story of the Ethiopian eunuch who travelled many miles to go and worship at Jerusalem he was led to see that "where there's a will, there's a way," and that the way to Christ should not be considered far by a true seeker. We were abruptly interrupted by another man, who wanted to convince us that charm-making, which we had disbelieved in, was of power, and told us in proof of his statement of a certain Mohammedan priest at Songa who, attempting to amuse his hearers, caused water to wet the mat on which they sat. This I told him I disbelieved, and added that it is an entirely different subject from our conversation, for no magical art can lead us to God.

Mr. E. W. George, a catechist from Lagos, who lately made a preliminary visit to Ijebu Ode, returned to Lagos in March and reported on his visit. He went again in May, instructed to open an out-station at Porogun, a part of Ijebu Ode.

EASTERN EQUATORIAL AFRICA.

Mr. E. H. Hubbard went to Tabora in February to fetch some loads which had been delayed there. The enthusiastic welcome which he received from old and young on returning to Nassa, he says he will not easily forget. During his absence at Tabora the German officers at Mwanza visited Nassa and drove away the usurping Sultan, placing the rightful man in the chieftainship (see *C.M. Intelligencer*, for February, page 122). When Mr. Hubbard wrote, at the end of February, a famine seemed imminent in Usukuma, owing to the want of rain. Mr. Hubbard was about to leave Nassa on February 29th, to cross the Lake in the new steel boat lately sent out.

AUG., 1893.

The Mission-Field.

Bishop Tucker wrote on April 8th: Mr. Hubbard had arrived, and the Bishop hoped to admit him to Deacon's Orders on the following 9th. The new boat is referred to by the Bishop as "excellent, and in good service on the Lake." Mr. Günther and Mr. Fisher were about to a few days to open a new station in the province of Singo. All the were in good health. The Bishop's letter, and others, will be found on another page.

Mr. G. L. Pilkington has sent home the Luganda translation of Genesis and the Psalms.

Mr. A. McGregor sent the following interesting letter from Taveta, of course before Mr. Steggall left:—

*Taveta, East Africa,
March 21st, 1893.*

Taveta has not a good reputation as a dwelling-place for Europeans, so that of course we expected, when leaving such a bracing place as Mochi, to feel the effect of the change. But having got, I trust, used to the change, I now feel almost, if not quite, as well as when I left England.

On leaving Mochi we were loth to part with two or three promising lads, who, on account of home ties, were compelled to remain behind. Though the Germans are endeavouring to prevent all intercourse between Mochi and the outer world, till that State submits, several of the lads have run the risk of being taken prisoners in order to visit Taveta, and to remain with us for a short time. Two of the boys left behind were baptized, and need the prayers of the Christians at home very much, that in the midst of much superstition and degradation, their love for Him whom they desire to serve may not grow cold, but that they may be enabled to stand firm, and not be ashamed of Him who hath called them out of darkness into His own marvellous light.

The prospects here are, I believe, very bright. Unlike Mochi, the people are not under the influence of a fickle monarch, but being governed by a council of elders chosen from the people themselves, there is consequently greater individual liberty. The people spontaneously confess that the teaching is very good, but notwithstanding, individual prejudice is very strong against allowing their children to be taught. This will, I feel sure, prove one of the strongest weapons Satan will use to hinder the progress of the Gospel here. Since being here we have an addition of four Masai boys and one Masai girl, and there is the probability of continually adding to

these numbers, so that it is impossible at present to tell what great work may, in the providence of God, be done from here among that neglected race. Altogether we have nearly forty boys and girls under instruction, most of whom are with us daily. When the work is on a more permanent basis, and the girls are able to be taught by themselves, we feel sure the present number of five will be largely increased. We have every cause to thank God and take courage for the work among the boys. Signs are not wanting that the work of grace has begun in their hearts. Several applied spontaneously to Mr. Steggall for baptism; two of them at least he hopes to baptize at Easter. These are bright and promising youths, and we trust, by God's grace, will be enabled in their lives to witness a good confession. I feel I ought not to omit to mention one thing that has struck me very much, viz. the regularity with which, whether singly or together, they offer thanks before partaking of a morsel of food, in a way which I think puts English boys and girls to shame.

Mr. Steggall's printing-press is a great help, enabling us to print many things which otherwise we should either have to do without, or else wait an indefinite time. He has just finished translating another Gospel, which we hope to begin to put into print almost immediately. When this is finished we shall have three Gospels in the vulgar tongue. At present most of the reading is from the Kiswahili Testament. Though some of the elder lads understand it fairly well, I fear it is rather difficult to the others. It is very encouraging to see the love some of the boys seem to have for reading the Word. I have several times seen one of them sitting down by the roadside reading to a group of five or six persons, including old men. So there is

...ere the good seed of the
God will be sown by their
...ality in this way.
...e now in a rather trying period
...e year, the heavy rains having
...gun. The first storm caused a very
heavy flood, which completely carried
away the bridge over the river which
divides Taveta into two parts. As Mr.
Steggall and the boys are on one side
of the river, and the school and myself
on the other, it is necessary both for
Mr. Steggall and the boys in order to
attend school, and for myself if want-
ing to see him, to wade through it.
This by no means deters the boys from
attending; they rather seem to enjoy
the water. This is something to be

thankful for, inasmuch as there is not
much likelihood of their developing the
taste for covering themselves with fat
and red earth, which is the pride of the
young warriors in these parts.

In conclusion, I can only say that,
though at the time it seemed strange
why the work should have been so
summarily stopped at Mochi, yet now
I feel sure it was the Lord's doing, and
that there is a great work opening up
here. He has already given us very
great encouragement: may it stir us up
to greater zeal, and to a more simple
reliance upon Him for guidance,
strength, and power, knowing that our
lives are in His hands, and that it is
His work in which we are engaged.

PALESTINE.

We regret much to say that a telegram was received in London on July 19th,
announcing the death of the Rev. J. Huber. Mr. Huber, who was a German by
birth, went out to Sierra Leone in 1850, but was transferred to Palestine in 1853,
and has laboured there forty years. For many years he was at Nazareth, but
latterly he has held the advanced post at Gaza.

BENGAL.

A widow and two children (one of the latter, who is said to be specially intelli-
gent, is already married) were baptized on May 21st, at Trinity Church, Calcutta.
They belong to the Bania caste, and were brought to the knowledge of the truth
by the C.E.Z.M.S. ladies at Burdwan.

In connexion with this baptism, a serious outbreak of popular excitement is
reported from Burdwan by the Rev. A. J. Santer. A furious crowd carried off
the widow with her child from the very entrance to the court-house to which she
had been summoned. The magistrate and Mr. Santer, and also the Misses E. and
S. Mulvany and Miss Edwards, of the C.E.Z.M.S., were very roughly handled,
the ladies being thrown out of the *gari* they were in and openly beaten. Mr.
Santer's letter having only come on the day we go to press, we are unable to print
it in full this month.

The Calcutta branch of the Gleaners' Union supports a catechist, Babu
Boikanto Mittra, who, besides preaching in the streets of the city, and giving
assistance at translation and other work, is the editor of the *Bengali Gleaner*,
which has a circulation of over 500 a month. This magazine is in the Bengali
language, and is quite distinct from the localised edition of the English *Gleaner*,
which is also published at Calcutta.

The Nuddea District Church Council held its half-yearly meeting on May 30th
at Banabunda, a Christian village, about fifteen miles north of Krishnagar.
A paper was read and discussed on "The Purpose of the Native Church Council,
and how far it has been fulfilled," and such subjects as the following were dis-
cussed: "The Church's duty towards 'Widows in Need,'" "Voluntary Work in
Sunday Schools," "Maintaining of Missionary Interest," "Prayer-book Instruc-
tion," &c. The *North India Gleaner*, in the course of its comments on the
gatherings, has the following remarks:—

There is in the Native Church in
this district an eagerness for independ-
ence with too little of the correspond-

ing determination to place the inde-
pendent Church on a sound footing;
the feeling rather seems to take the

form of a vague trust that things will of themselves come right somehow or other. There is also an encouraging desire for a better and purer Christian community, but at the same time generally a lack of the courage necessary to purge away the dross. There

is a real willingness to welcome improvement and to help in any especial effort, but not enough of that stubborn continuance in well-doing which can alone ensure success. May the Lord give His Church in this land determination, courage, and endurance!

SOUTH INDIA.

The Madras localised *C.M. Gleaner* has the following:—

A baptism of an interesting nature took place on Sunday, April 30th, at St. Thomas' Mount Church. A pensioned Havildar, residing at the Mount, had been living with a Roman Catholic woman whom he eventually married according to Mohammedan law, and she became a Moslem. Good influences, however, were continually brought to bear upon her by her Protestant Christian neighbours, and at length she determined to renounce her false step and to join the Protestant faith. She was duly received with her two children into the C.M.S. congregation at the Mount on April 9th, publicly renouncing her apostasy as well as the errors of Rome. Her husband had become an inquirer through the good conversation of the wife, also from hearing the Word of God in open-air preaching, and after a brief probation and examination was admitted into the Christian Church

by the name of Daud Fareed. His pension gives him a somewhat independent position, and he is able to supplement his income by other employment. Will not our readers pray for this family brought out into the clear light of the Gospel, that they may be steadfast and finally have an "abundant entrance" ministered unto them into the everlasting Kingdom.

The service on April 30th was conducted partly in Tamil and partly in Hindustani, Daud being more familiar with the latter language. The Rev. J. Sathianadhan was assisted by the Rev. H. D. Goldsmith in the service, and translated the English address given by the latter on James i. 27 into Tamil. Daud Fareed is the first Mohammedan convert in connexion with the evangelistic work in the Mount Pastorate.

Ceylon.

The Rev. E. T. and Mrs. Higgins and their daughters have come home. Mr. Higgins first went out forty-three years ago. The Rev. A. E. Dibben has taken up Mr. Higgins' work at Colombo, and the Rev. S. Coles has succeeded Mr. Dibben in the charge of the Singhalese Itinerancy. The Rev. R. T. and Mrs. Dowbiggin and Miss Child arrived at Colombo on May 31st. They were accompanied by Miss Fernie, who was married the following day, June 1st, to the Rev. James Carter. Mr. and Mrs. Dowbiggin had a very warm reception at their old station, Cotta, on June 3rd.

MID CHINA.

The Rev. J. B. and Mrs. Ost arrived at Shanghai on April 22nd.

We ought before to have mentioned that the Mid-China Mission has been joined by an excellent lay missionary and his wife, Mr. and Mrs. J. H. Jose, who come from the Rev. H. B. Macartney's parish at Melbourne. They went to China in connexion with the China Inland Mission, after Mr. Hudson Taylor's visit to Australia two or three years ago; but, with the full acquiescence of the C.I.M., they have thought well to join C.M.S. They are now stationed at T'ai-chow, where so interesting a work has been carried on under the superintendence of the Rev. J. C. Hoare.

JAPAN.

Miss Wood, who has had a long and severe illness, has come home, and Mrs. Edmonds has also come to England on short leave of absence.

NOTICES OF BOOKS.

CLASSIFIED DIGEST OF THE RECORDS OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. 1701-1892. *London: S.P.G. Office, 1893.*



HIS is a truly wonderful book. Nearly a thousand pages of small type are occupied with a perfectly exhaustive account of the history of the S.P.G. and its Missions. We have always thought that the Church Year Book was the most remarkable monument of patient industry in Church publications, but it is completely beaten now by the work before us. Prebendary Tucker states in the Preface that a member of the office staff, Mr. Pascoe, who has had special charge of all the Society's MSS., archives, and books, has sacrificed all his leisure time and his annual holidays for five years to complete the work, and it speaks much for the order in which the archives must have been kept that any man could compile such a mass of information in that time. Moreover, Prebendary Tucker states that he himself has gone carefully through the proof-sheets, and given such an amount of editing to the book as enables him to accept full responsibility for any faults that may be discovered in it, and even this labour must have been very great. The result is a splendid model for all published records of Societies and Institutions.

We hope that this Digest will do much to correct many misconceptions that are prevalent about S.P.G. When Churchmen criticise C.M.S., we are accustomed to say that if they knew more about it they would change their tone, and we are persuaded that a like remark might be made with equal justice regarding S.P.G. Of late years the C.M.S. has been much more before the public than the sister Society. For some reason or other, not only have the Evangelical Church papers chronicled its doings almost from week to week, but the Press generally has paid it considerable attention. This is partly owing to the influence of Bishop Hannington's Life, and to the Uganda Mission; also to controversies like that in Palestine. We are not at all sure that such publicity is good for the Society or its work, but in the present day we suppose there is no help for it. At all events we in Salisbury Square are not responsible for it. The numerous paragraphs which appear in various papers about C.M.S. are never sent by ourselves. Now S.P.G. has been more let alone by the newspapers, and though in our judgment it is rather to be envied for this, the circumstance, of course, leaves very much information to be gathered by those who wish to know something of the Society.

In this review we do not discuss the differences of principle and practice between the two Societies. It is a remarkable thing that in their respective constitutions there is very little, if any, difference in principle. In both cases, the only limitation to such membership as gives a certain voice in administration is membership in the Church of England. But, of course, there is a great difference in tradition and practice. The S.P.G. avows itself to be as broad as the Church in the selection of its missionaries. "None are excluded from its service whom the Church would admit, and none admitted whom the Church would exclude" (page 843). The C.M.S., of course, makes no such profession. Its traditional principles, though not its Laws, limit the choice of missionaries to persons of distinctly Evangelical views. The old phrase, "Spiritual men for spiritual work," expresses the guiding principle of the Committee; the Committee themselves (or rather, selected clerical members of it) being the judges as to who are, in the Society's special sense, "spiritual men." We do not now discuss the relative

value of the two methods, but merely allude to them for the purpose of indicating where the difference between the two Societies really lies. Seeing that S.P.G. is as broad as the Church of England, there is no obstacle *on its side* to every one of the C.M.S. missionaries being on its staff. The reason why they are not is not because the Society would not receive them, but because the C.M.S. exists and they voluntarily choose its principles and methods.

One of the most common misconceptions regarding the S.P.G. is that it is mainly a Society for Colonial work, and that its Missions to the Heathen are, so to speak, after-thoughts. In point of fact, it has in intention always been a Missionary Society. It is quite true that its extensive Missions in India date from 1825, when it took over the whole of the old S.P.C.K. Missions; and that most of its other existing Missions to the Heathen have been undertaken since. But important work was done in the last century, especially in British America, both in the Colonies which are now the United States, and in Canada and the West Indies. Not only were clergymen sent out to minister to the settlers, who added to their primary work efforts to evangelize the Red Indians, but others were sent directly to the Indians, and also to the large Negro population. Even in Africa some little work was done. Very few persons are aware that the first English missionary to West Africa was sent out by S.P.G. half a century before C.M.S. was founded. The Rev. T. Thompson resigned his fellowship at Christ's College, Cambridge, to go to New Jersey, in 1745; and in 1750 he offered to go to the Gold Coast, and arrived there in 1752. After three or four years' work, ill-health compelled him to return home. But he had previously sent to England three Negro boys, one of whom, Philip Quaque, was, says the compiler of this book, "the first of any non-European race since the Reformation to receive Anglican ordination." He laboured many years at Cape Coast Castle.

It should also be noted that although the S.P.G. Missions to the Heathen are not on so large a scale as those of C.M.S., yet they are more extensive. In no field occupied by C.M.S. has the S.P.G. been unrepresented except the Mohammedan Lands of the East, Eastern Equatorial Africa, and the more northern dioceses of North-West America; whereas it is represented in addition in Central America, South Africa, Madagascar, the South Seas, Burmah, Malaysia, and Korea. Some portions of the work, however, are not strictly under the direction of the Society, its part consisting in money grants to support local Missions. For instance, the Melanesian Mission appears in this book as having been an S.P.G. Mission up to 1881. We do not refer to this mode of work as in the least depreciating it. It is a perfectly legitimate method; but the fact has to be remembered in comparing S.P.G. statistics with those of other Societies which undertake the entire administration, and whose missionaries are solely supported by them.

To us the most interesting part of the book is the chronicle of the Society's India Missions, which occupies 200 pages. The record is admirably done, and throws much light upon the actual history of the South India Missions carried on by the S.P.C.K. for a hundred years, and taken over by S.P.G. in 1825. It is worth noting that quite as decided condemnation of Roman Catholic missionary work in India appears in these pages as has often appeared in other publications more likely to take a strong Protestant line. For instance (p. 528), it is mentioned that in 1845 the Heathen of Trichinopoly called the English churches "God-churches," and the Roman churches "Mary-churches;" and that some of the Roman Catholic converts "do not know so much as one word of the Lord's Prayer." Again (p. 541), the following words of Bishop Caldwell's are quoted: "It may not only be

asserted, but proved to the satisfaction of every candid inquirer, that in intellect, habits, and morals, the Roman Catholic Hindus do not differ from the Heathen in the smallest degree;" and a petition is quoted which was presented by 150 villagers to the Bishop of Madras in 1845, which mentions that there are various religions in the country "namely, the Popish religion, and the Mohammedan religion, and the Hindu religion, and the Christian religion," and as "Mohammedans, Hindus, and Papists never consent to force persons of other religions to theirs," the villagers beg the Bishop to prevent the "Christians" from enticing others to join them. Many references to C.M.S. occur in this part of the volume. These are always fair and appreciative so far as we have observed; and of course we have no right to complain that S.P.G. views of controverted matters should be frankly stated, as for instance where (p. 332) it is said that S.P.G. "strongly deprecates" the system of "Society Bishops," that is, Bishops nominated and salaried by a Society.

We cannot go on to notice the extensive Colonial work described in these pages. It is well known that British America, South Africa, and Australasia owe S.P.G. a great debt of gratitude for help in the support of both Bishops and Clergy. A feeling prevails in some quarters that some Colonies ought to manifest more gratitude for the Society's past services in this respect than they do. It is thought that where S.P.G. has largely helped a Colonial Church or diocese, that Church or diocese might now very properly help S.P.G. in its work among the Heathen. The claim is indisputable, and if, as we hope, missionary zeal is going to be more widespread in the Colonies, we are sure that S.P.G. Missions ought to, and will, be gainers by it.

This is a very inadequate notice of a really epoch-making book. We have now always at hand a most careful and authoritative record of one of the oldest and greatest of our Societies, and if the other Societies could in some way or other follow suit, we might hope that more accurate knowledge of missionary history would gradually prevail.

Northern Lights on the Bible, Drawn from a Bishop's Experience during Twenty-five years in the Great North-West. By W. C. Bompas, D.D., Bishop of Selkirk. London: J. Nisbet and Co. It has always been a puzzle to us how the narratives of Scripture could be made intelligible to the Indians and Eskimo of the far north of British America, considering the extraordinary differences between their life and habits and those of Palestine. But the book before us is an additional and really wonderful proof both of the oneness of the human race, and of the suitability of the Bible for every branch of it. Bishop Bompas has brought his unique experience of travel in those inhospitable regions to bear on the question, and the result is a volume which we suppose to be unique in literature. We can perhaps best describe it by saying it is a sort of "Land and the Book," only that the "Land" is not the Holy Land itself but the "Great North-West." In successive chapters he takes such varied subjects as—Light, Fish, Gold, Skins, Pine-Trees, Cold, Wanderers, Burial, Bowmen, Dogs, Dawn, Snow, Voyaging, Flies, Rivers, Retirement, Health, Peace, Bears, Boats, Stars, Dress, Safety,—fifty in all,—and illustrates the Scriptural allusions to the subject from the scenes and incidents of nature and life in his remote diocese. It would require many extracts to give an adequate idea of the way this is done. We must content ourselves by saying that in the whole book there is not a dry or uninteresting page, and that the Bible student especially will find in every chapter striking and unexpected side-lights on Scripture.

Bihé and Garenganze (J. E. Hawkins and Co.) is a further record of Mr. F. S. Arnot's Mission in Central Africa, following on his well-known book, *Garenganze*. It is a narrative of sufferings and disappointments as well as of patience and earnestness. Although Mr. Arnot himself did not reach Garenganze again,

some of his party did, and were there when the kingdom of the well-known chief Maudi collapsed. This book will evoke the same interest and sympathy which Mr. Arnot's previous interesting volume has done.

From Messrs. Whittet and Shepperson, Richmond, Virginia, we have received a copy of the *Memoir of the late Mr. S. N. Lapsley*, the first missionary of a new American Presbyterian Mission in the Congo Valley. It consists for the most part of his home letters, which are graphic enough, but contain much that is more for his own family than for the public—at least for an English public, for our brethren across the Atlantic have a different standard on these points from our own. Mr. Lapsley was in Africa about two years and a half, and died in March last year.

The Same Lord (E. Marlborough and Co.) is an account of Mr. George Grubb's Mission tour in the Australasian Colonies in 1891-2, written by Mr. Millard, the author of *What hath God Wrought*, the volume in which the former tour was chronicled. It is as full of thrilling interest as the former book, and—after every deduction which some readers might wish to make—as full of manifest tokens of the Lord's blessing; and it is certainly somewhat more restrained in tone and language than its predecessor. In the Appendix are extracts from the letters from Australia which have appeared during the past year in our own pages.

NOTES ON OTHER MISSIONS.



THE fifty-ninth Report of the SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST strikes only one pathetic chord. It is in reference to the deaths of old friends. Four vice-presidents have passed away during the year, two of whom had held the office for more than fifty years. Two other home workers for the Society had been connected with it since 1834 and 1837 respectively. The statistics of the F.E.S. may be briefly given thus: Missionaries, 40; assistant missionaries engaged in the country, 9; Native helpers, 76; missionary correspondents (in the case of work towards which the F.E.S. contributes but does not wholly manage), 47; schools belonging to the Society, 74; schools assisted, 64; pupils in schools, 10,112; zenanas visited, 416, containing 2464 pupils; attendances at Medical Missions belonging to the Society 29,087; and, at those assisted, 422. It is interesting to note that the three senior missionaries of the Society began their work so long ago as 1853, 1854, and 1855 respectively. The income of the F.E.S. was 5410*l.*, and its expenditure 570*l.* less. The summary of work done displays evidence of quiet, persistent energy and patient continuance in well-doing.

The statistics of the ZENANA BIBLE AND MEDICAL MISSION were as encouraging at the time of the last Report as they are wont to be. The number of European missionaries on the staff was 52, with 30 assistant missionaries, and 206 Native helpers. At the three hospitals of Lucknow, Benares, and Patna, the last of which is only lately added, 447 in-patients, and 9678 out-patients were treated. The income amounted to 19,147*l.*, an increase of 2460*l.*

The MISSIONARY LEAVES ASSOCIATION is able to make a cheerful Report of its doings. As usual, the General Fund suffers while special appeals are more easily responded to. Thus, contributions to special funds amounted to 9239*l.*, and to the General Fund, out of which come freightage and administrative expenses, to 2220*l.* only. The debt on this latter has, however, been reduced to 553*l.* Testimony to the value of the M.L.A. is forthcoming in as great abundance as ever.

The L.M.S. Mission to Mongolia has passed through troublous times since the death of the Rev. James Gilmour, whose book, *Among the Mongols*, was so popular when it came out a few years ago. The disturbances arising out of the recent insurrection are now at an end, and the two missionaries, Messrs. Parker and Macfarlane, who have taken up the work vigorously, are able to recommend the establishment of a fixed centre at Ch'ao Yang. The L.M.S. proposes to

erect Mission buildings in this town, which, though Chinese, is frequented by Mongols, as a memorial to Mr. Gilmour.

The CHINA INLAND MISSION had, at the time of making up its annual returns, 552 workers, of whom 361 came from England, 42 from North America, and 34 from Australia. The rest, 115 in number, worked under the direction of the Mission, but belonged to other societies, chiefly Swedish, Norwegian, and Finnish. The income received at home was 24,632*l.*, and that received in China (including sums sent from Australia), 9860*l.* *China's Millions* says that the income from England has steadily fallen off since 1889, in which year it was 6000*l.* more than it now is. On the other hand, the Chinese contributions have increased since 1889 by some 7000*l.* The number of missionaries has increased by 200 in the same period. The C.I.M. contemplates erecting a new Mission-house in Stoke Newington and a house of rest for their missionaries on furlough. In the field, the most exciting events have been the riots at Sung-p'an and Ch'eng-ku.

Amongst recent deaths, one greatly lamented is that of Dr. W. Burns Thomson, who was formerly Superintendent of the Edinburgh Medical Missionary Society, a man of great energy, faith, and prayer, to whom in its early stages that Society owed very much. The Society itself owed its existence to the contagious zeal of an American named Dr. Peter Parker, a medical missionary from Canton, whose addresses, when on a visit to this country in 1841, caused the formation of societies in London, Liverpool, Edinburgh, and Glasgow, for the training and support of medical missionaries. Of these the Edinburgh Society alone survives. Dr. Burns Thomson's connexion with the Society began in 1854, and in 1859 he became Superintendent. The Medical Mission work which he did in the Cowgate was remarkable in its direct results as well as in the many high-class medical missionaries whom it was the means of training. Dr. Burns Thomson's connexion with the E.M.M.S. ceased in 1870. He subsequently laboured in the Canongate of Edinburgh and at Mildmay, and he passed his last years at Bournemouth.

Dr. Hermann Gundert, of Calw in Württemberg, has passed away at the ripe age of seventy-nine years. After twenty years of service in India he returned to Germany, and continued to render service to the cause of Missions by his pen. On the death of Dr. Barth, with whom he had been associated, he succeeded to the management of the Calw Bible and Missionary Society. His home work for Missions extended over thirty years. Amongst other publications he wrote *Die Evangelische Mission, ihre Länder, Völker, und Arbeiten*, which the *Revue des Missions Contemporaines* pronounces "le meilleur manuel traitant des missions, que nous connaissons, dans n'importe quelle langue."

We learn from *Regions Beyond* that a large party of recruits for Mr. Arnot's Mission in Garenganze, consisting of one returning missionary, Mr. Swan, with his wife, and four others, two of them ladies, have arrived safely at Benguela and are making their way into the interior. Mr. Arnot is now at home, in ill-health.

J. D. M.

We regret much to hear of the death of the Rev. J. B. Gribble, the leader of the Church of England Mission to the Australian Aborigines at Bellenden Ker in North Queensland, at the early age of forty-six. He had for several years laboured among that barbarous and difficult race, chiefly at Warrangesda. The Bellenden Ker Mission was only started two or three years ago, under the auspices of the Australian Board of Missions. Mr. Gribble's son is now working there.

We are glad to find that the statement in our last number, that "no successor had yet been found to the late Mrs. Mott as Directress of the British Syrian Mission, and that the work is suffering in funds in consequence," was incorrect. An excellent lady, Miss James, has been appointed, and actually took charge at the beginning of this year, and the funds have not suffered through Mrs. Mott's death, as it was feared might be the case.

Ed.

EDITORIAL NOTES.



LOCATIONS of new missionaries have again been occupying much time and thought; much more, indeed, than friends who have not shared in the work can conceive. It is no light matter to distribute forty or fifty men and women, each with an individuality of his or her own, among the competing fields of West and East Africa, Palestine and Persia, North, West, and South India, Ceylon, South and Mid China, Japan and North America. But when all seems happily arranged—happily, that is, as far as the brethren and sisters are concerned, but by no means happily for those Missions that are getting none, or getting one or two when they need scores,—perhaps the Medical Board will reject Mr. A. for West Africa and Miss B. for South China, though permitting Mr. A. to go to North India and Miss B. to Japan; and this may involve quite a redistribution, because it does not follow that Mr. C., who was located to North India, can be sent to West Africa, or that Miss D., who was allotted to Japan, can exchange for South China, and therefore three or four-cornered changes may be involved. But we hope the final allotments will be complete before this number appears.

Meanwhile, as our Contribution List will show, not a few of our friends have spontaneously come forward and made offerings to clear off the 3700*l.* brought forward from last financial year as an adverse balance, so that the current year may have only to bear its own expenditure. But the amount thus given is at present considerably short of the sum needed for that purpose. Our remarks, therefore, on the question of sending forth fifty new missionaries, remain in full force. If our ways are pleasing to the Lord, we need have no fear. He will stir up a sufficient number of His people to find all the means needed. But then, are our ways pleasing to Him? How many of us are frequently recollecting to lay the needs of the work before Him, and then manifesting our sincerity by some real act of self-denial in taking our share in supplying them?

ST. PETER'S DAY, June 29th, is a great day in the annals of African Missions. On that day, in 1864, the first Native African Bishop, Samuel Crowther, was consecrated in Canterbury Cathedral. On that day, in 1893, the only two other Africans yet raised to the Episcopate by the English Church were consecrated in St. Paul's, together with an Englishman of varied missionary experience whom they gladly accept as their leader and chief. Of the circumstances that led to this solution of the difficult question of the Episcopate for the West Coast, and particularly of the singular patience, kindness, and wisdom manifested throughout the prolonged discussions of the matter by the Archbishop of Canterbury, the readers of the *Intelligencer* have already been fully informed. It only remains now to notice the Consecration, and to say an additional word or two about the new Bishops.

THE Consecration Service was conducted by the Archbishop himself, assisted in the laying on of hands by an unusual number of Bishops, viz., Bishops Temple of London, Ryle of Liverpool, Stubbs of Oxford, Davidson of Rochester, Festing of St. Albans, Billing of Bedford, Wilkinson of St. Andrew's, Sullivan of Algoma, Kennion of Adelaide, and Bishop Cheetham, formerly of Sierra Leone. The new Bishop of Norwich, Dr. Sheepshanks, who was consecrated at the same time, was "presented" by the Bishops of Oxford and Liverpool; Bishop Hill, by the Bishops of London and Liverpool; and the two Africans, by the Bishop of London and Bishop Cheetham. It was interesting to remember that by the last-named

Bishop, when at Sierra Leone, both the African brethren had been admitted to holy orders.

The honorary D.D. degree has been conferred upon Bishops Hill, Phillips, and Oluwole, by the University of Durham. Dr. Oluwole was already a B.A. of that University.

THE preacher of the Consecration Sermon on this occasion was chosen, not, as usual, by one of the Bishops to be consecrated, but by the Archbishop himself. Bishop Wilkinson, of St. Andrew's, formerly of Truro, amply justified the selection of him. The sermon was one of real power, spiritual in the best sense, and containing scarcely a sentence which might not have been uttered by a Ryle or a Moule. The text, "Jesus Christ, the same yesterday, to-day, and for ever," will ever be associated with this service. Christ was set forth, first as Lord of the whole earth; secondly, as Lord of the Church; thirdly, as Lord of the weakest, the poorest, the most utterly helpless soul. Then the preacher, with singularly affectionate earnestness, addressed the four chosen men before him about to be consecrated. "Try to realise," he said, "what it means when the hands are laid upon you, and you receive from the Very God Himself all you need—power to govern; power in all the hurrying never to receive your clergymen without a prayer, or to send them away without a blessing; power to be loving as a woman, but firm as a man, never earning popularity by allowing things to go, and evil to grow up in the garden of the Lord." And thus solemnly he concluded:—

"Be still, be quiet; never, never forget to have a quiet hour; never, if matters have taken it from you in the week, fail to have a quiet day. Believe Christ will govern the Church better than you can govern it, and that your way of furthering the Kingdom of Christ is to let Him take you, as he takes you to-day, to be a star in His right hand, to be guided by His eye, and that that can only be when you are alone with Him, and you commune with your own heart and be still. God will help you, and will make you more than conquerors in the power of that Christ Who is the same yesterday, and to-day, and for ever."

BISHOP HILL is one of the now numerous *alumni* of Islington College who are, or have been, such manifest tokens in their own persons of God's rich blessing on that institution. Of the whole twenty-seven C.M.S. missionaries who have been raised to the Episcopate, fifteen have been University graduates; but Islington has supplied Gobat, Burdon, Sargent, Ridley, Reeve, and Hill, and also Crowther. Joseph Sidney Hill was a student from 1873 to 1876. At the same time that J. J. Bambridge was appointed to Sindh, and R. W. Stewart and L. Lloyd to Fuh-Kien, Mr. Hill was appointed to the Yoruba Mission. He was ordained on Trinity Sunday, 1876, and, with his newly married wife, sailed for Lagos in the autumn of that year. He was located at Leke, on the coast, east of Lagos, a station then recently opened by Hinderer; but his health, and that of Mrs. Hill, quickly failed, and he was sent back to England. In 1878 he was appointed to the New Zealand Mission, and sailed for Gisborne, in the Diocese of Waiapu. After a year or two, however, God's call came plainly to him to engage in what we call home mission work among the colonists, and for some years he was associated with the Y.M.C.A. at Auckland. The present writer, when in New Zealand, often heard of Mr. Hill's influence, and of the work it pleased God to do by his instrumentality. Three years ago he returned to England, and joined the Church Parochial Mission Society under Mr. Aitken. Then he offered once more to C.M.S. to go out again to West Africa as a missionary on the Niger, and was accepted; but after Bishop Crowther's death, the suggestion was made

that if an Englishman were to succeed him, Mr. Hill was the man,—which suggestion came first from the man who had seen most of his work in England, Mr. Aitken himself. This recommendation, on inquiry, was warmly endorsed by Bishop Stuart of Waiapu; and accordingly Mr. Hill's name was submitted to the Archbishop of Canterbury. The Archbishop thought well to send him out first as Bishop-designate under a special commission from himself to report on the Native Churches. This difficult task he was enabled by Divine grace to accomplish to the satisfaction of all reasonable people; and now the Archbishop's wise measures have been consummated by his consecration.

We have therefore the particularly interesting circumstance that the present Bishops of both Eastern and Western Equatorial Africa had offered for ordinary missionary service in those fields respectively, before their selection for the bishoprics.

Bishop Hill has been very busily engaged, not only in preaching and speaking all over the country, but in maturing, in consultation with the Committee, plans of all kinds for the future working of his diocese. No words of ours are needed to bespeak for him the most fervent and constant intercessions of our friends.

THE two African Bishops both belong by parentage to the Yoruba Country; Dr. Charles Phillips (like S. Crowther) to the Egba tribe, and Dr. Isaac Oluwole (like James Johnson) to the Ijebu tribe. Both, however, are sons of Christian parents. Bishop Phillips's father was a freed slave, and he was born at Sierra Leone. Bishop Oluwole's father was a convert at Abeokuta, not long before he (the Bishop) was born there. Both were educated at the C.M.S. Training Institution then at Abeokuta, under Bühler and Maser. Mr. Phillips became a Mission schoolmaster at Lagos, and after his ordination in 1876 he went to the remote station founded by Hinderer at Ode Ondo. He and Mr. Hill, therefore, began their clerical life at the same time, and in curiously similar ways (see above). At Ode Ondo he has been a faithful missionary ever since. He is now in England for the first time. Mr. Oluwole, on the other hand, after a college course at Fourah Bay, which he closed by being one of the first three Africans to take the Durham B.A. under the then new scheme of affiliation, visited England in 1879 to gain practical experience in educational work, and then went out again to Lagos as Principal of the Grammar School there. He was ordained in 1881. These two brethren will, we are sure, like Bishop Hill, be often named in our prayers.

BISHOP BLYTH'S Second Triennial Charge invites comment. We are, however, very reluctant to discuss it in detail. With all our heart we wish we could have perceived in it, not necessarily an agreement with our own views on the confessedly difficult subject of the position of the Church of England in Palestine, but at least a large-hearted recognition of differences and an endeavour to rise above the "mint, anise, and cummin" of Church ceremonial to the "weightier matters of the laws"—or of the Gospel. When a Bishop has no word of sympathy for clergymen whose object in life is to make known Christ as a personal Saviour to the weary and heavy laden, because, while sent out primarily to tell of Him to one class they seize legitimate opportunities to tell of Him to another class,—although success with the latter is the almost indispensable pre-requisite to success with the former,—disappointment is the least we can feel. When he occupies the larger portion of his Charge to them in advocating the eastward position, "altar" lights, the mixed chalice, the "ablutions," &c., one keenly feels a sense of incongruity. And this quite apart from the merits of these questions themselves. Supposing we

admitted, not only the legality, but the expediency and desirableness of all these things, still, why this prominence for them, when the great purpose of Missions, the conversion of souls, is scarcely alluded to? Again, when Evening Communion is denounced; when a subtle distinction is drawn between Confirmation and the "laying on of hands," in disregard (as it seems to us) of the Lambeth Advice; when the sending of missionaries with the primary object of preaching the Gospel to Mohammedans is identified with sending them "to the Mohammedans alone;" when the "society system" of Missions, which has done so much to save the Church from the reproach of caring nothing for the evangelization of the world, is branded as "more than simply obstructive," and as "postponing missionary enterprise to party considerations;"—when the admitted and notorious paucity of direct results in this as in other Missions in Mohammedan lands is made a ground of reproach, instead of a cause for sympathy with the workers and of appreciation of a Society that does not shrink from work in which little credit can be gained;—then, indeed, we feel that all our sincere desire for peace, all our unfeigned respect for the Bishop's office, all our faithfulness as a Society to our side in the contract, must not prevent us from expressing, in the most sorrowful terms, our deep sympathy with brethren circumstanced as our missionaries in Palestine now are. More than this we will not say. Less than this we dare not say.

WE cannot feel that a retrograde step in the Anti-opium movement was taken when the House of Commons, on June 30th, adopted the motion moved by the Government as against that of Mr. Webb. For although, two years ago, there was an unexpected victory, and this year there has been, technically, a defeat, we do not think that, in the long run, we shall have cause to regret the result. If the Royal Commission proposed by the Government is thorough and impartial in its inquiries—which we ought not to doubt—we who are satisfied of the evils of the opium traffic may fully expect a report that will convince many good men who now feel hesitation on the subject. It is by slow steps like these, trying as they are to our patience, that all great social and moral reforms have been carried. Read, for instance, the *Lives of Wilberforce and Buxton*. "Best of all," as John Wesley used to say, "God is for us."

WE are constrained by Mr. Bateman's last Report of the Narowal Mission to revert to the question of "hasty baptisms." It will perhaps be remembered that three or four years ago the American United Presbyterians (not the Presbyterian Board of Missions), who had frequently entered C.M.S. districts and baptized large numbers of ignorant rustics, had at last agreed to a boundary-line which they undertook not to pass. This boundary-line gave to them the larger part of a district previously regarded as in the C.M.S. field, but it secured to C.M.S. the remaining part. In this latter portion, Mr. Bateman found many hundreds of persons who, having been baptized, were counted as Christians, but who knew little or nothing of the religion they now professed. He set to work with a staff of Native Christian teachers, to teach them; but the district is wide, the villages are numerous, and the task has proved one of wearisome difficulty and disappointment. Last year he had to cut off altogether fifty-five people who had been baptized, but who rejected instruction and kept their heathen customs. Of the district generally he writes,—

"When we received these people together with a certificate of their baptism, there were not five in a hundred of them who knew anything distinctively

Christian, though several hundreds of them were registered as communicants. Many would tell you that they had become Christians *mukti de waste* (to obtain salvation), but if you asked them what *mukti* meant, they could give you no answer at all. There was many a village with a Christian community in it, wherein nobody, man, woman or child, had ever bowed the knee in Christian prayer, or knew that there was such a book as the Bible. And when we began to work amongst them, they would resent the invitation to worship or to learn, as a novel burden for which they had not bargained. At first we tried to teach and to work through the men who had been paid agents of the American Mission, and who were presumably the best of their class. We have been obliged to discharge every one of these. . . .

"My own conviction is that the result of the baptism of masses of uneducated people is downright bad—bad for the baptized, bad for the heathen, and bad for the Mohammedans; and that we could have employed our time and strength to much better purpose on behalf of all had these baptisms not been administered. . . .

"Take, for example, Chandarki, the first village 'occupied' in that part of the Narowal district, which now remains to us (the rest having been first appropriated by, and then ceded to the American missionaries). I have notes of my visits to them for several years before me now. In 1887, fourteen years after its occupation, I read, 'Same report as before, "*Asin dagge rahe hain*"' (we are bullocks still); 1888, 'Still no teacher. They remember something of last lesson; 1889, 'Pitiful work, zamindars declare that nobody teaches them!' 1889 (later, after we had taken charge and had begun to urge certain Christian observances), "*Sada iman nahin khalonda*," i.e. our faith won't stand. Asked what overthrew it, replied he never had any, but was pushed with four others into Dr. Martin's tent by *maya*, that was all. "Were you not baptized?" "Yes, some water fell on me and on two more, but not on the other two." At the present moment, though the Americans have had charge for sixteen years and we for four, there is not a single soul left who professes and calls himself Christian, and this is no solitary case.

"Such is the dark side of the picture traceable to the reckless baptism of large numbers of untaught people at the instance of designing men; and I have put it on record before I go on furlough, not by way of taking a Parthian shot at a course of procedure which most of my American brethren would now, I think, join me in condemning, but because I believe that this crop of wild oats is not nearly reaped yet; and it would not be fair to allow younger men to reproach themselves, or to let others reproach them (if further secessions occur), with having scattered the flock committed to their charge, whereas the mischief was done before their time."

There is, thank God, a brighter side to the picture. Mr. Bateman's work has not been fruitless. He reports "with great joy" "real progress" in some of the villages. But the above statements are truly painful. We would not have published them at all from a written letter, as we always shrink from censuring the work of other Societies; but we take them from a printed Report published at Lahore and circulated in the Punjab itself. And they deserve attention at a time when we read of thousands "coming out for salvation," and similar reports. Some of the Missions in India—and not American only—are sowing seed from which a harvest of evils will assuredly be reaped, "wild oats" Mr. Bateman calls them. The low reputation of "Christian" servants among Anglo-Indians is chiefly due to the fact that the vast majority of these servants are nominal Romanists, descendants of the converts of three centuries ago; but a still lower reputation will in course of time attach to Protestant "Christians" who have been baptized wholesale, or admitted to a sort of Christian fellowship by some who do not practise baptism at all.

THE Committee have accepted the following for foreign service. On June 20th (in addition to the names mentioned last month), Miss Kate

Heaney. On July 4th, Miss Florence Fugill, Miss E. C. Davies-Colley, Miss Ada M. Finney, Miss Emily Wilde, Miss Mary Saul, Miss Ethel Perronet Sells, Miss Emma Lockett, Miss Ellen M. Josolyne, Miss Lucy Currie; also Mr. Richard Smyth, A.B., M.B., B.Ch., B.A.O.; Mr. William R. Gray, B.A., St. John's, Oxon.; Mr. Henry B. Durrant, B.A., Pembroke Coll., Camb.; and Mr. Beresford Edward Wigram, B.A., Trinity Coll. and Ridley Hall, Camb. (son of the Hon. Clerical Secretary). On July 18th, Miss Agnes J. Hudson and Miss Hilda Spicer. The following Islington College men, ordained and unordained, have also now been entered on the roll as full missionaries:—Revs. T. J. Dennis, W. P. Parker, J. E. Hamshere, H. W. V. Birney, C. Hughesdon, and A. E. Sealey; Messrs. E. G. Clowes, F. Fryer, E. Fry, J. McKay, and H. Bennett.

WE are asked to mention again an excellent and useful book for missionaries and others, which was reviewed and recommended in our number for July, 1891—*The Complete Indian Housekeeper and Cook*. Copies can be had of G. G., Glenwood, Auckland Road, Upper Norwood, S.E., or at the Army and Navy Stores, Victoria Street, S.W.; price 4s. 6d., post free. Also in Bombay, at the Bombay Educational Press.

LETTERS TO THE EDITOR.

"MR. BATEMAN'S NEW CHURCH."

THE account of the opening of Mr. Bateman's church at Narowal, in your last number, must fill all hearts with thankfulness and encouragement, especially those who have in any way been allowed to take a part in Mission work there. The allusion to the first preaching of the Gospel there is, however, not quite accurate, and may be supplemented by an interesting reminiscence of the collection of the funds for building the first Christian school. It was not by Mr. Bruce "happening on Narowal," but at the earnest and long-cherished desire of Paulus that one of the missionaries should visit it, that the Gospel was first preached there. The late Rev. A. Strawbridge and the writer were the missionaries at Amritsar at the time, 1858. I had been transferred from St. John's College, Agra, after the Mutiny, to take charge of the Mission-school at Amritsar, now the High School. As soon as Paulus and I became acquainted, he gave me no rest until I had arranged to go with him there in the school vacation, December, 1858. A tolerably full journal of our preaching on the way and in Narowal itself, and beyond it, is given in the *Intelligencer* for 1860, pp. 21-24. I was recalled to Amritsar, while in tents, to receive Mr. French, who was then on his way home *viâ* Lahore. We reached Narowal January 24th, 1859, and spent about a month preaching there and in the neighbouring villages, specially Lafarwāl, where two nephews of Paulus lived, and were students of the Scriptures. I find the following interesting notice in my journal:—"The preaching in Narowal is attended as I never saw preaching attended before, so continuously. We have preached generally twice, sometimes three, and even four times at the same places, and thus gone almost through the place: still the interest is not diminished." It was here that I became acquainted with Sadiq. He was about eighteen years of age, under deep religious concern, and anxious for fuller instruction and certainty in the Gospel. He joined himself at once to me. A part of every day was spent in instructing him and praying with him. He returned with me to Amritsar and was baptized February 24th. I never saw such a perceptible putting off of the old man and putting on the new, as in connexion with his baptism.

This interesting reminiscence is connected with the collection of funds for the first Christian school at Narowal. It was Paulus' earnest desire. He gave the site and conveyed it to the Mission. The conveyance was registered in the

Government Land Office. In the spring of 1859, we (the missionaries) went to Lahore to attend a meeting of the Punjab C.M.S. Committee. Mr. (afterwards Sir Robert) Montgomery was at that time Chief Commissioner of the Punjab. He lodged us most courteously in the Government House—a huge tomb, with lofty dome and bedrooms built out at openings in the wall. After dinner at the Committee, we laid before them the promising opening at Narowal and our desire to build a small school in which Christian instruction should be given. Mr. Montgomery suggested that I should draw up a memorandum of this, and promised to send it round to Christian friends in Lahore next day. At breakfast next morning I put the memorandum into his hands; he sent his *chuprassi* round with it to certain names which were given, himself heading the list. In a few hours the *chuprassi* returned with 400 rupees, the estimate for the erection; and we returned in the evening to Amritsar, rejoicing and encouraged to go forward.

The school was built, but I never saw it above the outline a few feet. My health completely gave way, and I was sent off first to Simla and then to England, Mr. Bruce most kindly nursing me and disposing of my books, &c. The remaining weakness of that illness has kept me from rejoining the work; but I have often heard from Sadiq of the wonderful blessing God has given to Narowal and the district around it, and I have heard still more from C.E.Z.M.S. friends at Ajnāla, where Sadiq is now the beloved and useful *quasi*-parish clergyman.

The above was the earliest proclamation of the joyful sound at Narowal, but Mr. Bateman and others have had the happiness of labouring with larger success and for many years, until Narowal is now one of the most conspicuous instances of missionary success in the C.M.S. fields.

J. LEIGHTON.

The Rectory, Harpurhey, July 6th, 1893.

THE LATE BISHOP FRENCH.

SIR,—As one who saw a good deal of Bishop French during his last five years in the Punjab, might I add a few words to those of Mr. Hooper? Bishop French laboured under three serious disadvantages as a bishop: he lacked a wide, statesman-like view of public matters, the power of organisation, and the power of popular preaching; and yet I think few would deny that his episcopate was a success. Why was this? Simply because of the goodness, courtesy, and self-denial that shone in all his words and deeds. The fact that he often did with his own hands what he might better have committed to others, if it showed lack of organising power, was to me rather refreshing after seeing so many people organising so well to lay burdens on other people's shoulders. One felt his deep spirituality in every word and deed. But to me, then one of his junior clergy, his courtesy seemed most remarkable. It was not mere polish of manner, for he could be occasionally hasty and brusque. But you could never talk with him without feeling that he wished you to tell him what you thought, however opposed to his own view, and that he valued your remarks. On at least two occasions I openly opposed two of his favourite schemes. On the one occasion he assured me most kindly that he felt the great danger I had referred to, and quite appreciated my feeling in the matter. In the second case, when I with some others had unwillingly thwarted a plan which he had much at heart, a simple explanation of my motives and reasons was answered by an exceedingly kind letter. His self-denial and courtesy combined to make him unwilling to enjoy anything that others had not. For instance, a missionary whose wife was ill asked to be allowed to move from an unhealthy house to a more healthy one just then vacant. For some reasons the move was inconvenient, as the house might be wanted. When the Bishop was asked to bring pressure to bear upon the missionary, he replied, "While I have so beautiful a house as Bishops-court, it would ill-become me to grudge a brother missionary a healthy bungalow." As to his preaching in Urdu I am not competent to form an opinion, but I know he had a great dislike to using the common vernacular words, such as those for Father, Son, to express religious terms. I always thought the wiser course is to do like our English translators, use the common words and let them become sanctified by religious use.

ARTHUR T. FISHER.

LOCAL ASSOCIATIONS AND UNIONS.

Aston.—The Summer Anniversary Meetings in this parish were this year of more than usual interest, owing to new features being introduced. The sermons on Sunday, June 18th, were preached by the Rev. F. S. Webster and the Vicar (Rev. E. A. Knox). On Wednesday evening, by the kind invitation of the Vicar, a large garden party, at which nearly 300 members of the congregation and others were present, was held on the Vicarage lawn. At the meeting an interesting and able address was given by the Rev. H. T. Robson, on the history of the Mombasa Mission. On Thursday evening, a Meeting for Children was held in the new Witton Mission Church, and representatives were present from all the various Sunday-schools in the parish. Interesting addresses were given by the Revs. T. Robathan and E. J. Jones. A meeting for younger children and infants was also held, and an address given by Miss Fowler.

Birmingham.—The Anniversary of the Birmingham Auxiliary was held on June 18th, 19th, and 20th, preceded by a prayer-meeting on Saturday evening, when the address was given by the Rev. T. Walker (Tlonevely). On Monday afternoon, at the first meeting at Edgbaston, held by the invitation of the Rev. Canon Mansfield Owen, addresses were given by the Revs. Ruttonji Nowroji (Western India) and R. W. Stewart (China). These two, with the addition of the Rev. G. C. Williamson, addressed the Annual Children's Meeting in the Town Hall the same evening, which was presided over by the Rev. Canon Wilkinson. At the Clerical Breakfast on Tuesday morning, an interesting paper, dealing principally with the state of the unconverted heathen, was read by the Rev. F. Gell (Rector of Alvechurch), and afterwards two earnest addresses were given by the Revs. Ruttonji Nowroji and R. W. Stewart. In the evening, at the Annual Meeting at the Town Hall, the chair was taken by the Dean of Worcester. The report of the Local Committee was read by the Rev. H. Sutton. The statement of accounts was then read by Mr. Bethune-Baker in the absence of Mr. Bourne. This showed a satisfactory increase in the total amount sent up by the Association, and a larger proportion than usual amongst the parishes were over 100*l.*, the highest total being 240*l.* or thereabouts from St. Thomas'. The chairman then gave a forcible address, dealing with the needs for work amongst the heathen, and also with some of the objections against the work. Addresses were given by those who had spoken the previous evening to the children. Mr. Nowroji spoke of his early life and his conversion to Christianity, and the persecution he had to suffer from his own family when this took place.

Bungay.—The Rev. Dr. J. S. Hill, Bishop-designate of the Niger, conducted three services and preached some powerful sermons at St. Mary's Church on Sunday, June 25th, in aid of the Society, when the collections amounted to 6*l.* 12*s.* 3½*d.* On Monday afternoon a garden party was held at St. Mary's Vicarage by invitation of the Rev. Dr. Allan, at which many friends of the Society from the town and neighbourhood were present. There were on view a good exhibition of trophies from Palestine, East and West Africa, and the Congo plains that had been visited by Dr. Allan. A telling address was given by the Rev. Dr. Hill. He appealed to those present for earnest workers, both men and women; the latter had more influence in civilising the Natives. The Bishop-designate subsequently appeared in the dress of a Hausa chief. A meeting for juveniles was held in the evening, followed by another for adults in the Mission Hall, which were both well attended.

Doncaster.—The Annual Sermons in connexion with the Doncaster Branch in aid of the Society were preached in the various churches in Doncaster on Sunday, June 11th. On Monday evening the Annual Meeting was held in the Guildhall. The Vicar, the Rev. Canon Tebbutt, presided. The Rev. J. W. Scarlett read the report. In this mention was made of the loss the Society had sustained through the death of the Rev. W. Eardley, Vicar of Cantley and late Secretary to the Branch. The receipts for the past year from Doncaster had been 336*l.* 4*s.* 2*d.*, and from the branches 134*l.* 4*s.* 7*d.* Addresses were delivered by Archdeacon

Maundrell from Japan and the Rev. T. Walker from Tinnevely. The Vicar spoke of the excellent work being done by the Society, Archdeacon Maundrell related what was being done in Japan, while the Rev. T. Walker addressed himself to the good being accomplished in South India.

East Herts Association.—The Annual Meeting of this Association was held on June 26th, at Woodhall Park, the residence of Abel Smith, Esq., M.P. The weather was all that could be wished, and friends of the missionary cause gathered from all parts of the country to what is always regarded as one of the most delightful and interesting of missionary meetings. Mr. Abel Smith, president of the Association, occupied the chair. After prayer by the Rev. E. C. Collinson, Rector of the parish, the secretary (Rev. P. E. S. Holland) read the report, which, while lamenting that the amount forwarded from the Association to Salisbury Square this year was somewhat less than in 1892, attributed this rather to exceptional contributions last year than to diminished interest during the past twelve months. The report concluded with an earnest hope that the 200 parishes in the diocese which in 1891 contributed nothing to the missionary cause, might speedily be leavened with missionary ardour, and become warm supporters of the cause. The treasurer, R. Hoare, Esq., read the financial report. After an address from the chairman, Mr. J. C. Monro, C.B., pleaded powerfully that Christians at home should take a deeper interest in Foreign Missions, and the Right Rev. I. Oluwole, D.D., Assistant Bishop of the Niger, pressed upon the meeting the needs of his fellow-countrymen on the West Coast of Africa. The Rev. G. R. Thornton, Vicar of St. Barnabas, Kensington, gave the concluding address, and the Benediction was pronounced by the Rev. F. Harrison, Rector of Bramfield, and Hon. District Secretary for Hertford. The collection amounted to 30*l*. P. E. S. H.

Hereford.—Special Sermons were preached and collections made on Sunday, June 11th, in the city churches on behalf of the Society. The Deputation consisted of the Rev. Dr. J. S. Hill, Bishop-designate of the Niger, Archdeacon Winter, from N.-W. America, and the Rev. F. W. Davenport, Vicar of Christ Church, Malvern. Some of the city clergy preached either in their own churches or in others for the same object. The Annual Meeting, under the presidency of the Bishop, was held on Monday afternoon in the Woolhope Room, which was filled to its utmost capacity. The Rev. H. Askwith read the report. Last year the total receipts were 759*l*. 2*s*.; this year, 806*l*. 16*s*. 6*d*., an advance of 47*l*. 14*s*. 6*d*., which increase would have been even larger but for the withdrawal of the Hay Association during the year, on its being attached to Brecon. They had, however, notwithstanding this withdrawal, more than rounded 800*l*., an amount which had not been realised for ten years. After a few earnest and sympathetic words from the Bishop, Archdeacon Winter addressed the meeting, and he was followed by the Bishop-designate of the Niger. Another and a larger meeting was held in the Corn Exchange in the evening. The Rev. G. H. Kirwood occupied the chair, and in addition to the two afternoon speakers, an address was delivered by the Rev. F. W. Davenport, of Christ Church, Malvern. The Juvenile Meeting which is usually held on the Tuesday evening, took place this year on the previous Saturday. The Corn Exchange was well filled with children, who were evidently deeply interested in the addresses of the Bishop-designate of the Niger and Archdeacon Winter. The Rev. H. Askwith occupied the chair.

Lichfield.—The Lichfield C.M.S. Anniversary gave real encouragement to all friends of the work. On Sunday, June 18th, sermons were preached and collections were made in St. Chad's, St. Mary's, St. Michael's, and Burntwood Churches, and on the 25th in the Cathedral. The meetings were held on Monday, the 19th, in the afternoon at Major Seton Churchill's house, and in the evening in the Assembly Room. Both meetings were well attended, and the chairman on both occasions was Col. A. G. Raper. The secretary reported a very substantial increase in the contributions from the Auxiliary. J. W. D.

Nottingham.—The Anniversary of the Nottingham and Notts Association was held from June 11th to 13th. The Gleaners' Union held a preparatory

meeting for prayer on June 5th. The warmth and high tone of the meetings seemed to be given in definite answer to prayer. On the Sunday there were sermons in thirty-two churches, of which five were outside the borough. In four other churches different dates were fixed.

The Mechanics' Lecture Hall was crowded with *men* on Sunday afternoon at 3.45, to hear Mr. Monro, and he spoke again in the evening at Old Radford. On Monday the President of the Association, and Mrs. Thornton, gave an "At Home," at the Exchange Hall (by permission of the Mayor). The room was tastefully decorated, and a very hearty gathering of friends from town and country filled it to overflowing. Mr. Monro pleaded earnestly for the women of India. The Rev. R. W. Stewart spoke of China, and of the need of labourers there. The evening meeting was held in the Mechanics' Large Hall, and was crowded. Mr. Thornton presided, and was supported on the platform by a very large body of clergy. The Bishop of Southwell had written with warm sympathy regretting his inability to preside. The Rev. E. J. Peck touched the meeting by his graphic account of his lonely work among the Eskimo. The Rev. R. W. Stewart struck a high note in his address as he showed that great things for the Master will never be done by His servants without cost. Before speaking of the needs and the work in China, he alluded to the tour in Australasia and India lately undertaken by Mr. Stock and himself. Mr. Monro concluded a most interesting meeting by pressing home our responsibilities in India, and her great needs. On Thursday evening the Large Hall was again filled for the Children's Meeting. Mr. Stewart kept their attention for practically the whole of the hour allotted. The President (Mr. Thornton) announced that the collections at the two meetings of the previous day had amounted to 75*l.* (44*l.* and 31*l.*), and invited the children to make up the sum to 100*l.* Their offering was 10*l.*, and on the following morning an anonymous friend (who had not been at the Children's Meeting) brought in three five-pound notes. Thus the 100*l.* was reached—to God be the glory. About twenty-five or thirty of the junior clergy breakfasted with one of the hon. secretaries on the Tuesday morning, to meet Mr. Stewart and Mr. Peck, and were much interested in the admirable addresses of the two missionaries.

F. W.

Southampton.—The Annual Meetings of the Southampton Auxiliary of the Society were held on Monday, June 19th, sermons in aid of the same having been preached on the previous day at the various churches. At the meeting on Monday afternoon, in the Philharmonic Hall, there was a good attendance, the chair being occupied by the Lord Bishop of Winchester. The Rev. R. Hughes read the annual report for the sixty-seventh year. The treasurer's account for the year ended Feb. 28th, 1893, showed that there had been remitted to the Parent Society the sum of 537*l.* 1*s.* 4*d.* The chairman stated that for more than fifty years he had been a contributor to C.M.S. funds and a member of its body. As much as ever in his life he loved its principles and organisation, and its mighty purpose and motives, and he trusted that their gathering might be in some small measure instrumental in giving it that aid and assistance and sympathy which it deserved at every Christian's hands. The Rev. J. B. Brandram (Japan) and the Rev. W. J. Richards (Travancore) next addressed the meeting. There was another meeting on Monday evening, the chair being occupied by the president, Mr. R. C. Hankinson, J.P.

Southport.—The Southport Anniversary of the Society was held from June 17th to 20th, and opened with a prayer-meeting on the 17th, under the presidency of Archdeacon Clarke, in the Town Hall. The Bishop-designate of Western Equatorial Africa (Rev. J. S. Hill), the Rev. E. J. Peck, missionary to the Eskimo; the Rev. H. Bren, formerly of India; and the Rev. Dr. Harrison preached at the various services on the 18th, in addition to the local clergy. On the 19th a "workers' tea" was given in the Temperance Institute, previous to the Annual Meeting, which was afterwards held in the Cambridge Hall. The Bishop of Liverpool presided over a large gathering, and delivered a vigorous address. The Rev. J. S. Hill and the Rev. E. J. Peck also spoke. The Rev. Dr. Porter, hon. sec., read the annual report and financial statement, from which it appeared that the district contributed about 1653*l.* during the last financial year, including the

residue of Miss Heaton's legacy, viz., 877*l*. The collection at the Annual Meeting amounted to 123*l*., of which Mr. Theo. H. Davies, J.P., gave 100*l*. On the 20th (Queen's Accession Day), services were held at All Saints' and Christ Church, at which the Rev. E. J. Peck preached; and a Juvenile Meeting was held at the Temperance Institute in the afternoon, when Mr. Theo. H. Davies presided, and the Rev. J. G. Garrett, of Ceylon, and the Rev. E. J. Peck addressed the children.

Sunderland.—The Summer Meeting of the recently formed Church Missionary Union for the Dioceses of Durham and Newcastle was held in St. Thomas's Lecture Room, John Street, Sunderland, on Thursday, June 1st, when a conference was held in the morning and afternoon, and a public meeting in the evening. There was a large attendance at the conference, at which the Ven. Archdeacon of Auckland (the Ven. R. Long) presided. The chairman, in opening the conference, said they were met together that they might be quickened by God the Holy Spirit for greater efforts in connexion with the work of the C.M.S. He was thankful to find the intelligence which was stated in that morning's newspapers that the British Protectorate had been established in Uganda. The Rev. J. S. Hill, Bishop-designate of the Niger, then delivered an impressive appeal upon the words of Isaiah vi. 8, "Who will go for us? Here am I, send me." The Rev. F. Glanvill, Association Secretary, gave a most interesting statement on the present modes of work in the district, with the points of success and failure. The Revs. H. M. Cox (Newcastle), Canon Hodgson (Darlington), H. E. Fox (Durham), W. D. Ground (Kirkharle), and others took part in the discussion which followed. In the afternoon, the Rev. T. C. Chapman, Vicar of Jesmond, Newcastle, read a paper upon "The Model Parish from a Missionary Point of View." The Rev. F. Glanvill, Canon Scott, Rev. J. S. Hill, and Mr. W. W. Moses were the speakers upon the subject. The Rev. W. J. Wingate, Vicar of Marley Hill, next read a paper on "The Model Worker from a Missionary Point of View," suggesting work by men in both humble and higher ranks of life. The Revs. T. C. Chapman, H. Martin, H. E. Fox, Mr. W. W. Leadbitter, Professor Pearse, Mr. Moor, and Archdeacon Long took part in the discussion which followed. The conference was closed with an earnest address by the Rev. I. Oluwole, in which he urged the need for men of experience to go out as leaders to the Native Christians. In the evening a Public Meeting in connexion with the Union was held in the Assembly Hall, which was numerously attended. The Rev. Canon Tristram presided. The Rev. I. Oluwole and Rev. J. S. Hill afterwards addressed the meeting.

York.—Under the presidency of the Bishop of Beverley a Meeting was held in the Corn Exchange, York, on May 29th, in connexion with the Anniversary of the York C.M. Association. There was a large attendance of both clergy and laity. After the Rev. Thomas Smith had read a portion of Scripture and offered prayer, the Rev. T. J. Clarke (hon. sec.) submitted the seventy-ninth annual report of the Association. Mr. H. V. Scott read the treasurer's statement, which showed the total receipts of the Association to amount to 1544*l*. 6*s*. 3*d*. The chairman said the absence of the Archbishop was due to the fact that he was presiding at Sheffield instead of York. The Revs. I. Oluwole, E. Lombe, and H. J. Schaffter next addressed the meeting. In the evening a second gathering was held in the Corn Exchange, which was also numerously attended. The chair was taken by Mr. J. J. Dunnington-Jefferson, J.P., who was supported by the Very Rev. the Dean of York, the speakers being the Chairman, the Revs. H. McNeile, H. J. Schaffter, I. Oluwole, and E. Lombe. The Rev. Canon Tristram preached at the morning and evening services at the Minster on May 21st, and made powerful appeals on behalf of the Society.

SALES OF WORK, &c., have taken place during June at Bradford (Yorks), Danbury Park (25*l*.), Epsom, East Tuddenham, Honingham (9*l*.), &c.

[We regret to have to defer the insertion of several reports. At this time of year they are numerous, and more than fill the allotted space.—ED.]

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, June 20th, 1893.—On the recommendation of the Ladies' Candidates Committee the following ladies were accepted as Missionaries of the Society:—Miss Katherine C. Wright, daughter of the late Rev. Henry Wright; Miss Florence Thornewell; and Miss Kate Heaney.

On the motion of the Rev. H. C. Squires, it was resolved that the Secretaries be instructed to give immediate attention to the condition of the Western India Mission, with a view to strengthening the Missionary staff there at the earliest possible date.

The Secretaries stated that the Senate of the University of Durham had offered the degree of Honorary D.D. to the Bishop-designate of the Niger, to the Rev. Isaac Oluwole, B.A. of their own University, and to the Rev. Charles Phillips. The Secretaries were instructed to convey to the College authorities the expression of the Committee's grateful and warm appreciation of this act.

An offer of service for medical missionary work in India was accepted from Mr. William F. Adams, M.R.C.S., L.R.C.P., formerly Worsley Scholar at King's College, London. Mr. Adams was introduced to the Committee and addressed by the Chairman, Mr. Henry Morris, and, having replied, he was commended in prayer to the favour and protection of Almighty God by the Rev. H. C. Squires.

The Committee requested the British and Foreign Bible Society to publish an edition of the Luganda version of the Psalms prepared by Mr. G. L. Pilkington; and the Society for Promoting Christian Knowledge to print and publish a small primer, in the Gogo language, prepared by the Rev. J. C. Price of Mpwapwa.

The Committee had the pleasure of an interview with the Rev. A. R. Steggall, and a Native of Africa whom he had brought with him from Taveta, Yohana Neene Mdighiri. Mr. Steggall explained that it must be under grave misapprehension if it were supposed that he could from Taveta exercise any practical influence against German authority at Mochi. There lay between the two stations a desert of twenty-seven miles that would need caravan preparation before crossing it; and moreover the Germans' trade routes would have to be crossed, and their forts passed. He believed himself to be on very good terms with the German officers now at Mochi. He expressed strong hopes that the Mission at Taveta might be maintained, and he believed that it would prosper.

The Committee also saw the Rev. W. J. Humphrey, who sketched in a few words the present position and prospects of the work at, and near, Sierra Leone, speaking especially gratefully of the work of the ladies at the Annie Walsh Memorial School, and expressing his thankfulness for the satisfactory financial position of the Sierra Leone Native Church Pastorate Committee as evidence of confidence on the part of the people, and, he hoped, some progress in spiritual things.

The Rev. A. J. Hall, recently returned from Metlakahtla, North Pacific, had also an interview with the Committee. Mr. Hall, after referring briefly to the success in other parts of the North Pacific Mission, spoke of the great and hitherto unsurmounted obstacles among the Kwagutl, the main difficulty being the existence of the potlatch. But though this prevents baptism, the Kwagutl Indians are everywhere willing to listen, and the younger men all object to the potlatch, and openly profess their wish to join the Christian Church.

The following accepted lady Missionaries were introduced to the Committee:—The Misses A. M. Jones, L. M. Maxwell, F. L. Mansbridge, A. Bunston, A. McClenaghan, H. Cockram, F. Deed, R. Colsey, A. Grieve, A. Paul, P. Leach, E. Waite, K. Wright and E. Brodie. After being addressed by the Honorary Clerical Secretary and the Chairman (Mr. Henry Morris), they were commended in prayer (together with the returned Missionaries whom the Committee had received) by the Rev. J. J. Burton.

The Secretaries having reported the death of Mrs. Bell, the wife of the Rev. R. J. Bell, formerly of the North India Mission, the Committee desired the expression of their sympathy to be conveyed to the bereaved husband.

The Group Committee, No. 2, in charge of the India Missions, presented a long series of Resolutions upon the Resolutions adopted by the special Con-

ference of Missionaries at Bombay in January last. Among the more important were the following :—

The Work of the Holy Spirit of God in connexion with Missionary Operations.

(a) That the Parent Committee heartily thank God for the determination of the Conference Delegates to seek for more of the power and grace of the Holy Spirit in their life and work, to surrender themselves more entirely to the Spirit's leading, and to encourage one another to a more vigilant use of the means of grace, especially of private and united prayer and study of the Word of God. It is the earnest prayer of this Committee that they themselves may be helped by the Holy Spirit of God, to realise more deeply the responsibility lying upon them in the part which they are called to take in connexion with this great work, and with His help to do it more than ever before with a single eye to His glory, and with more diligence and earnestness.

(b) That the Parent Committee fully acquiesce in the view of the Conference of the desirableness of men of spiritual power being occasionally sent out from England as special missionaries to the Native Churches of India, and will seek to arrange for such a visit as soon as possible.

(c) That the Parent Committee desire to express their highest approval of such measures as will secure that local C.M.S. Conferences should commence with a day devoted to united prayer and meditation, and would also express their desire that when devotional gatherings are so arranged in connexion with the meetings of the Missionary Conferences, all missionaries and other workers associated with the Mission should be left free and encouraged to attend.

Native Christians and Native Churches—Deepening of Spiritual Life.

That the Parent Committee cordially concur in the steps suggested for deepening the spiritual life of Native Christians, viz., the holding of special Missions among Native Christians, and the regular calling together of Indian Missionary Agents for purposes of mutual counsel and edification on spiritual lines. The Committee would invite proposals as to the ways in which they can render help as (e.g.) with regard to the supply of European and Native Missioners.

That the Parent Committee concur in the proposal to foster evangelistic zeal among Native Christians in a systematic manner by emphasising the aggressive character of the Church, by spreading Missionary information through Vernacular Missionary magazines and regular Missionary meetings, and by organising voluntary efforts in connexion with congregations and boarding-schools. The Committee heartily wish such efforts God-speed.

Church Councils.

That the Parent Committee fully recognise that the differing circumstances of various Missions may require differences in the details of working the Society's Church Council system, and will always be prepared to give consideration to practical steps for giving effect to such differences.

That the Parent Committee have already expressed their views of the relationship of Clergy and congregations connected with the Native Church Councils to the diocese to which they belong, in a letter to the Rev. R. Clark, of October 9th, 1885 :— "With regard to the Native Church Council, the fact of the congregations connected with the C.M.S. being grouped together in connexion with a Managing Council or Central Committee, does not do away with the connexion of these congregations with the Diocese. As long as the congregations are in connexion with the C.M.S. they are brought up in the doctrine and discipline of the Church of England, and have therefore their proper position in connexion with the Diocese. They are therefore, so far as the Society is concerned, at liberty to send representatives from themselves, if invited to do so, to any Synod of the Diocese." The Parent Committee assume that the wish of the Conference to recognise the relation to the Diocese of the Native Clergy and congregations, is intended to be in harmony with the views above expressed.

The Society's Educational Work.

For Christians.—That the Parent Committee would observe that the Report of the Sub-Committee on the Educational policy of the C.M.S. in India, which was adopted by the General Committee in July, 1879, advocated the same principles regarding educational work among Native Christians of all classes as the Conference now recommend, and that since that time considerable progress in carrying out these principles has been made.

That as to Industrial Schools, the Parent Committee endorse the following extract from the Recommendations of Report of Sub-Committee on Industrial work, January 20th, 1891 : "That on a careful consideration of the whole matter, the Com-

mittee do not recommend that a trading or industrial mission, carried on by the side of and in close connexion with the Society's regular Missionary operations, should be attempted in any part of the Society's mission-field in India."

That as regards the giving of "scholarships" to the children of Native Christians, the attention of the brethren in India is directed to the desirability of not pauperising the Native Christians by a too lavish expenditure of scholarships. Such scholarships are intended to be given, as stated in the Parent Committee's Minute of July 27th, 1875, in cases where there is a probability of those so assisted becoming agents of the Society, and where they are won by marked proficiency in knowledge.

For Non-Christians—That the Parent Committee have no other purpose than to endeavour to maintain in full efficiency the Society's educational work for non-Christians which is already in existence. They concur with the views of the Conference, that it is necessary to appoint as head-masters of Missionary High Schools, either European graduates, or certificated missionary schoolmasters, or Indian graduates of approved Christian character, and the Committee also express the earnest hope that no effort will be spared to gradually eliminate non-Christian (Native) under-masters from the staff of Mission-schools.

That the Parent Committee concur with the principle stated by Conference, viz., that in stations where there is a large High School, and the staff is not sufficient to meet the spiritual needs of the boys, it is desirable to appoint in connexion with the High School an additional Missionary specially for evangelistic work among the non-Christian masters, and boys, and the educated classes in the town, and will do their utmost to secure that principle being carried out.

That with regard to the proposal that there should be hostels under duly qualified Christian supervision in connexion with C.M.S. educational institutions, the Parent Committee have already in several cases expressed their approval of the setting on foot of hostels of the kind suggested.

Methods of Evangelistic Work.

(a) *Amongst the Rich and Educated*.—That the Parent Committee recognise the importance of evangelistic work amongst the rich and educated, and, if suitable men offer, will do what they can to send them out to devote themselves wholly or principally to evangelistic work among them.

(b) *Amongst the Rural Masses and the Poorer Classes*.—That the Parent Committee will use their best efforts to send out more bands of Associated Evangelists for work among the rural masses. The Committee will be glad to hear further regarding the proposal for forming, in large towns, bands of Eurasian and Indian evangelists by the Evangelistic Missionaries on the spot. They desire to be informed as to what prospect there is of finding suitable men, and as to what allowances such evangelists should receive, &c.

That, with regard to Medical Missions, the Parent Committee concur generally with the views expressed by the Conference, that whenever the circumstances of a Medical Missionary warrant it, Medical Missionaries should be two and two; and that every Medical Missionary should be thoroughly equipped professionally, and that the work of training Medical Mission Agents should be thoroughly prosecuted; also that Medical Missionaries should invariably be legally qualified, and that spiritual work should never be lost sight of as the one end of all Medical Missionary efforts.

Government Allowances for Chaplains' Duty.

That the Parent Committee would express the earnest hope that the proposal that Government allowance for chaplains' duty be accepted for the benefit of the Society's work may not be further pressed. There stands recorded on the Society's books for a number of years back a series of Resolutions of the Parent Committee strongly adverse to this proposal. They venture to think that such ministrations will be the more valuable and the more fully in accord with the Committee's asserted principle on the subject if they are of a purely honorary character.

The Committee see a marked distinction between receiving fees or Government grants-in-aid for medical and educational work among the Natives of India, and accepting emoluments for spiritual ministrations among Europeans, such service being, from their point of view, of a subsidiary and honorary character.

Relation of Missionaries to each other in a Station or District.

(a) That, with regard to the proposal as to the desirableness of generally placing Missionary districts in charge of ordained superintending Missionaries responsible for the spiritual work in those districts, the Committee fully appreciate the great importance of co-operation and continuity in the development of the work, but the difficulties in the way of definite instructions which would apply generally to the

very varied conditions of the several Missions and, indeed, of the same Missionaries at different periods, have prevented such instructions being issued. It would appear to the Committee that the encouragement by the local authorities in the Mission of a system of mutual conference on points which suggest consultation will better effect the object in view.

(b) That, with regard to the proposals that Missionaries of less than five years' standing should be placed under the direct supervision of senior Missionaries, and should not be placed over the older Native clergy, the Parent Committee, while fully realising the desirableness of not placing young missionaries of short standing in such positions as would either make them independent of the guidance of their senior brethren or would give them authority over the older Native clergy, recognise at the same time the fact that the exigencies of the work, and the diversities of the gifts of these Missionaries, render it undesirable to formulate any rigid regulation on the subject.

But the Committee fully sympathise with the general principle underlying the above proposals of the Conference, and request the Corresponding Committees to be guided by it as far as possible in arranging the location and work of the younger Missionaries.

On the recommendation of the Committee in charge of the Missions in Bengal and North-West Provinces, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, July 4th.—On the recommendation of the Ladies' Candidates Committee, the following ladies were accepted for missionary service:—The Misses Mary Saul, Ethel A. Perronet Sells, Emma Lockett, Ellen M. Josolyne, Eleanor Davies-Colley, Lucy A. Currie (at her own charges), Florence M. Fugill, Emily C. Wilde, and Ada M. Finney.

The Committee formally accepted as Missionaries the following Islington students, some of whom were ordained on Trinity Sunday:—The Revs. W. P. Parker, T. J. Dennis, J. E. Hamshire, H. W. V. Birney, C. Hughesdon, and A. E. Sealey, and Messrs. E. G. Clowes, J. Fryer, J. McKay, H. Bennett, and E. Fry.

Offers of services from the following were also accepted:—Messrs. Richard Smyth, A.B., M.B., B.Ch., B.A.O.; William R. Gray, B.A., St. John's College, Oxon; Henry B. Durrant, B.A., Pembroke College, Cambridge; and Beresford E. Wigram, B.A., Trinity College and Ridley Hall, Cambridge.

Several invitations having been received at different times from Churchmen in the Dominion of Canada, it was resolved that, subject to the approval of the respective Bishops, the Rev. R. W. Stewart, while *en route* for China in the ensuing autumn, visit the Dioceses of Montreal, Ontario, Niagara, Toronto, and Huron, with a view, under the Divine blessing, to extend and deepen the interest in the foreign Missionary enterprise.

On the recommendation of the Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, New Zealand, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, Mauritius, Ceylon, South China, and Mid China, various arrangements were agreed to with regard to those Missions.

General Committee, July 11th.—The Committee formally approved of the Constitution of the new Church Missionary Association for the Colony of Victoria.

A letter was read from Bishop Hadfield, of Wellington, informing the Committee of his resignation of his See and of the Primacy of New Zealand. The Committee had already passed a Resolution expressive of their sense of Bishop Hadfield's long and valuable services in the Church of New Zealand, on April 27th.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for good news from Uganda (pp. 604-607). Prayer that much wisdom may be granted to our Government in dealing with the question of British occupation, and to all the brethren in the country.

Thanksgiving for the striking list of converts from Mohammedanism on page 584. Prayer for the steadfastness of them all.

Prayer for the Noble High School (p. 586); for Taveta (p. 617); for the new converts in India (p. 618); for Japan (p. 612).

Continued prayer for men and means.

NOTES OF THE MONTH.

CONSECRATION.

Niger.—On St. Peter's Day, June 29, 1893, at St. Paul's Cathedral, by the Archbishop of Canterbury and other Bishops, the Rev. Joseph Sydney Hill, D.D., to be Bishop of the Church of England in Western Equatorial Africa, and the Revs. Charles Phillips, D.D., and Isaac Oluwole, D.D. (Natives), to be Assistants to Bishop Hill.

ORDINATION.

New Zealand.—On May 15, by the Bishop of Waiapu, for the Bishop of Auckland, Messrs. Taunoria Hapunana and Nikora Tautau, to Deacons' Orders.

DEPARTURES.

Eastern Equatorial Africa.—The Rev. F. Rowling and Mr. T. B. Fletcher left Rotterdam for Zanzibar on June 24; and the Revs. E. C. Gordon, R. H. Walker, and H. B. Sugden left Naples for Zanzibar on July 5.

ARRIVALS.

Egypt.—Dr. and Mrs. Laird left Egypt on June 13, and arrived in London on June 30.—Mrs. Bywater left Cairo on June 22, and arrived in Liverpool on July 9.

Palestine.—Miss A. H. Wilson left Jaffa on June 8, and arrived in London on June 22.

North-West Provinces.—The Rev. C. H. Gill left Bombay on June 16, and arrived in London on July 3.—Mrs. Keet left Bombay on June 16, and arrived in London on July 8.

Punjab and Sindh.—The Rev. A. E. Day left Karachi on April 12, and arrived in London on May 2.

Japan.—Mrs. Edmonds and Miss M. D. Wood left Osaka on May 12, and arrived in England on July 12.

BIRTHS.

Eastern Equatorial Africa.—On June 28, at Waltham Cross, the wife of the Rev. A. N. Wood, of a son.

South India.—On May 7, at Kummamett, the wife of the Rev. J. C. J. Pavey, of a daughter (Sarah Evelyn).

North-West America.—On Nov. 27, 1892, at Fort Norman, the wife of the Rev. J. Hawksley, of a son (Ivan Percival Norman).

North Pacific.—On July 16, at Bath, the wife of the Rev. A. E. Price, of a son.

MARRIAGE.

Ceylon.—On June 1, 1893, at Galle Face, Ceylon, by the Rev. H. P. Napier, the Rev. Jas. Carter to Miss Mary Fernie.

DEATHS.

New Zealand.—On Feb. 11, the Rev. Hoani Te Wainohu; and on May 15, the Rev. Hare Rewiti Hukitere.

North Pacific.—On May 25, Francis Russel, infant son of Dr. Vernon Ardagh, aged 9 months.

PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice:—

Annual Letters (Extracts) of C.M.S. Missionaries, 1892-3:—

Part VIII. Containing Letters from the Bengal, Western India, South India, and Travancore and Cochin Missions.

Other Parts to follow. Price 3d. each Part, post free.

The Reason Why; A LITTLE TALK ABOUT MISSIONARY BOXES. By Miss E. Symons. 16 pp. sq. 16mo. *Free in small numbers.*

SUMMER HOLIDAYS.

The Secretaries will be pleased to send parcels of Tracts, and back numbers of the *Gleaner* and *Awake!* to any friends who will undertake to distribute them at the seaside or elsewhere, on receipt of a post-card stating the number that can be made use of, and whether for adults or children.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE
CHURCH MISSIONARY INTELLIGENCER.

CHRIST'S VIEW OF THE MISSION FIELD.

A Sermon preached at St. Mary Abbot's, Kensington, on the occasion of the Ninety-fourth Anniversary of the C.M.S., May 1st, 1893.

BY THE RIGHT REV. W. PAKENHAM WALSH, D.D.,
Lord Bishop of Ossory.

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—*St. Matt. ix. 36—38.*

OUR blessed Lord gave two great commands to His disciples with regard to missionary work. The one had reference to their own duty in going forth to preach the everlasting Gospel; the other had reference to their entire dependence upon God for a continued supply of labourers for that work. The former command gathered around it all the sacredness and authority which belonged to His last words on earth—"Go ye into all the world, and preach the Gospel to every creature." The latter command had its foundations deep in His own infinite compassion towards mankind—"The harvest truly is plenteous, but the labourers are few: pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest."

These two commands should never be separated. They associate human duty with heavenly assistance; they remind us that as in the natural world success is inseparable from labour, and gracious seasons are necessary to a bounteous harvest, so in the spiritual world God has ordained that the sowing and the reaping are linked together by invisible but essential ties, which bind His all-powerful blessing to our feeble but necessary efforts. This is a law which should ever be kept in mind with regard to all Christian endeavours, and more especially with regard to the great missionary subject which is before us to-night. We are dealing with a work which needs the mind, and heart, and soul of man, in the exercise of all their best and noblest powers; but it needs still more the Spirit and the blessing of Almighty God to carry it on, and to sanctify it in all its parts to a successful issue. And, oh! what an unspeakable privilege is thus conferred upon the servants of the Lord—that they should be employed as "fellow-labourers with God;" that we, who are so weak and so unworthy, should be permitted to take a part in the work that lies nearest to His heart, and allowed to carry out for him, here below, the great designs which occupied His thoughts on earth, and still engage His advocacy in heaven! Let us look back and see how the early Church prized this privilege, and endeavoured to carry out their Master's great commands.

We have only to open the "Acts of the Apostles" (that first and

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grandest of missionary records), and mark with what whole-heartedness and self-denial the primitive Christians gave themselves to this work of missionary enterprise. It was their glory and their boast that they were enlisted in such a service; it was their happiness and joy that such an honour was conferred upon them. The foremost man in that band of missionaries (both in point of intellect and of labour) conscious at once of his own unworthiness, and of the high distinction thus conferred upon him, exclaimed, "Unto me, who am less than the least of all saints, is this grace given, that I should preach amongst the Gentiles the unsearchable riches of Christ."

And let it be remembered that these men carried on their work in the face of such peril and opposition as the world had never witnessed. For it they suffered the loss of all things. For it they braved the lions and the stake. For it they counted not their lives dear unto themselves, so that they might finish their course with joy, and preach the glorious Gospel of the grace of God to the perishing heathen. And these men, though persecuted and despised, these men conquered the world, or rather the Gospel conquered it by their means. We have the testimony of Pliny that within four-score years of the death of Christ he found the temples of the gods almost deserted in the cities of his province; the sacrifices and solemnities neglected; and "the contagion of this superstition" (as he was pleased to call Christianity) pervading even the villages and hamlets of the country. We know that before three centuries had elapsed the knowledge of Christ had spread through vast districts of Asia and Europe, had penetrated even into darkest Africa, and had planted the standard of the Cross upon the battlements of the Cæsars! Nor was this done only, or even chiefly by appointed bands of missionaries (like Paul and Barnabas and their companions), but by individual and private Christians, who carried the Gospel with them wheresoever their avocations led them. Roman soldiers, whose hearts had been conquered by the power of Divine truth, brought it with them to the remotest bounds of the Empire; merchants, who had discovered "the pearl of great price," and found it to be their chief treasure, endeavoured to make their fellow-creatures in distant lands partakers of the same heavenly riches. Lowly followers of Jesus of Nazareth, when scattered by persecution for His Name's sake, went everywhere proclaiming "the glad tidings of the Kingdom of God."

Is there not here a lesson to pause and reflect upon? Is there not a danger lest, while building up our great Missionary Societies, and sending forth our noble evangelists to the ends of the earth, we may forget how much might be achieved if those who bear the Christian name, and whose lot is cast in heathen countries, realised the solemn obligation that lies on them to uphold the honour of their Lord, and by their word and example to promote His cause and Kingdom? It is a sad reflection that too often the presence and conduct of professing Christians have proved a stumbling-block instead of a help to the progress of the Gospel in the midst of heathendom. Thank God, there is an improvement, and a growing improvement, in this matter; and with all earnestness and solemnity we would urge upon those whose duties and employments may carry them into heathen

lands, to consider what a solemn yet blessed obligation lies upon them, to bring no reproach upon the religion which they profess, but rather to promote, and exhibit, and extend it by every means in their power. Our beloved Master, in describing the harvest of the Gospel, not only says that "the seed is the Word of God;" but He also declares that "the good seed are the children of the Kingdom," thereby plainly intimating that the propagation of His truth is not only dependent on the preaching of His blessed Gospel, but also upon the presence and influence in the world of His devoted people. They are not only to sow the seed, but they are to be a seed themselves, "whose life is in itself, after its kind." And surely a study of the lives of our missionaries, and of the effects produced by them, bear abundant witness to this truth. The presence of such men as Henry Martyn, and Samuel Marsden, and Alexander Mackay has often proved to be a Gospel in itself, and has testified to the existence of a nobler decalogue than their degraded hearers had ever dreamt of. "Send me none of your agents or ambassadors," exclaimed Hyder Ali, "for I do not trust their words or their treaties; but if you wish me to listen to your proposals send to me the missionary Schwartz, of whose character I have heard so much from every one. Send me the Christian." But why should such happy influences be confined to the appointed missionary, and why should not Christian soldiers, sailors, and civilians aim at being recognised as "living epistles, known and read of all men"?

But to return to our text. Christ saw the need of the world, and the misery of the "sheep that fainted and were scattered abroad, having no shepherd." He recognised the vastness of the harvest-field, and the fewness of the labourers; and in view of these things, and in the earnestness of His deep compassion He gave an exhortation which has deepened into an imperative command: "Pray ye, therefore, the Lord of the Harvest that He will send forth" (it is really that He will "thrust forth") "labourers into His harvest." It is a lesson which the Church of Christ has been too slow in learning. For although it is engraved on the forefront of the prayer which He Himself has taught us, how seldom has the petition, "Thy Kingdom come," been offered up with its full "missionary intention."

Thank God, we have been learning of late to present it with increasing distinctness and fervency of meaning, and with consequent fruitfulness of result. Some twenty years ago the annual Day of Special Intercession for Missions was resolved upon by our Church, and ever since there has been flocking to our standard an unprecedented supply of men, and, as a general rule, a corresponding supply of means wherewith to send them forth. Take our Church Missionary Society as an illustration. For the twenty years preceding 1872, when that Day of Special Intercession was appointed, the number of men accepted by us was not quite 400. During the twenty years that have since elapsed it has been 750, or nearly double that of the corresponding period. It is not too much to say that the Church of God has never been so widely or deeply stirred on this momentous subject as it is now. Our beloved Society has felt the electric shock in the demand for labourers, and in the response that has been made to it.

During the past year the number accepted for missionary service was eighty-one—fourteen of them in Holy Orders, ten of them graduates of our universities, and fifty of them devoted ladies, and several of them going forth at their own cost—and it is remarkable that our finances have increased proportionately. The average of the last five years has shown an increase of 20,000*l.* per annum, and the receipts of the past twelve months have been the largest of any ordinary year in our history. But still the work of our Society has increased so rapidly that our expenditure for last year has been 5000*l.* in advance of the previous year. The Lord of the Harvest has been responding to His people's supplications. They have been putting Him to the proof as to His promises, and He has been answering them according to His faithfulness, and in "the multitude of His mercies."

But this unprecedented supply of labourers has only served to call forth the exclamation, "What are they among so many?" From north and south, and east and west, the lamentation is the same—"Our one sore need is the want of men." An appeal has come from China for a thousand labourers for that one land alone, and, vast as the number seems to be, it is considered an inadequate supply in view of its 300 millions of immortal souls! "What!" it has been said, "will you risk the lives of a thousand labourers in a field where there is at present so much opposition and danger?" "Yes," is the noble reply, "we would risk them, if that be needful, because He who asks for them not only risked His life, but gave it, in the same glorious cause."

Let me speak to parents—for I am myself a parent, and have had to speak like words to myself—will you not consent to give up your sons and daughters for this grandest of all services, if God shall honour you by calling them to engage in it? Will you not devote them willingly to this grandest of all chivalries, if He shall think them worthy of it? And if there should be any of you, my younger hearers (male or female), to whose hearts and consciences the "still small voice of God" may come—"Whom shall I send, and who will go for us?"—will you refuse to respond to that heavenly call? Will you not rather humbly and joyously reply with fire-touched tongue and consecrated heart, "Here am I, send me"? What are all the honours and distinctions to which you could ever hope to attain compared to this—to be "the messengers of the Church and the glory of Christ"? But if we are not called to go ourselves, or if we are not called to devote our sons or daughters to this work, surely we are the more emphatically called upon to give our help, our sympathy, and our prayers to those who are ready to go forth, and, if need be, "to jeopard their lives in the high places of the field."

These are days of opportunity such as the Church of God has never witnessed. Countries like Japan, closed for centuries against the Gospel, are opening their ports and hearts for its reception. These are days of responsibility for England such as no other nation of the world has ever experienced or enjoyed. Yesterday it was the heroic voice of Gordon summoning us to follow him with the Gospel to the Soudan, and we have seen Wilmot Brooke and his brave companions taking up the challenge. To-day it is the recovered remains of Bishop

Hannington silently but eloquently beseeching us not to give up Uganda, for purchasing the road to which he gave up his life; and we see Bishop Tucker reverently conveying these remains to his cathedral in the heart of Africa, and burying them there, amidst the tears of the Native Christians. To-morrow it will be the trumpet of the Gospel—"which never calls retreat"—urging the soldiers of the Cross to win fresh conquests, and achieve more glorious victories for the great Captain of our salvation.

The Church Missionary Society has abundant cause for gratitude when she reviews the past. For nearly a century God has permitted her to pursue her course in faith, and hope, and charity, and He has abundantly blessed her labours. She can tell to-day—without speaking of her noble staff of European clergy and lay helpers, amounting to some 700—of her 280 Native clergy, of her 4000 Native lay helpers, of her 200,000 Native Christians, of her 50,000 communicants, of the 70,000 scholars instructed in her schools. To God be all the praise for having done so much; to us be all the humiliation for having accomplished so little. Instead of resting satisfied on the achievements of the past, we must brace ourselves with increasing energy and devotedness to the future. Think of the 800 millions that never yet heard the name of Jesus! Think of the dark places of the earth that are still "full of the habitations of cruelty"! Think of the open, but as yet unentered, doors in nearly every region of the world! Think of the thousands of zenanas that are inviting Christian ladies to teach their benighted sisters in the East the truths of the blessed Gospel! Think of the countless hospitals that might be built and manned to provide healing for the body and life eternal for the soul! Think of the millions of money lavished in extravagance and self-indulgence at home, compared to the comparatively scanty revenues that are supplied for this world-wide work of mercy! "Truly the harvest is plenteous, but the labourers are few."

And the Church of Christ is only half awake as yet to her duties and responsibilities. Shall we not rise, each one of us, to the greatness of the emergency, and devote ourselves, in some form or another, to the stupendous work that the Master has placed before us? Shall we not besiege the Throne of Grace with prayer and supplication, both for ourselves who have the light, and for the world that lieth in darkness—for ourselves, that we may realise and fulfil our duty, and for the world around us, that God's way "may be known upon earth, His saving health amongst all nations"? Everything is in our favour; not only the unfailing promises of God, but the prestige of past success, and the deepening sense of want and misery amongst the heathen themselves.

The general estimate of missionary work, moreover, is a widely different thing to-day from what it was when the Church Missionary Society began its labours. The sneers and opposition which greeted Carey and his companions when they were denied permission to land on British soil in India; the disparagement of missionary success which was once so rife in our own remembrance—these would only call forth pity for the ignorance, and indignation at the injustice, of any who would be guilty of them now. The public press teems with ac-

knowledgments concerning the heroism and beneficence of missionary exertion; commerce, science, philanthropy, all bear witness to the obligations under which they lie to the heralds of the Christian faith. Darwin has exclaimed, as he viewed the miracles of moral and social conquest in the isles of the southern seas, "Truly the story of the missionary is the wand of an enchanter." Great Proconsuls in the East and West—men like Lawrence, and Northbrook, and Dufferin—have given no stinted praise to the humanising labours of these pioneers of civilisation. England herself, with one consentient voice of approbation, has granted a burial-place in her noblest sanctuary at Westminster amongst her kings and warriors and statesmen to the missionary who died upon his knees in the heart of Africa, after a noble life spent in a glorious endeavour to strike the shackles from the slave, and "to heal the open sore of the world."

All this is encouraging, and lays us under tremendous obligations to perpetuate their labours; but we have still greater encouragements because our missionaries have aimed at something higher and nobler than mere civilisation, or humanising efforts. They have aimed, first of all, and chiefest of all, at spiritual success, at the conversion of souls from darkness to light, and from the power of Satan unto God; and they have succeeded. The story of Christ's love and redeeming mercy has won savage hearts, and changed men's ferocious lives by the power of the Holy Ghost:—

"His sovereign mercy has transformed
Their cruelty to love,
Softened the tiger to a lamb,
The vulture to a dove."

From every quarter of the world the news is reaching us of the advance of the Redeemer's Kingdom and the peaceful triumphs of His grace, of holy lives, and fruits of the Spirit, and growth in godliness and charity; of devout worship, and of earnest searching of the Holy Scriptures.

I dare not weary you with instances and proofs; but let me read one brief passage from Bishop Tucker's last letter, which will show you the kind of joy that sometimes fills our missionaries' hearts. He preached last Christmas Day to a congregation of 5000 in the new church built by the Native Christians, in the capital of Uganda. "I wonder," he says, "whether in the whole mission-field such a sight has been witnessed since Apostolic days. The perfect stillness as I stood up to speak, and, indeed, throughout the service, was almost as awe-inspiring as the sight of the great multitude itself. Christmas Day," he adds, "was a day worth coming to the ends of the earth to enjoy." Verily "many prophets and kings have desired to see the things which we see and have not seen them, and to hear the things which we hear and have not heard them." "Other men laboured, and we have entered into their labours." Woe unto us! and shame unto us a thousand-fold! if we fail to maintain, and to extend their glorious and blessed victories!

I remember to have once climbed to the summit of your great Cathedral of St. Paul's to the point where the golden cross towers

high above the majestic dome. There, as you look down upon the million-peopled city at your feet, how small, how insignificant everything appears! The vehicles and equipages look like children's toys; the crowds of human beings far below look like insects crawling in the streets. Does it not remind one of the saying, "How small everything on earth appears when viewed from the cross of Christ"? And yet that is the view, and that the standpoint which gives value and significance to human life and human history. These crowds, these multitudes that people the world, so mean and contemptible in themselves, have links to eternity and to God, to a destiny that outlives the earth on which they dwell, and which shall outlast the day when sun and moon shall be extinguished.

This was Christ's view of things from His redeeming cross, and it should be ours. To Him, in view of the infinite importance of the eternal future, and the salvation of immortal souls, the world, with its glories and ambitions, with its conquests and its honours, with its strife of parties and its conflicts of empires, with its strivings after wealth and power, seemed as nothing in comparison with man's spiritual needs, and the wondrous provision made to supply them. He was finishing that portion of the work which was given Him to do, and which none but He could have accomplished; but He bequeathed the residue and sequel of that work to His followers and representatives—"I am no more in the world," said the Lord of missionaries, "but these are in the world, and I come to Thee." He left them behind Him, to be the light, the salt, the leaven, in the world which He came to save. He left them to proclaim and exemplify the great salvation, which He had purchased with His precious blood, and He would have His followers filled with the same Divine enthusiasm which governed His life, and marked His death, and filled His heart of hearts.

A great teacher at home has said, "There is but one prescription for all the miseries of mankind, and it is written in the blood of the Redeemer." A Native of India has recently responded to the thought, and said, "The Gospel of Jesus Christ is the only quinine for the fever of the human heart." A greater than either of them has declared, "There is none other name under heaven given among men whereby we must be saved." And that Saviour Himself has said, in words that cannot be too often or too thankfully repeated—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That lifts the cause of Missions to the loftiest place in the illustrious roll of Christian charities; for "Charity to the soul is the soul of charity." That consecrates it as the first and noblest of all philanthropies, for it takes the whole world into its wide embrace, and makes the whole being of man the object of its beneficence for time and for eternity. Oh! that the voice of the Redeemer's love may ring in all our ears, and re-echo in all our hearts, until our body, soul, and spirit are consecrated to His service, so that we may live and labour for Him here, and be satisfied at last when we hear the glad announcement that "the kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 578.)

Proceedings and Letters to the Fourth Anniversary.

COMMITTEE, August 1st, 1803.—The Society to allow 35*l.* per annum per student trained for them in the Berlin Seminary, books being extra. The Secretary is empowered to purchase useful books and periodicals relating to missions at his discretion. Committee of Correspondence to collect materials for a review (which is to form a part of the next annual publication) of the present state of Africa and the East in regard to missionary work.

Committee, August 22nd, 1803.—The two missionaries having been offered ordination at the Lutheran Church in London,* and having expressed a wish for it, it was resolved that it should be left to their own option.

The *Christian Observer* for August† gives an abstract of the Report, and that is the only thing which appeared through the whole year relating to this Society, which seems to be dropping out of the public mind altogether.

Committee, October 10th, 1803.—This meeting was specially called to reconsider the Resolution of August 22nd, 1803, relative to the ordination of the missionaries. It is resolved to withdraw the leave, as the ordination in London would be an impropriety. But the missionaries may go, with the Committee's sanction, to East Friesland for ordination, and all expenses allowed. (The two missionaries sailed on October 19th in the *Two Sisters* for East Friesland.‡ They would land at Emden on the Ems and proceed to Mr. Straecke's at Hatshusen. In the Lutheran Church of that village they received ordination from Dr. John Peter Andrew Müller, President of the Consistory, on Sunday, October 31st, 1803, in the presence of Mr. Straecke and two other ministers.§)

Committee, January 2nd, 1804.—Mr. Renner and Mr. Hartwig presented the original certificate of their ordination, and whereas they had been previously accepted as missionary catechists only they were at this meeting accepted as missionaries. Application having failed for a passage in a slave-ship, the only conveyance that could be heard of, Mr. Elliott and Mr. Macaulay were requested to seek for some other. The trying difficulty of the catechist question was now overcome, and the Society was sending out ordained missionaries. They would have preferred English orders; foreign ones were not sought for, but neither were they declined. That solution had come in the natural course of things; the Society had not planned it. They had gone forward in faith along the only path that opened, and it had led them

* They had been brought up in the Lutheran Communion.

† P. 603.

‡ Minutes of November 7th, 1803.

§ Mr. Straecke's letter of November 12th, 1803, gives a full account, with a copy of the Latin certificate of orders.

to where they now stood. How their constituents would view the situation was to be seen.

Henry Martyn writes from Cambridge to Mr. Sargent, January 9th, 1804 :—

"I thank you for the kind interest you take in my missionary plans. But unless Providence should see fit to restore our property, I see no possibility of my going out. Most probably after all I shall be settled at Calcutta, in that post which Mr. Grant is so anxious to procure some one to fill; for by this the pecuniary difficulties which attend my going out would be removed."*

The loss of his slender patrimony, to which he here refers, a calamity in which his youngest sister was also involved,† cut off all his hopes of going out with the bare allowance which a missionary society could afford. From this time, therefore, his hopes of missionary usefulness rested solely on his obtaining an E.I.C. Chaplaincy, which by restoring his affairs would enable him to assist his sister.

Committee, January 12th, 1804.—Settled that the missionary party should proceed in a vessel Mr. Macaulay had found, the *John*, Captain Willey, belonging to Messrs. William and John Wilsone, a firm of woollen drapers and army clothiers of 82, Basinghall Street, the passage money being thirty guineas for each.

Committee, January 23rd, 1804.—An open Committee to meet at the New London Tavern, Cheapside, on Tuesday the 31st at one o'clock, when an address would be delivered to the missionaries. Within the Colony of Sierra Leone the ministry of the missionaries to be exercised only in connexion with the Established Church, and this the secretary is to communicate to the missionaries.

An Open Committee, January 31st, 1804.—Twenty clergymen and twenty-five laymen were present. Among the former were the Rev. John Owen of Fulham, afterwards so well-known in connexion with the Bible Society, and the Rev. Henry Martyn, who had been ordained Deacon on October 23rd, 1803. Instructions were read by the Secretary to the missionaries in an address to them. The missionaries presented a letter acknowledging their obligations to the Committee for their kindness, and expressing their determination by God's grace to follow the future directions of the Committee to accomplish the objects of this mission. The "Open Committee," or semi-public dismissal meeting, must have regarded this appearance of their representatives, foreigners too unacquainted with English to express themselves unless by letter, with mingled sentiments. Their own great Church, though extensively permeated by an earnest spiritual ministry, has been vainly searched through and through, and now to prevent the utter collapse of their own chosen enterprise two poor students sent over by the Lutherans are about to enter on the experiment, agents in Lutheran orders, for gathering converts to the English Episcopal Communion.‡ More Lutherans, too, are being prepared at Berlin, and are coming. Under these singular circumstances the Committee and their friends are at least pledged to support the venture with funds to the very utmost of

* *Letters and Journals*, i. 79.

† *Memoir*, p. 60.

‡ "They went forth with the understanding that whatever converts might be given them should be brought up as far as practicable according to the doctrine and discipline of the Church of England."—*Life of Pratt*, p. 33.

their power. There were, however, in the heart of one young clergyman in the meeting, a Fellow of St. John's, Cambridge, thoughts of personal service. It was Henry Martyn, who had come to London for ten days and was staying with the Bates family. His journal records, under January 31st, 1804* :—

"At one we went to hear the charge delivered to the missionaries at the New London Tavern in Cheapside. There was nothing remarkable in it,† but the conclusion was affecting. I shook hands with the missionaries, Melchior Rayner and Peter Hartwig, and almost wished to go with them, but certainly to go to India."

Committee, February 6th, 1804.—Mr. Robinson of Leicester to be asked to preach the sermon, failing whom Mr. Richardson of York. Arrangements made for the embarkation of the missionaries.

February 21st, 1804.—The mission party, conducted by the Deputy Secretary, left London for Portsmouth, whence they proceeded in the *John* to join their convoy (it being war-time) at Plymouth. There they paid Dr. Hawker a visit,‡ of which, however, we have no particulars. On April 14th, after a pleasant voyage, the missionaries holding divine service throughout,§ under the sanction of a kind and religiously-minded Captain, a son-in-law of that very worthy clergyman, the Rev. John Carter of St. Saviour's, the *John* reached Freetown. There they found a flock without a shepherd, a large colony without a minister.|| Good William Dawes the Governor had done his part to fill the gap, and five young native couples had he married during his term of office.¶

Committee, February, 29th, 1804.—Neither Mr. Robinson nor Mr. Richardson can preach. The Dean of Carlisle** to be asked. A circular letter to the clergy to be drawn up, urging subscriptions and congregational collections.

Committee, March 5th, 1804.—Failing the Dean of Carlisle for the sermon, Mr. Biddulph to be asked, and next to him Mr. Crouch, Mr. Gurdon of Assington, Mr. Hallward of Assington. A circular letter, dated March 5th, 1804, was immediately issued, making a special appeal for funds on the ground that the distinctive work of the Society has commenced and missionaries actually have gone forth. It asks for returns to be in time for the forthcoming Report. The contents of this paper, which no longer exists, are substantially preserved in another dated April 2nd, 1804.

Committee, April 2nd, 1804.—The Dean of Carlisle cannot take the sermon; Mr. Biddulph consents. The circular to be abridged to suit a general congregation; 1500 copies to be printed for distribution in the church at the annual sermon.

The sermon to be advertised in the *Christian Observer*, *British Critic*, *Evangelical Magazine*, *Methodist Magazine*, *Gentleman's Maga-*

* *L. & J.* i. 83.

† It will be found in the Appendix to the Fourth Report, and it strikes us as full of sound sense and practical wisdom, expressed in a very brotherly spirit, as might have been expected from the signature at the end, JOSIAH PRATT.

‡ Letter of Rev. T. M. Hitchens of Plymouth Dock, May 16th, 1804.

§ *Rep.* 1805, p. 433.

¶ *Ib.* 1805, pp. 449-50.

|| *Ib.* 1805, p. 445.

** Dr. Isaac Milner.

zine, Morning Post, Times, Morning Chronicle; and in the evening papers *Sun* and *Courier*.*

The circular letter of April 2nd, 1804, referred to in these minutes and plainly an adaptation of the one addressed to the clergy on March 5th, is preserved among the records, and is the earliest one now to be found there. It informs us that the Society was formed in 1800. It makes an urgent appeal for funds, such as it had never felt justified in doing before. For missionaries have at length gone out; others are in training, and seven persons are wholly dependent on the Society, whose income is not equal to half its expenses. Not only have they the prospect of some missionaries among clergymen of their own Church, but the Lutheran Church appears to offer them such a facility of obtaining suitable missionaries that they have little doubt of turning to good account all the funds that may be placed at their disposal.

In the course of May, 1804, and especially about the middle of the month, numerous letters were written from the provinces and from Ireland, all expressing cordial approval and hearty sympathy, some suggesting that the circular should have been sent more generally and that umbrage had been taken at a selection of names. All these letters, not from prominent "country members" only, of whom something is otherwise known, but from obscure clergymen in small remote parishes, of whom we should now have known nothing, giving an account of the spiritual history and condition of their parishes and showing the spirit of their own work; letters, therefore, of no small value in any inquiry into the progress of a spiritual ministry in the Church of England.

Committee, May 22nd, 1804.—Reported that the S.P.C.K. had given up the Chinese version to the newly-established Bible Society.

It seems all but unaccountable how it could ever have happened that the Society already in 1804 had let slip the memory of its own birth year. Such seems actually to have been the case, and we have given instances of it already. Mr. Zachary Macaulay, the editor of the *Christian Observer*, though he was not in England in the month of the Society's foundation, arrived later in the same year. On October 6th, 1800, he first visited the Committee, and on May 26th, 1801, after a few more visits, became a member of it. Mr. Thomas Smith, who signed the advertisements in 1804 and was the first deputy secretary, received his appointment on October 5th, 1801. Both these gentlemen then, it would appear, having had nothing to do with the original institution, and thinking only of the first anniversary sermon having been preached in 1801 and the fourth in 1804, may have inadvertently concluded that 1800 was the first year, overlooking the general meetings minute book, which commenced with April 12th, 1799. But how the same date should have been inserted in circular letters signed by Mr. Pratt on March 5th and April 2nd, 1804, we can understand only on the supposition that 1800 had become generally current and familiar. It long continued to be so. It was repeated in

* The advertisement may be seen in the *Morning Post* of May 19th, 1804. It informs the public that the Society was instituted in 1800. See further on.

the official advertisement of the anniversary of 1805; in the Secretary's circular letters down to 1808.* It occurs in the Life of the first Secretary, Thomas Scott, by his son in 1822,† and in the Life of Wilberforce by his sons in 1838.‡ The earliest mention that we have discovered in print of the true date (and it may be added of the place) of foundation is in the appendix to Mr. Venn's funeral sermon for Mr. Josiah Pratt in 1844; and this we suspect is the actual source of all the correct statements of recent years. Mr. Venn's entire narrative wherein this information appeared was almost immediately afterwards reprinted in the *Church Missionary Record*, January, 1845,§ and again in the *Life of Pratt*, 1849.|| The date and place occur also in Venn's *Founders*, 1848,¶ and in Pratt's *Eclectic Notes*, which came out in 1856.** Since that period the date has become familiar among the Society's friends. The long oblivion of those figures which every Gleaners' Union member now repeats without thinking is, if we in any wise divine its true cause, an impressive commentary on the Society's initial trials. Let us for a moment contrast the circumstances of its foundation with those of its immediate predecessor the London Missionary Society. The institution we are tracing came with little observation. The promoters of the earlier one had no one to consult but themselves. Their initiatory was taken with great *éclat*; the sermons preached during the process were immediately published, and a magazine in full sympathy with all the movers was ready to chronicle every circumstance. Action followed swiftly on its birth, and the Missionary Society, as it was then called, was universally known. The Churchmen's Society had to be presented to superiors, and in the process was almost stifled. Disheartened by wearisome delays, which made them sometimes half doubt of their future or even present existence as a society, they were engrossed in Committee details so much that they had no occasion to refer to their first meeting and first enthusiasm, and their birthday, left so long without the special interest of action, came to be overlooked and well-nigh forgotten, the only date remembered being that of resumed activity, 1800.

The Fourth Anniversary, May 22nd, 1804.

The following is the advertisement,†† which we think it worth while to give along with other early ones, as showing how the Society puts its own case before the general public; especially as the meeting is wholly unreported, and the Society goes along almost ignored in the press. In the present case it will be observed that the Sermon is the chief point of attraction, being mentioned now for the first time before the Meeting; there will be a collection after it, and only then; great is the urgency. Surely the *Christian Observer*, the Society's special friend, might have put forth editorially something as spirited as this, to support the advertisement.

* Viz., Nov. 14th, 1804, Dec. 21st, 1805, Dec. 1st, 1806, Dec. 31st, 1807, Dec. 31st, 1808. The circulars, in that part of them where the date occurs, seem mere office forms. After 1808 the form changes and the date disappears.

† P. 323, 8th Ed., 1825.

‡ Vol. ii. 251.

§ P. 6.

|| P. 472.

¶ P. 5.

** P. 98.

†† *Morning Post*, May 19th, 1804.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

"On Whit-Tuesday, the 22nd of May, 1804, being the fourth Anniversary of this Society, a sermon will be preached at the Parish Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars by the Rev. Tho. T. Biddulph, M.A., Minister of St. James's, Bristol, and Chaplain to the Rt. Hon. the Dowager Lady Bagot. Service will begin at eleven o'clock. A collection will be made after the Sermon for the benefit of the Institution. At two o'clock the Annual General Meeting of the Society will be held at the New London Tavern, Cheapside.

"This Society was instituted in the year 1800 by members of the Established Church, and is conducted in strict conformity to her doctrines and discipline. Seven persons are now wholly dependent upon it, three of whom embarked about two months since for Africa upon a Mission to the Susoo Nation, and the other four are under preparation for the same quarter of the world. As the income of the Society is at present not equal to half its annual expences, the liberal contributions of all friends to Missions are earnestly requested.

"THO. SMITH, Dep. Sec."

Mr. Biddulph's sermon, from Matt. vii. 12, urgently pressed the golden rule of doing to others as we would have done to us, but contained no specially striking points in its treatment. As a preacher in general, Mr. Biddulph was not brilliant or remarkable, yet a most acceptable one among his own people at Bristol, where a large and attached congregation ever listened to him with deep interest, from the character which he bore among them, and his affection for them transparent in all his addresses and in his whole labours as a pastor. One noticeable passage occurred in his Blackfriars sermon, where towards the conclusion he congratulated his London friends, "on that spirit of holy fervour in the work of God which is excited among them;" adding with an allusion to the war,* "It affords to the anxious mind an encouraging symptom of Divine favour towards us under our present national gloom. It has a tendency to kindle in our bosoms a lively hope that God hath not forsaken us, and that He will not give us up as a prey to the teeth of our malicious enemies, to whom we should rejoice to testify our Christian charity by imparting to them also the Gospel of our God." He is impressed by the spirit with which the London Committee were working the missionary cause, and there can be, we think, little doubt that this visit to the friends meeting at Blackfriars Rectory was a means of stimulating Mr. Biddulph to a new fervour, probably to his first real fervour, for the missionary cause, encouraging also his more energetic brother James Vaughan, and that the results were seen in the magnificent effort put forth for the Society at Bristol in 1813. Mr. Biddulph's sermon at Blackfriars was the first after which a collection was made, and this sermon had been largely advertised. The collection was called for by the same new urgency which had suggested the circulars of March 5th and April 2nd.

The General Meeting in the New London Tavern, Cheapside, was still a mere supplement to the sermon, for the formal passing of obligatory annual business. The advertisement had not a word to say as to chairman, speakers, or collection. A Governor, Sir Richard Hill, presided, and he was supported by another Governor, Mr.

* Before the Battle of Trafalgar, when Napoleon's whole genius was employed on projects for the invasion and ruin of England.

Thomas Babington. Twenty-four clergy and eighteen laymen were present. The Report (consisting of 22 pages) expresses thankfulness, hope, and sober expectation. The financial statement is that receipts for the year ending Ladyday, 1804, were 611*l.* 0*s.* 8*d.*; expenses 746*l.* 10*s.* 10*d.*; expenses beyond receipts 135*l.* 10*s.* 2*d.* The new contributors announced in the Report for 1804 are seventy for London, and about half that number for the provinces. The new English counties are Lincolnshire, Monmouthshire, Shropshire, Sussex, Wilts, and the North Riding of Yorkshire; the new Welsh are Glamorganshire, Cardiganshire, Flintshire; the Irish, Kilkenny, Wexford, Carlow, Armagh.

Ireland's connexion with the Society, which had a solitary beginning at Dublin in 1802, made a considerable start in 1804, especially in the county-group of the south-east consisting of Kilkenny, Carlow, and Wexford, where a large and earnest clerical association was formed in or about 1801, led chiefly by George Carr, curate of New Ross, and Peter Roe, curate of St. Mary's, Kilkenny. The letters of these two afford some interesting illustrations of the clerical revival in the Irish Church about the time of the Union.

Proceedings and Letters to the Fifth Anniversary.

Committee, June 4th, 1804.—The Deputy Secretary reported 226*l.* 6*s.* collected at Mr. Biddulph's Sermon. Letters reported from thirteen clergymen, enclosing amount of collections in church in consequence of the circular of March 5th to the country clergy; and from ten others, with amount of collections made among friends. Twelve hundred and fifty copies of Report, Sermon, Appendix to be printed; and 2000 copies containing an extract of the Account of the Society, abstract of proceedings, rules, list of governors, committee, benefactors, subscribers, statement of accounts, for gratuitous distribution.

The *Christian Observer* for July* reviews Mr. Biddulph's sermon, besides which, and the review of the circular of March 5th, it does not notice the Society or its work in the year 1804.

Committee, August 6th, 1804.—A bequest announced of 20*l.* by Mr. George Ramsay, late of Tyson Place, Kingsland Road, in the parish of St. Leonard's, Shoreditch, and of the Excise Office, London. The will was executed May 10th, 1804, and proved July 7th, 1804. This was the Society's first legacy.

Committee, November 5th, 1804.—Likely clergymen in London to be asked to have sermons for the Society before the next annual meeting. Mr. Venn to be asked to preach the next Annual Sermon. Letter received from Mr. Renner, dated Freetown, May 22nd, 1804, with journals.

Committee, December 21st, 1804.—Special meeting, attended by William Dawes, Esq., from Sierra Leone,† who gave much information,

* P. 442.

† The A—, in which Governor Dawes left Sierra Leone, was at anchor there with 274 slaves on board, on June 3rd, 1804 (Renner's Journal in Report, 1805, p. 448). He had had then some fifty days' acquaintance with the missionaries. The slaves indicate that he returned home *via* the West Indies, a course sometimes taken.

all recorded in the minutes. He had left the colony ; but Mr. Ludlam remained out. His opinion of the missionaries, including Mrs. Hartwig, was favourable. They were well adapted for their undertaking. He judged it best that missionaries should be married, and advised that fresh missionaries should sail about October next.

The Rev. Robert Shaw of Sandpits, sending (December 31st, 1804) a small collection from his little congregation, lets us see something of the spirit that was rising in Ireland:—

"I am happy to find my poor people seem anxious about it, and that many prayers are being offered up among them for its success. . . . Indeed, sir, I think our neglect of the heathen has been a great cause of controversy between us and our God, and one amongst many for which we groan, now being burdened. But His countenance seems to be lifted up again, and in His wrath He is remembering mercy; for He has raised up many witnesses, and they are increasing every day. It holds up my hands, and I hope all things. Jerusalem is building in troublous times, and I am convinced He will preserve our nations for the blessed part they have in the work."

The Rev. Melville Horne of Macclesfield (January 7th, 1805) wrote that he had preached and had a collection on Sunday, December 30th, reading a letter of the Committee which had been addressed to Mr. Ryle,* who seemed pleased at receiving it. The circumstances of his church and congregation did not allow of an annual sermon.

Mr. Biddulph writes (January 17th, 1805) from Bristol, that Miss Smith, of Bradford in Wiltshire, had on his recommendation contributed fifty guineas. On Sunday, the 6th, on receiving Mr. Pratt's communication that day, he strongly recommended the Society in his sermon, obtaining thereby two annual subscribers. He cannot yet make a collection at the doors, the parishioners being heavily burdened with a church rate, and there being a probability of opposition from the churchwardens and vestry. "Our congregations are more parochial than yours in London."

Committee, February 4th, 1805.—Mr. Venn has consented to preach the sermon. The Rev. Josiah Pratt is thanked for his active and important services as Secretary; in acknowledgment of which one hundred guineas are presented to him. It is decided that the Secretary's salary shall be 60*l.*, commencing from the previous Christmas. A gratuity of fifty guineas is presented to Mr. Thomas Smith, the Deputy Secretary, his salary to be 40*l.* a year, commencing from the previous Christmas. Mr. Goode's study in Blackfriars for a monthly Committee Room, and Mr. Pratt's study in Doughty Street, for a Secretary's office daily, constituted between them the "Salisbury Square" of that period.

May 4th, 1805.—The Rev. John Venn, too unwell to attend the coming Committee, writes thus to the Secretary:—

"I heartily approve of the plan of educating young men who are natives of

* Mr. John Ryle the elder, owner of a large silk-mill in Macclesfield, and the founder of a most prosperous business connected with it. With an ample fortune, he had established himself at Park House in an extensive demesne, in the south-west outskirt of the town. He died aged sixty-three, on June 16th, 1808. His eldest son, John, banker and M.P., was the father of John Charles Ryle, Bishop of Liverpool.

this country as missionaries, if you can find proper persons. In this case, however, the rule holds most exactly, that whatever is best administered is best. Men, and not the Institution, are chiefly to be considered. If you can find *proper men*, whether English or foreigners, whether poor or rich, whether learned or not, I would accept them, and suit the education to the men and to the design. But if an Establishment is formed which *must* be supplied, I have no doubt persons will be found to fill the Establishment, but they will probably disappoint us hereafter. Let all pains be taken first to find the man, and then I would adapt his education to his disposition, character, &c. One might be sent to college, another trained in a humble style, and his future ordination left for future openings. I wish that the original plan of employing catechists were not abandoned. Schoolmasters may do much good, and if zealous and proper they might hereafter be ordained."

This letter intimates that the question of the Society training its own missionaries at home was growing urgent. The Committee ought to have their own experience, and a longer one, of their candidates, and the latter ought to possess, with a view to their reports from the mission-field, a more satisfactory acquaintance with the English language. The Berlin Principal had evidently the full confidence of the London Committee, but there was no guarantee of what his successor might be. As it was, great inconveniences arose from the weariness of protracted correspondence in a tongue needing a translator. The Committee were left in the dark on many points of detail that they ought to be fully acquainted with; they could know their missionaries only at second hand; they could hardly know at all sometimes why one was dismissed from the seminary, and another substituted. An Islington College was, in fact, needed, and although that was as yet a long time off, the prospect of an English seminary was not so very distant.

Committee, May 6th, 1805.—A donation of fifty guineas, through Mr. Vaughan, announced; also some church collections, including one of 51*l.* 0*s.* 9*d.* at Trinity Church, Cambridge, by the "Rev. Mr. Martin."

Before the Committee assembled this evening the Secretary Mr. Pratt read a memoir on the expediency of educating English missionaries. He was requested to inquire, among country correspondents, whether they knew of any persons whom they could recommend to the Society as proper to be adopted by them, in order to fit and prepare them for missionaries in their service, by a suitable education and regular ordination. The search for missionaries in England had wofully failed; the question now was, whether the raw material out of which missionaries might be formed, could be found.

The Rev. William Richardson of York, writes (June 1st, 1805) to the Secretary his ideas on the question of the hour. He knows of no one for a missionary, and fears that none will be found. The S.P.C.K. experience the same difficulty:—

"They would have been glad to have taken under their protection such characters as you are in quest of, if such men could have been found. For though they like not to encourage at home those who are like-minded with Swartz, Guerike, &c., they have no objection to employ them among the heathen. Hence my fear that you would fail in this point, and my wish that you could in some way or other have employed your labour and money in educating or seeking for men of a right spirit who might have been recommended to this old Society. This should have been done snugly, and without noise, as the Elland and Bristol

Societies educate their young men. Your finances will hardly be equal to the expense, both of educating, and then maintaining missionaries. But as you are now formed, and publicly announced to the world as a distinct Society, these remarks are unseasonable, and might have been spared. I sincerely wish success to the undertaking, and shall rejoice if I can serve you in promoting it. There is certainly a dearth of such men as you want in this land; but if you can get Germans, Danes, or Swedes to answer your purpose, I see no reason why they may not be employed, especially as the S.P.C.K. have set the example."

The Fifth Anniversary, June 4th, 1805.

Mr. Venn's Sermon, from 1 Cor. i. 21, turned chiefly on the *remedy* for human depravity and misery, proving that the only true one was that provided in Christ, without which the world's condition was remediless. He had more particularly to examine Paganism, not for its worst (that Cecil had done in 1803) but for its best; to bring into light what remedial features existed in its teaching, able to meliorate the woful state of man. It might, perhaps, surprise us that here he drew all his illustrations from the literature and philosophy of the classical Paganism of Greece and Rome, whereas a modern sermon on such a day would find its entire matter in India, China, Japan, or Africa. But this contrast only reminds us how young is the knowledge of contemporary Heathenism, and how much we now owe to the Missionary and the Orientalist. Mr. Venn shows in a brief but sufficient analysis that in the old non-Christian system morality was not even professedly based upon religion, which was limited to ceremonies and practised to avert the displeasure of heaven, while the odious character attributed to the popular gods was an incentive to all immorality. Philosophers were the only possible regenerators of the people, and these were more often wrong than right, while even when right they could not speak with authority, and the people having no standard were unable to determine how much was right and how much wrong.* His line of thought was very intelligible and useful to those who had been brought up in classical schools, while to more modern readers his reasoning is equally valuable, inasmuch as present Heathenism is in all essential features a duplicate of the old. Mr. Venn then contrasted very effectively the Gospel remedy as a reforming agency in all those particulars where Pagan failure is most conspicuous. The reasoning of the sermon is orderly and interesting, and constitutes as profitable a study now as it did then. It admirably illustrates what the fathers of the Society intended to be understood by the Evangelical principles upon which they resolved to conduct their Missions, and the hopelessness with which they regarded all others. Take for instance, this fine passage:—

"We must therefore fix our hope of success in establishing Missions chiefly, under God, on the nature of Divine Truth and on the spirit and temper of the men who preach it. Do they understand the Truth clearly? Do they state it not partially but completely? Do they deliver it faithfully, and enforce it earnestly? Do their lives correspond with the purity of their doctrine? Are they men of an apostolic spirit? Are they ready to hazard their lives for the Truth? Such men may justly be expected to be successful in their labours, and to turn the Heathen from darkness to light. By such men was Christianity first established."

* Mr. Venn has an excellent and appreciative note on Socrates.

Weighty words for committees, for subscribers, and for missionaries! He could adduce nothing for the Society to boast of. Their instruments might be weak. They had not met with immediate success. Should they sit still, making no effort, waiting for a more favourable prospect? Mr. Venn offers no opinion, makes no assertion, as to the salvation of the Heathen in the future world. He does not touch upon it, resting his plea on what they are now before our eyes without there being a possibility of mistake. In sin they know of no remedy; in death they know of no grounded hope; for the future "not a beam of hope shoots through the obscurity which surrounds them."

The collection at the doors amounted to £205.

The General Meeting at the New London Tavern was presided over by the single Governor present, Mr. Babington. Of the clergy there were eleven, and of the laity twenty-six.

Besides the customary resolutions, there was one thanking Mr. Basil Woodd for his zealous services to the Society, and more particularly for his letter to this meeting enclosing £245 15s., being a collection, together with sundry donations and subscriptions, after a sermon by him at Bentinck Chapel on April 21st. There was nothing in London even, much less in the rest of England, to come in the least degree near this one munificent gathering on a single day in Paddington.

The prospect of English ordained missionaries has failed, one alluded to in the Report of 1804,* as being likely to offer himself, having withdrawn, with the Society's full acquiescence, in consequence of an important appointment likely to give him considerable influence among the Heathen.

The Report stated that funds have been greatly augmented in response to circulars addressed to the clergy, and the congregational collections are especially gratifying. The Cash Account of the year ending March 25th, 1805, showed Gross Receipts, £1682 18s. 10d.; Expenditure, £896 9s. 2d. Among the London contributors who appear with the Report of 1805, there are five new Clergymen, and about fifty new lay people. There are also, in response to the Committee's appeal to London clergymen, two new congregational collections, one at St. Mary Magdalene's, Bermondsey, which is not repeated, the other at Bentinck Chapel, Basil Woodd's. This chapel occurs in the list year after year afterwards, supplying along with Blackfriars the only two regular collections in London, one in the suburbs the other in the city. But there was this difference between them, that whereas, the contributors at Blackfriars were extra-parochial, flocking to that one annual sermon from every quarter of London, those of Bentinck Chapel formed the stated congregation, and were more or less a local body. This was long the distinction of Bentinck Chapel under Basil Woodd in the metropolitan history of this Society. His failure at Committees may have been due to the distance of Paddington Green and the evening hour; certainly from no lack of interest in the Mission cause.

* Rep. p. 443. No doubt Henry Martyn, who obtained his chaplaincy on April 3rd, 1805.

The Four Committees of 1799—1805.

Confining our observation to these years, we notice a settled rule, that out of the twenty-four members of the General Committee, thirteen were clergymen and eleven laymen; but since the seven Governors were reckoned as belonging to it, and some of them occasionally attended, there was always a possible majority of laymen.

We shall call that a *new* Committee in which fresh members were included by a vote of the General Meeting of the Society on the Anniversary Day. Rule XII. obliged three of the twenty-four members to retire annually, and had it been strictly observed (which at first it was not) there would have resulted a new Committee every year. The first Committee was appointed at the foundation meeting on April 12th, 1799, but one of the clerical nominees, Mr. Cecil, not present on that occasion, wrote afterwards to decline, reducing the Committee practically to twenty-three. The first General Meeting that was afterwards held, on May 27th, 1799, voted the Rev. Watts Wilkinson, in his absence, as Mr. Cecil's successor; but he likewise declined, and the acting number still remained twenty-three. In the first printed list, however, issued in 1799 after the General Meeting, Mr. Wilkinson's name appears, for there was no competent authority to remove it until the next General Meeting. In 1800 none was held, and another year passed. The one held on May 26th, 1801, filled four vacancies caused by three deaths and Mr. Wilkinson's refusal. The first Committee may, therefore, be regarded as having lasted without the introduction of any fresh members for two years. On June 8th, 1802, the General Meeting made no changes, and the retiring rule was for some reason not observed, so that the second Committee went on like the first for two years until the next anniversary, May 31st, 1803. On this day there were three retiring and three new members, by which Rule XII. was for the first time carried out. As the same thing happened on the two following anniversaries, the third and fourth Committees each lasted a year. The formal decision as to the outgoing and incoming members rested with the General Meeting, but it always went on the recommendation of the Committee, and this body made it a by-rule of their own, to select for retirement those who had attended the fewest meetings, yet ever in such proportions of the two orders that the clerical members should number thirteen, and the lay eleven. A special exception was made by a distinct minute in favour of Mr. Newton, whose revered name they were thankful to retain on their list, although, in consequence of his advancing years, he never attended beyond the autumn of 1800.

We now proceed to a summary review of the attendances at these four Committees, that we may ascertain who among its early conductors would seem to have rendered the infant Society the most effective help in the period of its precarious existence.

The first Committee, lasting two years, 1801, met twenty-eight times, from April 15th, 1799, to May 25th, 1801. On an average, a majority of the clergy attended, but a minority of the laymen. Those most frequently present were, of the clergy: Scott, Pratt,

Goode, J. Venn, Foster, Abdy, Peers; of the laymen: Downer, Martin, Cardale, Elliott, E. Venn. John Venn usually presided. These seven clergymen and five laymen were practically the managing members of the first Committee. The two most influential of them after October 6th, 1800, when Mr. Newton ceased to attend, appear to have been John Venn and Thomas Scott. At the close, four vacancies had occurred, by the Rev. Watts Wilkinson declining, and by the deaths of Mr. Bacon, Mr. John Jowett, and the Rev. G. Pattrick.

The second Committee included four new members, Crowther and Watkins, clerical, Barber and Macaulay, lay. It lasted two years, and held twenty-eight meetings from June 1st, 1801, to May 31st, 1803. The change of secretaries was made on December 6th, 1802. Mr. Pratt, who is otherwise known to have taken the deepest interest in the Society, gives evidence of it by his constant attendance from the first, showing how closely he must have kept himself informed of all the proceedings of the Committee. Besides Pratt, the other most regular attendants were Goode, Foster, Cuthbert, Watkins, Abdy, Davies, among the clergy; Cardale, Wilson, Macaulay, Martin, Barber, among the laity. It looks as though all these had a business acquaintance with the Society and were actual conductors of it. From this list we miss the name of John Venn, who attended almost for the last time on June 7th, 1802. His active assistance on the General Committee had been given for about three years, the three earliest and very important years. In nearly all the early meetings of the Committee of Correspondence the minutes of that body show him taking a leading part, his attendance ceasing with July 5th, 1802. Scott's labours, starting with Venn's, lasted only a few months longer, and substantially Scott and John Venn may be considered as having rocked the Society's cradle together through the years 1799—1802. The three out-going members of the second Committee were Scott (having left London), Woodd and Stokes for fewest attendances. Scott, at Aston Sandford, afterwards rendered the Society effective service; as did Woodd at Bentinck Chapel. Mr. Stokes also, though almost a total stranger to the Committee, continued many years a supporter.

The third Committee, recruited by Budd, Fry and Grimwood, lasted one year, holding nineteen meetings from June 6th, 1803, to May 22nd, 1804. It was the first of the one-year Committees. Judged by attendances the leading clergy were Pratt, Goode, Abdy, Foster, Watkins. Mr. Venn was not once present, and but for Mr. Cuthbert's death, he would, as far as we know, have had to retire. Of the laymen Messrs. Wilson, Martin, Cardale, Macaulay were oftenest present, yet not sufficiently often, one would think, to admit of their following the business closely and giving much practical assistance. On the whole, we notice the entire lay attendance as having been too thin and occasional for any real utility, and the work of the Society seems to have been, as far as attendances show, in the hands of about five clergymen, the rest having practically abandoned it. This need not mean that the business was inefficiently conducted, for a Committee of five can often accomplish as much as one of

twenty-four. The vacancies at the end of the third Committee were occasioned by the death of Mr. Cuthbert and the retirement for fewest attendances of Mr. Downer and Mr. Grimwood. The last-named was not present at a single meeting, but the minutes show him interested in the work and helping in other ways.

The fourth Committee, completed by H. N. Pearson, Hodson, Terrington, lasted one year again, meeting fourteen times from June 4th, 1804, to June 4th, 1805. For attendances two clergymen, Pratt and Goode, stand conspicuous, and the other eleven are almost nowhere. Among the laymen two are equally prominent, the new members, Messrs. Hodson and Terrington. For two months together, September and October 1804, there was no business done, this occurring for the first time since the summer of 1800.

A similar examination of the Committee of Correspondence, which was a smaller body, meeting much less often than the General Committee, would show that the most assiduous attendants during the several years were the following :—

1799, 1800, 1801	...	Foster, Goode, Pratt, Scott, Venn.
1802	...	Foster, Goode, Pratt, Scott.
1803	...	Foster, Goode, Pratt, Cuthbert.
1804, 1805	...	Goode, Pratt.

Thus in a word the Society in the summer of 1805 has much the appearance of being about to pass chiefly into the hands of its secretary, and if such was the case, we may account for it by the fact of Mr. Pratt's ability, industry and zeal. If one man could direct everything, he could. It does not at all follow that his colleagues lacked interest; for in truth the business was fast getting more special, more technical, such that no man could properly follow who was not constantly pen in hand. It was not possible for the management to be placed on a strictly satisfactory footing until the secretary and his sub-secretary were in official premises, with Committees meeting there and seeing each other's faces every week, acquainting themselves with things, constantly refreshing one another's faith and interest by united conference and united prayer; in short, until Salisbury Square was discovered.

(To be continued.)

MISS GORDON CUMMING'S "CEYLON."

Two Happy Years in Ceylon. By C. F. Gordon Cumming. Illustrated, 2 Vols., Third Edition. London: Blackwood, 1892.



Our July number last year a brief notice was given of Miss Gordon Cumming's new book, but there is so much in it that is valuable and suitable for reproducing in our pages for easy reference by C.M.S. readers who may be unable to obtain the work, that we return to the subject principally with a view to giving some considerable extracts. At the same time we strongly recommend the book for purchase by all who can afford it. It can be taken up at any time, and, open it where you will, interesting and graphic descriptions of scenery, and flora, and fauna, and people will be found.

Of course, a large part of it does not come within the range of the *Intelligencer's* proper functions to review. But there is a good deal of matter scattered up and down the two goodly volumes about Buddhism, about Romanism in Ceylon, and about Protestant Missions, from which we will take some portions.

Concerning the patronage of Buddhism by the British Government, it is curious that the absolute neutrality which the State professes should, at the same time, compel it to disestablish the Anglican Church and indirectly to pay additional honours to Buddha. In 1873 a new college was founded at Colombo, with Government aid, "for the purpose of supplying the whole island with a priesthood thoroughly imbued with all Buddhistic philosophy, discipline, and metaphysics, and who would deem it their special duty to establish such schools in connexion with every temple, that Buddhist parents may no longer seek education for their children at Christian schools." Miss Gordon Cumming goes on :—

"Naturally the new and highly educated priesthood who are now being trained at the Vidyodaya College to replace their utterly illiterate and degraded brethren, bless those to whose direct influence and aid they justly ascribe the rekindling of so vigorous a fire from such smouldering embers, and take good care to impress on the minds of the people that the marked honours bestowed on Buddhism are a clear indication of the religious tendencies of their rulers.

"And well may the Singhalese be perplexed when they note the very prominent position assigned at many Government ceremonials to a group of proud, unbending, yellow-robed priests, the Christian clergy having no such definite place. Of these only the Anglican bishop and the three Roman Catholic bishops have the privilege of the private *entrée* to the levee at Government House on the Queen's birthday. That honour is, however, bestowed on a large number of Buddhist priests, the reason of this being that, as these own no superior (not even Buddha himself, since, having attained Nirvana, he is practically non-existent), they refuse any external indication of reverence to the Queen's representative; therefore they are exempted from mingling in the procession of ordinary mortals, where this peculiarity would be too conspicuous. Strange to say, they have also frequently been privileged on State occasions to chant a solemn benediction in Pali, invoking the blessing of Buddha on their friendly rulers, who remained standing during a ceremony which most felt to be singularly out of place.

"Still more incomprehensible to the Singhalese, as a mere act of impartiality, has been the recent official recognition (an innovation assuredly uncalled for) of Buddha's birthday as a general holiday, on the same footing as Christmas Day! a measure which has done more than anything else to revive popular interest in Buddhism. Old inhabitants tell us that *they have never known this day to be observed till, at the instance of certain Englishmen who have formed themselves into a 'Buddhist Defence Committee,' the British Government chose to make it a public holiday.*" (Vol. I. pp. 95–97.)

In several places Miss Gordon Cumming expresses surprise at the curious craze in favour of Buddhism which has broken out of late years in Europe, and criticizes the attractive pictures drawn by æsthetic dreamers in their English or German studies of the realities of Buddhist life and worship. She remarks in one chapter :—

"There is, unfortunately, no doubt that Buddhism has received a real impetus from the example of certain foolish Europeans, who (most assuredly lacking any personal knowledge of 'THE MASTER' whom they so dishonour) have thrown in their lot with the teachers of so-called Theosophy and Esoteric Buddhism—systems which those who understand them best, classify as 'Bedlamite balderdash,' 'blatant humbug,' and 'impudent imposture.'

"I would shrink from quoting such expressions regarding any phase of true Theosophy or 'Divine knowledge,' but the leaders of this society in Ceylon (well aware that there could be no fellowship between seekers after knowledge of God

and the atheistic system of Buddhism, which does not acknowledge any God) were wise in their generation, and adopted as their title the Paramawignanartha, or Supreme Knowledge Society. Consequently it embraces whatever may be the individual ideal of highest good, whether it be how best to enjoy this world, and how to get on in it and get wealth, or how best to attain to Nirvana and the extinction of all desire.*

"I think the European disciples of these schools would be rather startled were they to realise the practical working of the systems for which they are content to abjure Christianity. For instance, in the neighbourhood of the Mission station at Cotta, Colonel Olcott succeeded in stirring up the Buddhist priests to such hostility, that for a while the attendance at the Christian schools was sensibly diminished. In the village of Udumulla the priests under this influence opened a rival school, and pronounced a very singular form of excommunication against all who should persist in sending their children to the Mission-schools. Such offenders were to be fined a rupee and a half, and were further admonished that 'the dhobie shall not wash their clothes, the Native doctors shall not attend any of them in sickness, *the devil-dancers shall not perform demon ceremonies for them (!), and the astrologers shall not consult the planets for them on the birth of their children, or concerning marriages and other important events!*'"

"We need scarcely wonder that those who have escaped from this debased system are proof against all arguments of the Theosophists. Colonel Olcott did his utmost to persuade a Buddhist priest who had become a Christian to resume the yellow robe. When he had exhausted his arguments, the ex-priest replied, with more force than polish, 'I am not a dog that I should return to my vomit. Pray spare your pity. If you can believe that there is no right, no wrong, no soul, no conscience, no responsibility, no God, no judgment, you need for yourself all the pity you possess and more.'

"Yet it is to this system that so great an impetus has been given even in Europe and America by the agency of so beautiful a writer as Sir Edwin Arnold, who, in his passionate admiration for the good and noble, depicts things not as they really are, but as he would have them to be; for truly what he calls 'The Light of Asia' has most practically proved to be only bewildering darkness.

"Surely such an ovation as was accorded to him by the Buddhists when he visited Ceylon in 1886 was doubtful honour for a Christian. At one Buddhist college near Colombo well-nigh three thousand Buddhists assembled to testify their gratitude to the poet who has painted their leader in colours all borrowed from the life and teaching of Him who is the true LIGHT OF THE WORLD. The honoured guest was placed on a raised platform beneath an honorific canopy, while Buddhist ecclesiastics robed in yellow satin chanted chorals, litanies, and anthems in Pali and Singhalese, Sir Edwin replying in Sanskrit.

"One of those best acquainted with practical Buddhism in Ceylon describes it as 'the most cunningly-devised system of atheism and negation, of idol-worship, tree and serpent worship, demon-worship, and pessimism which has ever held the human mind in bondage'—a system exactly answering to the awful Scriptural summary, 'Having no hope, and without God in the world.'

"Can anything more pitiful be conceived than that human beings born within the pale of the Christian Church can deliberately sacrifice the privilege of individual personal communion with the ever-present Almighty Friend who cares for each one of us, in exchange for an utterly irresponsible negation—a theory of perfection only to be attained through self-conquest, at which poor weak human beings are advised to aim through ages of lonely life-long struggles extending over many transmigrations, without one prayerful look to the Divine Helper who alone can keep our wayward wills from wandering after all manner of evil? And all this in order to gain the cessation of their individual life.

"Buddha made no offer of the Divine Gift of Life, for it was not his to bestow.

* "Taking Theosophy even at its best, as now preached in Europe, an unbiassed student of its teaching writes: 'There is no note which vibrates more constantly in the soul of every true man than the prayer, "Lord, be merciful to me a sinner!"' . . . To that heartfelt cry I do not find any answer in Theosophy. I find, on the contrary, an almost exultant assertion that God is not a Being with a Father's heart, that for sin there is no expiation, and for the sinner no forgiveness.'"

Of Christ it is true now as of old, that 'as many as receive Him, to them gives He power to become the sons of God,' who shall dwell with Him for ever and be like Him. Buddha offers no power nor help of any sort. He merely gives rules how so absolutely to conquer every natural instinct, that, after untold ages of weary agonising, men may attain to a cessation of their very undesirable individual existence, in other words, to Nirvana, i.e., the condition of a flame after it has been blown out. The highest ideal of bliss is the attainment of perfection in the colourless, loveless condition of a dewdrop falling into the ocean, thenceforth to exist only as merged in the Infinite. It is not a very inviting goal for which to agonise, except as a means of escape from the prolonged miseries of innumerable transmigrations. Surely not worth even a passing thought from any one who has received Christ's gracious offer of immortality—His own gift of Eternal Life in Himself.

"I think if good Prince Gautama had been born 600 years later, and within hearing of the truth as revealed in Jesus Christ, he would assuredly have been the most earnest and devoted of His apostles, and he would now be spared the grief of seeing dim-eyed men turn from the fulness of the True Light to grope after the pale glimmer which, when he kindled it in the black night of unmitigated idolatry, was so eagerly blessed, even as the weary watcher prizes the feeble rushlight if he has nothing better; but candle and lamp alike pale before the glow of the Eastern dawn.

"To us Christians the whole of life is glorified and gladdened by the consciousness of living union with our ever-present loving Lord, and the certainty (too often proved in our own experience to leave any room for doubt) of His sympathy and care for all that concerns us. But for the Buddhist there is no such companionship, only lonely striving after a perfection unattainable to the weakness of unhelped humanity." (Vol. II. pp. 416—421.)

Here is an illustration of the mingling of Buddhism with Devil-worship:—

"Few things appear to me more remarkable—and surely none would more surprise the European admirers of Buddhism—than the very strange manner in which, in most countries where it is practised, it is so amalgamated with the Hindu mythology which Buddha sought to obliterate, that the practical result of his teaching has been to add one more god—himself—and innumerable objects of worship to those already so numerous.

"In China, in Siam, and in Ceylon this is specially conspicuous, but in the latter the Hindu images are sometimes excluded from the interior of the *vihara*, as Buddha's sanctuary is called. But in any case, they almost invariably occupy a *devale* or house of gods in the outer enclosure, where there is also a hall for the *kapuas* or devil-dancers—a very singular compromise between creeds which theoretically are so antagonistic.

"Thus these forms of worship are so curiously blended that the religion of the majority of the Singhalese, though nominally Buddhist, is largely coloured by Hinduism, and still more, whether avowed or only practised in secret, by demon-worship, pure and simple. The extent to which the latter prevails is extraordinary. There is not a village in the most purely Buddhist districts which has not its *kattadia* or devil-priest, whose office it is to propitiate the innumerable malignant demons which are supposed to be accountable for all the evils of every sort which afflict poor human beings. As a minor precaution, every small child wears a charm of some sort—very often it wears nothing else!—and many grown-up folk are similarly guarded.

"A people naturally superstitious find demons and spirits requiring propitiation in every tree and well, in dark river and raging pestilence, in malarious swamp or neglected burial-grounds. Planets also claim worship. The Bali or planet-worship is curiously blended with demon-worship, and astrologers are consulted on every event of life." (Vol. I. pp. 277, 278.)

Miss Gordon Cumming tells the story of the recovery of Pali, the classic and sacred language of Buddhism, which was effected by two Wesleyan missionaries, to whom the students of Buddhist lore owe a debt of gratitude which they would probably be more ready to acknowledge if they owed it to non-Christian, or anti-Christian men, rather than to those who undertook the

weary task in order to fit themselves more thoroughly for their missionary work :—

"These ancient books are written in Pali and Sanscrit, classic sisters alike descended from a long forgotten Aryan mother-tongue, and which respectively enshrine the most widespread Oriental faiths. The study of these dead tongues, especially Pali, is in Ceylon confined almost entirely to the priests, who are *supposed* to master them before their ordination; but it is said that, as a matter of fact, few do so—and no wonder! Pali, which is exceedingly difficult, is *par excellence* the sacred tongue of Buddhism, being that in which Gautama Buddha preached. Even Elu, or High Singhalese, which is the language of literature, differs so greatly from the colloquial, that it is quite a study in itself, just as, in China, mandarin Chinese differs from that of the provinces.

"The great historical record of Ceylon, the Maha-wanso, to which one hears such frequent reference, is in Pali.

"European students of Oriental learning are specially indebted to two Wesleyan missionaries for first unlocking these stores of long-sealed-up knowledge, and their translations of Buddhist sacred books have proved precious to a multitude of less erudite writers, including some whose sole object is the exaltation of that system against which these scholars toiled so earnestly. These honoured workers were the Rev. J. Gogerly and the Rev. Richard Spence Hardy.

"They were led to undertake this task owing to the fact that so soon as the priests of Buddha realised that the new preachers of Christianity were no longer satisfied with a merely nominal profession of the foreign creed in order to obtain Government employment, but insisted on a radical conversion, they roused themselves to resist their progress by violently antagonistic preaching from village to village.

"To meet these opponents on their own ground, it was necessary for the missionaries to acquire as intimate a knowledge as possible of the very voluminous sacred books. During forty-four years of Mission life, Mr. Gogerly toiled at this labour of love, producing his first book on the subject in 1848, and persevering till his death in 1862. His friend Mr. Spence Hardy tells how year after year found him with some learned priest by his side poring over these strips of ancient palm-leaf, and puzzling his companion by the subtle questions he asked, and the doubts he raised relative to points which had never before been disputed.

"When he first propounded his discoveries as to the real doctrines of primitive Buddhism, he was assailed by nearly every Pali scholar in the island, and his conclusions totally denied. But he calmly defended his position, and by numerous quotations from their most authoritative writings, this solitary Western student was able to lead these, the most profound expositors of Buddhism, into its deepest mysteries, and prove that they were utterly wrong in their estimate of its most essential principles.

"So wrote Mr. Spence Hardy, who carried on his share of the same work till, in 1865, he returned to England, not only leaving behind him a reputation for profound scholarly learning, but having awakened the more thoughtful Buddhists to perceive their manifold departures from the very law for which they profess such reverence. His works on 'Eastern Monachism,' and his 'Manual of Buddhism,' published in 1850 and 1853, were among the first to awaken the interest of English readers in the faith of 470,000,000 of their fellow-men.

"Some notion of the literary labour represented by those books may be formed from his list of authorities, consisting of 467 works, of which 237 are in Pali, 80 in Sanscrit, and 150 in Elu (i.e., written Singhalese), all of which were collected by himself in Buddhist monasteries; some of the latter are so voluminous that one alone fills two thousand palm-leaves, each twenty-nine inches long, and inscribed with nine lines of verse. As to the sacred writings in Pali, one of the most celebrated contains 592,000 stanzas, and another (which is known to be thirteen hundred years old) contains 361,550 more, so that the study of these brittle palm-leaf pages—dimly inscribed with such intricate characters—must indeed have proved a toilsome task, suggestive of strained and aching eyes." (Vol. I. pp. 289—291.)

It is perhaps worth while to give Miss Gordon Cumming's account of

her glimpse of the Holy Tooth at Kandy, a privilege which is rarely secured by travellers :—

"After all, fortune favoured me in my ecclesiastical sight-seeing, for on my return to Kandy in the month of February, after a pilgrimage to the Holy Footprint on the summit of Adam's Peak, I found to my unbounded satisfaction that the authorities of the great temple had resolved to raise money for its repairs by a real exhibition of the Holy Tooth, instead of merely lending its dagoba to be carried in procession. So it had been disinterred from its guarded shrine, and was actually on show! The town was swarming with pilgrims in their gayest holiday attire, assembling from every corner of the country to gaze on the precious relic, and pay their offerings into its treasury.

"Within the temple the scene was striking in the extreme, both as regarded its human interest and as an artistic study of rich colouring. For crowds of most reverent worshippers, men, women, and children, almost all bringing flowers as well as more enduring gifts of jewels, money, and pieces of silk, were all pressing towards the farther end of the temple, which was now arranged as a sort of chancel, hung with rich draperies and curtains which could be drawn at will, and there on a slightly raised platform were grouped a phalanx of brown-shouldered, yellow-robed priests of all sizes and ages, from those who might have been grey-headed had they not been so closely shaven, down to quite small boys. With them stood the great laymen associated with them in the charge of the temple and its property, all in the rich dresses of Kandyan nobles, with the large-sleeved jacket and jewelled hat. The greatest of them was dressed in the same style, but his clothes were white and gold.

"All these were grouped around a temporary altar—really a silver table supposed to represent a lake on which the golden lotus floats. Thereon stood an octagonal cupola of solid silver and gold, supported by slender pillars. In front of this were three miniature crystal dagobas or bell-shaped relic shrines, each resting on a square base, and two golden candlesticks with lighted candles. In the small dagobas on either side were displayed priceless jewelled objects—royal gifts.

"But all eyes were riveted on the central shrine, of purest crystal, within which lay a large golden lotus-blossom, from the heart of which, upheld by a twist of gold wire, was upraised the worshipful piece of yellow ivory, which to the unquestioning eye of faith actually passes for a human tooth!

"I can only say that it is well in keeping with the gigantic footprint on the summit of Adam's Peak, being nearly two inches long and as thick as my first finger. Here is an exact portrait of it [Vol. I. p. 292], which I secured by returning in the stream of pilgrims day after day, and making a pencil sketch the next moment on a scrap of paper in the palm of my hand, to be corrected again and again till it was perfectly accurate. For to be caught attempting to make a picture of it would be the direst offence in the eyes of the priests. Not many years before, the Emperor of Siam had sent large offerings to this temple, and his ambassadors were accompanied by a Chinese artist, whose sole mission was to procure such a drawing as this, that his Majesty, though debarred from making pilgrimage in person to the shrine, might at least be able to realise the exact appearance of the priceless relic. This request was refused with the utmost scorn. Only think what a valuable letter of introduction my sketch might have proved had I chanced to visit Siam!

"I always found the priests and people alike interested in the progress of all my pictures, but their jealous terror lest I should draw *this* was extreme; and when, a few days later, I expressed a wish to sketch the general scene of the interior of the temple during the adoration of the tooth, their fear lest I should include the relic knew no bounds. Being accompanied by several influential men, and having obtained the consent of the Dewa Nilami, who stood beside me, I was rash enough to begin work quite undisguisedly, sitting on a raised dais in the middle of the temple, and, worst of all, produced my opera-glasses (the never-failing companions of all my wanderings, and source of endless wonder and delight to many a simple soul in remote regions of the earth).

"This proved too much for the priestly mind. In a moment there was a hubbub of alarm, the curtains were drawn in front of the relic, and a procession of yellow-robed brethren headed by the high-priest swept down upon me. The latter

deliberately put on his old spectacles, and demanded a sight of my work. He rubbed his nose over it in vain. Luckily I had not there drawn the actual tooth; in fact, from where I sat I could not possibly see it, as we all strove to prove to him. But then he maintained that the magic glasses had doubtless revealed it, and he must look through them, which he accordingly did, holding them the wrong way, however, to the quiet amusement of the more enlightened bystanders. Naturally, he did not see much." (Vol. I. pp. 291—294.)

The account of this visit to Buddha's Tooth is followed by an interesting sketch of relic-worship in India and China and in Roman Catholic Europe. The subject is so important, in an age when an excess of toleration leads so many people to give a friendly recognition to Romanism as an only slightly corrupted form of Christianity, that we make no apology for giving a somewhat long extract:—

"About twenty years ago the Siamese sent an embassy to Ceylon, offering a sum of 50,000*l.* for permission to remove the Tooth to their own capital. The offer was rejected with scorn. They then begged that the Tooth should be dipped in oil, which they might carry back to their king.

"But the ambassadors were not even allowed to look at the precious and greatly coveted object. They appealed to the British authorities, and appointed an agent to plead their cause. At his request the priests were commanded to produce the Tooth, that he might the better explain their exact wishes. No sooner was the jealously guarded treasure revealed than he produced a small piece of rag, and observing, 'This is all my clients want,' he rapidly rubbed it over the holy relic as if merely illustrating their wishes, and quickly dropped the rag into a small phial of oil. Thus the oil was consecrated, and endued with sufficient virtue to consecrate tons of oil wherewith to sanctify the whole kingdom of Siam. Of course the priests were furious, and vowed that the Tooth had been desecrated; but the mischief was irreparable, and the ambassadors returned to their own land with their money in hand and a holy oil that was nearly as efficacious as the possession of the Tooth itself.

"The account of the Siamese ambassadors and their little phial of consecrated oil reminds me of some very similar use of relics in our own land. Thus Dr. Rock mentions that in olden days, 'when any widespreading disease befell this land and took off men or beasts of the field, our bishops would send forth orders that the relics in every church should be steeped in holy water, which was afterwards to be sprinkled on the sick or given them to be drunk as a medicine.'

"Hence arose the fame of the Durham water, wherein had been washed the dead body of St. Cuthbert, and the still more famous relic-water of Canterbury wherein was mixed some well-diluted portion of the blood of the murdered Thomas à Becket (scraped up with the dust off the pavement), a relic which, being carried round the neck of 'y^e pilgrime,' was a sure safeguard against all ill.

"We of the nineteenth century would fain believe that English common-sense had driven out all such folly. Yet it is only a few years since the daily papers were discussing the curious homage paid annually by hundreds of our countrymen in Lancashire to the poor shrivelled hand of a certain Father Arrowsmith, which is kept in a white silk bag at Garswood, in charge of the Roman Catholic priests; and the sick and afflicted flock thither in hopes that they may be cured of their diseases by a touch of the holy hand. We heard of one poor woman who had travelled many miles to have this healing touch applied to a paralysed side, a curious revelation indeed of superstition in England in our own day.

"As we ponder on the strange relic-worship of heathen lands, a stranger vision yet arises before us of the relics still held priceless by Christian people of the Roman and Greek Churches, and of many more, once more precious objects of adoration, now lost to the faithful, such as a *Tooth of Our Lord, whereby the monks of S. Medard de Soissons pretended in olden days to work miracles.* Or that arm of St. Augustine, which our own Canute commissioned his ambassadors at Rome to purchase for the sum of one hundred talents of silver and one of gold!

[Many other cases follow.]

"We can only account for such strange excrescences of Christianity (professedly

the worship solely of One Living Lord) by the assumption that even among ourselves the widespread instinct of ancestor-worship survives to an extent we dare not admit.

"How else can we account for the craving for saintly relics even in this wise nineteenth century? In Italy, not many years ago, it led to a scene that would disgrace savages—namely, a free fight over the dead body of a saintly bishop, which resulted in the populace tearing off every fragment of his episcopal robes as most precious relics; so that at length the military had to come in and rescue the poor naked corpse, which the civic authorities were unable to defend.

"In France thousands annually wend their way to the Puy de Dôme, there to do homage to the 'Sainte Ceinture'—the Holy Girdle, supposed to have been worn by the Mother of our Lord—and which was conveyed to the mountains of Auvergne by a crusading Count of Poitou six or seven centuries ago.

"Multitudes more make devout pilgrimage to a shrine near Samur, in the Alps of Dauphiny, to purchase holy water from a well said to have sprung from the Madonna's tears, and which, consequently, is an infallible cure for sore eyes.

[Further cases are next given.]

"To bring these strange subjects quite up to date, I must just refer to the exhibition of the Holy Coat, which has drawn such crowds to Trèves (or, as we must now call it, Trier) in the autumn of 1891. . . . At the close of the fifty days' exhibition, it was found that no less than 1,925,130 persons had visited the cathedral, and many tardy pilgrims were subsequently admitted to the treasure-chamber in which the Coat was then temporarily enshrined. The united offerings realised an immense sum.

"When so-called Christian relics are turned to such profitable use, we can scarcely wonder that the revered bit of ivory at Kandy should in like manner be exhibited as a secure method of raising funds for temple repairs.

"First and last, relic-worship is a singular subject, and the habit occasionally brings honour to most unexpected objects. Thus the author of *Erewhon* relates that he once passed an Italian woman kneeling in devout worship before a dentist's show-case in the Hampstead Road, evidently believing the teeth to be worshipful and saintly relics! Doubtless they answered her purpose quite as well as any more highly authenticated fragments of humanity." (Vol. I. pp. 320—322, 324—327, 333—334.)

Miss Gordon Cumming also compares Heathen and "Christian" reverence of the feet and footprints of deities and saints:—

"The first impressions of the traveller approaching Ceylon must in a great measure depend on the state of the atmosphere. In some seasons he will see only the monotonous levels of the low country; at other times the mountain-ranges of the interior are clearly visible, the whole crowned by one sharp pinnacle, about fifty miles inland from Colombo.

"That pinnacle is pointed out to him as Adam's Peak; but if he knows aught of the story of the Isle, he will know that is only the name given to it by foreigners, and founded on the legend as taught them by some Mohammedan; but though called by many names, each denoting sanctity, it is emphatically known to all inhabitants of Ceylon, of whatever creed, as THE SRI PADA—THE HOLY FOOT, so named on account of a natural mark on the extreme summit, which, to the eye of faith, was in remote ages in some degree suggestive of a huge footprint, and was accordingly revered as a miraculous token of the place having once been visited by some supernatural being (it must have been in the days when giants walked the earth).

"As various creeds developed, the adherents of each claimed THE FOOTPRINT as that of their own ideal, and so this particular mark has attained a celebrity far above those on any of the numerous rocks similarly revered in other lands.

"And very curious it is to note in how many parts of the world certain rocks have from time immemorial been places of sacred pilgrimage on account of some natural indentation bearing some resemblance to a gigantic human footprint.

"Students of Hindu mythology, or travellers who have ventured to invade the temples of Vishnu, will doubtless remember the reverence accorded to many footprints ascribed to that god.

"Thus painted or engraved representations of Vishnu's feet enter largely into

his worship. At the great annual festival held in his honour in the month of May at Conjeveram (forty miles to the south of Madras)—a festival which is attended by an incalculable multitude of worshippers—one of the priests in immediate attendance on the image of Vishnu carries a golden cup within which is engraven the likeness of Vishnu's feet; and the chief craving of each individual in that vast surging throng is to struggle for a place so close to the procession that the priest who bears the cup may let it rest for one moment on his head—a touch ensuring blessing in this and in all future lives. 'Wilt thou not come and place thy flowery feet upon my head?' is the fervent prayer of each longing soul.*

"Knowing the policy which has led the Church of Rome in all heathen countries as far as possible to adapt Christian legends to all objects specially venerated by the people (thus sanctioning their continuance of a homage which could not be at once uprooted), we need not wonder to find Portuguese writers attributing these revered rock-marks to Christian saints; and De Couta records how, in his time, a stone at Colombo bore the deep impress of the knees of St. Thomas, who had previously worn a similar hollow on a rock at Meliapore, near Madras. How his poor knees must have ached!

"Even at the present day, the Roman Catholic Christians of Ceylon make pilgrimage to the footprint on Adam's Peak, as to that of St. Thomas, though some Portuguese writers attribute it to the eunuch of Candace. In Valenteyn's account he says the mountain was esteemed most sacred by the Catholics of India, while Percival related that 'the Roman Catholics have taken advantage of the current superstition to forward the propagation of their own tenets, and a chapel which they have erected on the mountain is yearly frequented by vast numbers of black Christians of the Portuguese and Malabar races.'

[Other cases follow.]

"Whatever the varieties of creed that exist in this fair Isle, all alike agree in their reverence for this one high pinnacle, and, most marvellous to relate, all meet to worship side by side on the sacred summit in peace and amity.

"While the Mohammedans crowd here to do homage to the memory of Adam, the Tamils believe that the footprint is that of one of their gods, the worshippers of Siva claim it as his mark, while the votaries of Vishnu ascribe it to Saman, who, in India, is worshipped under the name of Lakshmana. He was the brother of Rama, one of the incarnations of Vishnu, whose invasion of Ceylon to rescue his beautiful wife, Sita, from the demon-king, Ravana, is celebrated in the Ramayana, a nice little epic poem of 96,000 lines!

"Very various are the names bestowed by all these religious bodies on the shapely cone, which has been so well described as the sacred citadel of ancient religions. To the Hindus of all sects it is the Mount Swangarrhanam, 'The ascent to heaven;' but the Sivites distinguish it as Siva-noli-padam, while to the Vishnuvites it is Samanala or Saman-takuta. To the Mohammedan Moormen it is Baba-Adamalei, which is the equivalent of the European name Adam's Peak, while to the Buddhist the term SRI PADA, 'THE FOOTPRINT,' is all expressive.

"Thus as clouds ever float around the loftiest mountain summit, so have the legends of many races gathered round this high pinnacle, which consequently possesses for Oriental minds a concentrated essence of sanctity altogether indescribable.

"To the most careless traveller its natural beauty offers an irresistible attraction, and never shall I forget my first glimpse of it as seen from the sea, when we were still some miles distant from the coast, the mountain apparently (though not really) far overtopping all others. There, in the early dawn, it stood revealed—a deep blue peak cutting clear against a golden sky. 'To reach this high point became the desire of my heart, but many months elapsed ere I accomplished it.' (Vol. II. pp. 310—313, 320—322).

Her frequent experiences in Ceylon of what we are afraid we must call

* "I scarcely like to compare words from Holy Scripture in this connexion, but there is a curious example of Oriental phraseology in Isaiah lx. 13, 14, where it is written, 'All they that despised thee shall bow themselves down at the soles of thy feet. . . . I will make the place of My Feet glorious.'"

Roman Catholic Paganism leads Miss Gordon Cumming, whom no one would accuse of bigoted Protestantism, to the following remarks regarding Roman Catholic and Protestant Missions :—

"Often when I hear thoughtless persons, who certainly cannot have looked below the surface, compare the results of Protestant and Roman Catholic Missions in heathen lands, greatly to the credit of the latter, I wish they could have a few opportunities of really observing the radical change required in the converts of the former as compared with the mere change of denomination which is accepted by the latter in every country where I have seen the working of both Missions. No wonder that their converts are numerically large.

"In Ceylon we were told of one Roman Catholic chapel in which, during the temporary absence of the priest, the congregation had introduced three images of Buddha and several others; and we ourselves saw a small Roman Catholic chapel with the image of Buddha on one side and that of the Blessed Virgin on the other, apparently receiving equal homage. I fancy, however, that that also must have been without the leave of the priest.

"The curious policy of seeking to beguile heathen nations into accepting a spurious so-called Christianity by the closest possible assimilation to their national pagan rites has unfortunately been very widely sanctioned by the Church of Rome in all ages, but nowhere has it been carried to such excess as in Southern India, whence these Tamil coolies have immigrated.

"In A.D. 1606, with the full sanction of the Provincial of the Jesuits, and of the Archbishop of Goa, a Jesuit priest, Robert de Nobili, established himself at Madura, where he asserted that he was a Brahman of the West, directly descended from Brahma, and of the highest possible caste.

"He forged a sacred Veda purporting to be of high antiquity, in which some Christian doctrines were cunningly blended with much Hindu imagery. In presence of a large assembly of Brahmans he swore to having received this Esur Veda from Brahma himself.

"This Brahman of Rome assumed the yellow robe of the venerated Saniassees, and daily marked on his forehead the circular spot of powdered sandal-wood which denotes caste. His small crucifix, hidden in his waist-cloth, was suspended from a twisted thread very similar to that worn by Brahmans. He carefully performed all ceremonial ablutions, and certainly shrank from no self-denial in working out his strange compromise, for he abjured all animal food—meat, fish, and even eggs, confining himself to the vegetables, milk, and clarified butter which is the fare of true Brahmans.

"Moreover, the better to assert his superior position, and assuredly forgetting the teaching of his Master, he associated only with Brahmans, feigning the utmost contempt for all pariahs and other low-caste people.

"He soon obtained credit for great wisdom and sanctity, and gained so many adherents that he is said to have baptized 100,000 persons, largely drawn from the higher castes—converts who naturally were not to be distinguished from their heathen brethren in aught but name.

"On the authority of his forged Veda, he prohibited the worship of the Hindu idols, but freely incorporated all the processions most dear to the people. Amongst others he adopted all the tumultuous ceremonies of the Juggernath night-festival, when huge gaily-decorated idol cars were borrowed from the Tamil temples. So-called Christian images having been temporarily substituted for those of the idols, and loaded with offerings of flowers, the ponderous cars were dragged in procession by excited crowds, amid the blaze of rockets and fireworks, the din of tomtoms, drums, and trumpets, and the acclamations and shouts of the people. Half-naked dancers streaked with vermillion and sandal-wood powder danced wildly before the cars, and all the crowd wore on their foreheads the marks symbolic of idol-worship. Yet these, with the exception of the dancers and musicians, who were hired from the nearest heathen temple, were the so-called Christians of the Madura, and the images borne on the cars were supposed to represent the Saviour, the Blessed Virgin, and the Apostles.

"Franciscans, Dominicans, and other religious orders having complained of his methods of carrying out mission-work, the matter was referred to Rome, but after an inquiry which lasted thirteen years, the Pope pronounced a decision

which practically left things as they were, even approving the wearing of the Brahminical thread by converts, provided it was sprinkled with holy water, and that the converts were invested with it by a Romish priest. They might also continue to mark their foreheads with ashes of sandal-wood, provided they abstained from using ashes of cow-dung.

"Thus sanctioned, this sham Christianity flourished till after forty-two years of vain toil, De Nobili retired, sick at heart, and his followers for the most part returned to their primitive Hinduism.

"But till the expulsion of the Jesuits from India in 1759 there was no limit to the compromises by which they sought to gain nominal converts.

"Not content with attracting the heathen to their churches by elaborate mystery-plays and theatrical representations of the great events in the life of our Lord, these very adaptive teachers endeavoured to appeal to popular prejudice by blending with their own religious ceremonials all the most striking pageants of Hinduism, and, notwithstanding all the edicts of Pope Gregory and his successors, these were retained until, in 1704, Pope Benedict XIV. issued a most rigorous Bull commanding their suppression.

"The Jesuits frankly confessed that obedience to the Papal decree would result in the loss of most of their adherents, and so it proved. Multitudes to whom the adoption of Christianity had been solely a change of name resumed that of 'Hindu,' and ere long the stringent regulation was relaxed and the pitiful compromise resumed." (Vol. II. pp. 45—49.)

And here are further remarks on the same subject:—

"Even the largest charity must admit that a vast number of the Roman Catholic converts merely exchange one idolatry for another. I have already mentioned having myself seen in one small chapel the image of Buddha on one side and that of the Blessed Virgin on the other, receiving divided worship; and as to the processions in the Tamil districts, it is scarcely possible to distinguish those of so-called Christian images from those of the Hindu gods (which are worshipped alike by Buddhists and Tamils), to say nothing of the fact that each are escorted by companies of riotous devil-dancers and truly diabolical musicians, both hired from heathen temples.

"But even a most orthodox Roman Catholic festival is startling when considered as a legitimate feature in the worship of ONE who has revealed Himself as 'a jealous God,' saying, 'My glory will I not give to another, neither My praise to graven images.' Here, for instance, is an account of the Midsummer Pilgrimage of Our Lady of Maddu as described by the *Jaffna Catholic Guardian* in 1884:—

"The annual festival of this celebrated sanctuary was solemnised with the customary pomp, fervour, and devotion. As the fame of this holy spot spreads, so does the number of pilgrims increase from year to year. This year the number assembled on the festival day was calculated to be between fifteen and twenty thousand. Yet the order and quiet that reigned throughout the time the festival lasted was simply admirable. The cheerfulness and resignation of the people amidst the discomforts and privations of a jungle life, far away from any human habitation, and especially in a place where water is scarce, was a source of edification to every one. Nothing could be more touching than to see the pious fervour with which the pilgrims, both Catholics and Hindus, Buddhists and Moors, from early dawn till late in the night, flocked around the altar of our Holy Mother to thank her for favours received, and to supplicate her for the grace they stood in need of. The temporary church could not contain the crowds that gathered at the morning and evening services.'

"The mixed multitude of pilgrims here represented as worshippers at the shrine of the Blessed Virgin is certainly remarkable.

"Perhaps we need scarcely wonder that the Protestant catechists, who insist on a radical change of creed, sometimes meet with more serious opposition from the Roman Catholic priests than from the heathen. For instance, a catechist was recently selling books and tracts from village to village in the Negombo district. The purchasers included sundry Roman Catholics, who in that neighbourhood are numerous. One of these invited the catechist to bring his books to the verandah of his house, and sent a private intimation to the priest, who in the

course of a few minutes arrived, angrily denouncing the sale of such pernicious literature. The catechist vainly pointed out that the books he was selling were all the simplest teaching about Jesus addressed to Buddhists, but the irate priest refused to hear him, and informing him that he had already collected and burnt more than a hundred of the books sold in other villages, he confiscated the whole remaining stock. Reckoning the prices marked on those for sale, he paid down the money, but appropriated all that were for gratuitous circulation, and, notwithstanding the protestations of their owner, he carried off the whole lot to burn them. During this scene a crowd of Romanists gathered round, and were worked up to such excitement, that the catechist was thankful to escape from the village without personal injury." (Vol. II. pp. 357—359.)

Here is a picture of Romish miracles in Ceylon:—

"I heard much of the miracle-plays performed on Good Friday in a building adjoining the chapel. The room was chemically darkened, leaving only sufficient light to distinguish three great crucifixes. All other figures were real. The Blessed Virgin was personated by a Singhalese woman. Afterwards an image representing the dead Christ was carried on a bier through the streets of the city, which were lined with thousands of kneeling women, all dressed in black, and wailing aloud. At Chilaw, on Palm Sunday, processions of large images of our Lord riding the ass, and of the twelve Apostles, are paraded on wheels, just as the Hindus parade their gods. At Jaffna the processions might well be mistaken for that of Jaggernaut's cars, and no heathen idol could be more repulsive than are the images of many of the Christian saints as here displayed.

"About half-way between Puttalam and Kalpitiya lies a village named Talavillu, which has attained to great notoriety through certain miraculous cures imputed to St. Anna, to whom a sick man vowed to give all his goods in case he should recover from dire illness. He did recover, and his little property proved a nest-egg for the accumulation of a great sum of similar offerings. So a large church speedily replaced the original humble shrine, and now crowds of pilgrims of all faiths, to the number of 20,000, assemble there for a great annual fair in the month of July. Not only Roman Catholics, but Hindus and Buddhists, pay their vows at the shrine of St. Anna, who receives gifts of all sorts. We were told that a waiter in one of the hotels had just presented her with a magnificent green satin dress and golden crown. The pilgrims travel from afar in crowded boats and heavily laden carts, and are a cause of considerable anxiety to the authorities, from the fear of their causing or spreading disease.

"Ceylon has no lack of modern miracles, so called, nor of faithful believers therein. Thus, had we been curious in such matters, we might have visited a church five miles from Negombo, in which lay a girl whose life was said to be one long trance, but who on every Friday imagined that she endured all the agonies of the crucifixion, and who certainly did seem to be enduring indescribable pain, though heretics failed to believe that, as was alleged, drops of blood truly trickled from her hands and feet. At first the good old village priest declared himself unable to express any opinion on this strange case; but, after a visit from his bishop, it was declared to be a true miracle, whereupon thousands flocked to see her, and enriched the chapel by their offerings." (Vol. I. pp. 141—143.)

Besides various incidental notices of the Missions which Miss Gordon Cumming visited in the course of her rambles through the island, she devotes the last two chapters of the book to a systematic account of Protestant missionary work. She gives an interesting sketch of the past history of Christianity in Ceylon, under the Portuguese, Dutch, and British *régimes* respectively, the substance of which sketch the C.M.S. has already published in the article on Ceylon in Part III. of the *C.M. Atlas*, a portion of which was contributed by her. There is a good account of several C.M.S. Missions, and we make two extracts from it. Here is a graphic picture of what Miss Gordon Cumming calls the dreary Wannie district in the North Island, and of the work of the Society's missionaries there:—

"Still more unattractive than Pallai is the dreary Wannie district, a name

chiefly associated with that of the virulent Wannie fever, which not only incapacitates its victims at the time, but is very difficult to shake off. This district comprises an area of about 14,000 square miles, and its population, which averages one to the square mile, is scattered along the sea-coast, and in about 200 small villages inland, each surrounded by swampy rice-fields, the irrigation of which is a constant care, as any failure of the water-supply from the village tank involves famine. . . .

"The people are described as being sunk mentally, morally, and physically to the deepest degradation. Their faith is Hinduism of the very lowest type, with a large admixture of devil-worship.

"In this unpromising field, agents of the Church Mission were sent to commence work at Mullaitivo, a town on the east coast about seventy miles south of Jaffna, and at Vavania-Velan-Colom, a large inland village, about fifty miles from Mullaitivo. From these centres, evangelistic work of all sorts has been carried to the surrounding districts. Here, as in the Pallai district, schools have been established, and several of the most promising converts have been taken to the Training Institution at Kopay, that they may eventually return as teachers to their own countrymen. Thus an influence has gradually been created, and prejudice so far overcome that now no opposition is offered to the Christian teachers; on the contrary, their message is heard with eager attention, and in several cases devil-dancers, and even the priests of the devil-temples, have been among the earliest converts, although their acceptance of Christ involved the sacrifice of their sole means of living—a very strong test of faith. . . .

"In the records of this work we occasionally obtain a touching glimpse of some of the difficulties which beset the Hindu, whose reason and heart alike incline to the Christian faith. Foremost among these are the claims of deceased relations, and the supposed cruelty to these involved in omitting the ancestral offerings; for as the dead of the last three generations are believed to be entirely dependent on the living for their supplies and deliverance from purgatory, and as only a son can officiate at the funeral rites of his father, it is evident that when, by becoming a Christian, a man incapacitates himself from fulfilling these obligations, he is doing a grievous wrong to the dead, whom he is most bound to reverence. Hence we hear of the 'great fortitude' shown by a convert in refusing to take his part in the heathen rites at his father's funeral, and we know what tears, entreaties, and persecutions he must have withstood from all the women of the family.

"Moreover, when a Christian is taken ill, his sufferings are often greatly aggravated by the persistent determination of his relatives to perform noisy devil-ceremonies on his behalf, and also by the fear lest after his death they should forcibly burn his body with heathen rites. If some other members of the family are Christians they can generally succeed in preventing this dishonour to the dead, but very painful scenes sometimes offend this solemn presence, as in the case of a young schoolmistress, whose death-bed was a striking instance of calm Christian peace, but no sooner had her spirit passed away, than her heathen relatives commenced a terrible uproar in their determination to enforce heathen rites. Her father and brothers, however, being also Christians, stood firm; whereupon all their kinsfolk forsook them, refusing to have anything further to do with them.

"Very striking is the manner in which these poor caste-ridden people occasionally apply some story of our Lord's tenderness and humility, as contrasted with the harsh arrogance of the Brahmans. Thus a poor cooly chanced to hear the story of Christ's visit to Zacchæus. Next time he visited the temple and presented his accustomed offering, he felt how different was the action of the proud priest who bade him lay his money on the ground, and who then poured water over it and washed it with his foot before he would take it up. So he went back to the house where he had heard those good words, and stood outside listening during the morning prayers, and one who saw him, bade him enter, and taught him, and soon that man became a working Christian. Like St. Andrew, he 'first found his own brother, and brought him to Jesus;' then he persuaded his wife, and so the leaven of good has spread.

"But very often when a man resolves to take this great step, he is rejected by all his relations; his own wife and sons utterly despise him. Yet again

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and again such an one has persevered in prayer for their conversion, and although years may elapse ere one will join him, sooner or later the change is wrought, and the patient convert has the gladness of bringing his family to crave Christian baptism. Amongst those who have thus been added to the Church was one of the most notorious devil-dancers of Pallai, whose delight it was to ridicule the preaching of the Gospel. Nevertheless, that he might be the better able to cavil, he bought a Bible and began reading it, with the oft-told result. Light entered into his heart so fully, that not all the prayers and tears of his kinsfolk could shake his new-born faith; and so eager did he now become to confess Christ in presence of all men, that those who witnessed his baptism begged that he might be named Paul Vayrakiam (Paul the Zealous). With him was baptized another young man, whose conversion was due to the efforts of another recent convert from the devil-dancers." (Vol. II. pp. 399—403.)

And here is an account of the Tamil Cooly Mission :—

"A very important branch of Church missionary work amongst the Hindu population of Ceylon is that known as the Tamil Cooly Mission, which has for its object the instruction of all the legion of immigrants from Malabar, who come generally for a term of five years or more, chiefly to labour on the plantations, and do all the hard work of the Isle. This Mission was commenced on a small scale about thirty years ago, and has been mainly supported by the coffee-planters, who raise more than 1000*l.* a year to maintain catechists and schools—a clear proof of their estimate of this good effort.

"Upwards of forty Native agents are now thus employed; but so numerous are the estates, that each catechist has to visit from forty to sixty, and so can only go to each about once in three months, which does not allow much chance of gaining individual influence with the utterly ignorant heathen.

"The Mission is superintended by three European and two Tamil clergymen, whose lives are spent in one long round of difficult hill-travelling, over an area so vast, that on an average they can only go over the ground once in six months. Their district is about as large as Wales, and much more mountainous; so this Mission may well be described as undermanned, the more so seeing how many plantations lie beyond the reach of any English service, save on these rare occasions.

"To supply even this scanty spiritual fare involves an exhausting life of ceaseless locomotion. Some folk in England might think it hard work to be up and out every morning by 5 a.m. to attend the muster of coolies, and preach to them before starting on a four or five hours' walk, beneath a blazing sun, over steep hills without one scrap of shade. Then the Native Christians on the estate, and perhaps some in the nearest village, must be visited, and candidates for baptism or confirmation examined and taught, and the catechist, if there be one, must be cheered by a talk about his work, and on the morrow the same round must be repeated on the next estate. And so each day of the week repeats itself till Sunday, when there is a Tamil service for as many coolies as can be mustered, and English service for the planters, many of whom come a very long way to be present.

"Small chapels are indeed scattered at wide intervals over the mountain districts where the plantations chiefly lie, and in these, two of the Diocesan clergy minister regularly, and others occasionally, but many estates are so remote that they are only visited at very rare intervals. When we think of the multiplicity of church-going luxuries offered for our selection in this country, we can perhaps realise how very much neglected we should feel—in fact, how easily we might lose the mere habit of Sunday observance—were our religious privileges limited to two or three meetings in a coffee-store or a drawing-room in the course of a year. Certainly it does seem a very unequal division of the Church's workers which leaves so wide a field with such limited pastoral care.

"Even Sunday does not necessarily bring rest from travel; for instance, the Native clergyman (Tamil) at Pelmadulla holds an English service at 8 a.m., and then one in Tamil, after which he either travels twelve miles to hold an English service at Ratnapura, or to some other district. But in truth, neither clergy nor people spare themselves in this respect, the distance which some of these people walk to be present at a service being almost incredible; as, for instance, at

Rackwane, in the south, to which some of the congregation were in the habit of walking fifteen miles every Sunday, till a Christian conductor undertook to hold service in one of the coffee-stores. (The Principal of Trinity College, Kandy, mentions that one of his late pupils travelled 130 miles in order to be present at the early morning service on New Year's Day.)

"As a matter of course, the work of this Mission is greatly helped or impeded by the attitude of the authorities on each estate. In some cases the planters themselves, or their superintendents, take a hearty interest in its progress, and I have recently heard of one who, being present at the baptism of five of his own coolies, addressed them in their own tongue in such plain, manly words as they were not likely to forget, especially exhorting them so to live that they might be the means of bringing others also to Jesus. That speaker's words are so happily illustrated in his own life, that one of his Singhalese neighbours expressed a devout hope that he may eventually become a Buddha!

"Happily, within the last few years, a considerable number of the planters have awakened to the duty and privilege of thus exerting a strong personal influence on the men in their employ, while on other estates much is done by earnest Christian *kanganis*, i.e., cooly overseers, who supplement the work of the catechist by reading the service on intermediate Sundays, or in some cases by holding prayer-meetings (for many catechists have charge of a very much larger district than any one man can work satisfactorily). In at least one district the habit of family evening-prayer is now general amongst the Christians, though to assemble in the morning is impossible, owing to the early hour when work begins.

"On the other hand, where the *kangani* is a heathen and antagonistic to the Christians, he can greatly impede the work of the catechist and embitter the lives of the converts.

"A considerable number of conversions have been entirely due to the influence and persuasion of Christian fellow-coolies. This has notably been the case in Uda Pussellawa, where, about twelve years ago, a Canarese man and his wife were converted. They had for many years been working on Ceylon estates, and probably had a large acquaintance among their fellows. Every evening since their baptism, when the long day's work is done, they have assembled in their house as many as they could collect for Bible-reading and prayer, and it is mainly due to this effort that a congregation of upwards of a hundred persons now meet for worship every Sunday in a pretty stone church, towards the building of which 'Isaac' and his wife contributed the first hundred rupees. The congregation prove their zeal by walking from six to ten miles from other estates, no small effort on this their only day of rest. These are only poor coolies, but somehow I fancy that in the Great Hereafter many of us who now daily say (I doubt if we as often really *pray* that oft-said prayer) *THY KINGDOM COME*, will vainly wish that in all our lives we had done as much to prepare the way for our Lord's coming as these humble folk have done. (Vol. II. pp. 405-409.)

Our last extract is a short one, although on a painful subject which has been before the Christian public a good deal lately:—

"The simple mixing of toddy and arrack (i.e., the unfermented with the distilled juice of the beautiful cocoa-flower) produces a very 'heady' drink, on which a man can get exceedingly drunk for a very small sum; and sad to say, here as in Lower Bengal, where Buddhism and Christianity have successfully done so much to break down the restraints of caste, that gain is in a measure neutralised by the fact that the sobriety once characteristic of the people is rapidly disappearing, and intemperance is grievously on the increase.

"It is a sore subject that, whereas Hindu, Mohammedan, and Buddhist conquerors have ever abstained from deriving any revenue from the intoxicating spirits which are forbidden by each of these religions, a Christian Government should so ruthlessly place temptation at every corner both in Ceylon and in India, where, as has been publicly stated by an Archdeacon of Bombay, the British Government has created a hundred drunkards for each convert won by Christian missionaries." (Vol. II. pp. 184, 185.)

DEAN VAHL'S MISSIONARY STATISTICS.



HE subjoined statistical tables are condensed from a pamphlet lately issued by the Rev. J. Vahl, President of the Danish Missionary Society. Dean Vahl, as he is called, is perhaps the best informed and most accurate student of Missions in the world, and, although it is not possible for any one to make complete tables, there is no one who can be more confidently relied upon to get near the truth than Dean Vahl. The result is very interesting. We are accustomed to English, Scottish, Dutch, German, Swiss, and French Societies, and also those of the United States, but few of us have realised that, excluding the United States, over 230,000% is contributed outside Europe for Protestant Missions to the Heathen, supporting over 700 missionaries. Over 300 of these, however, are employed by local Missions in the West Indies, we suppose among the Negro populations, and it is doubtful whether the majority of these Negroes are Heathen in the ordinary sense of the term. But it is very difficult to say what are "Foreign Missions to the Heathen," and what are not, and we append Dean Vahl's prefatory remarks in explanation of his method of selection:—

"The following tables are compiled for the most part from the annual reports and magazines of Foreign Missionary Societies with some aid from Secretaries of these Societies. In some cases it has been impossible to obtain reports, or reports themselves have been defective. In some cases the item has been supplied from reports of earlier years and has then been printed in a special type.

"All the statistics given relate to Missions among the Heathen; therefore it has been necessary, as some Missionary Societies (English, and especially American) have agencies among Christians, to reduce their summary accordingly. Turkey and Egypt are only mentioned, where work among Mussulmans is done: perhaps we should have been even more strict in this respect. From the income of such Societies the expense of Missions to Christians has been subtracted. On the other hand, we have included Missions to North American Indians, which, in the United States, are carried on by Home Missionary Societies. All missionary work among Indians, Chinese, and Japanese residents in the United States being called Home Missions, and all missionary work in foreign countries being called Foreign Missions by the American people, we have been obliged to disregard this and report Missions to the Heathen as Foreign Missions, or we might justly be called upon to report all Mission work in the British Colonies as Home Missions. The missionary work among the Negroes in the British West Indies being called Missions to the Heathen by some Societies, we have tried to make equitable representation in our statistics, but it has been a difficult, sometimes almost impossible, task to accomplish.

"Some Missionary Societies (the American and Moravian especially) count the wives of their missionaries as female missionaries. In some cases this may be correctly done, but we do not believe it can be justified as a rule; we have, therefore, returned only unmarried female missionaries.

"It cannot be ascertained if all Native pastors are ordained—in some reports it does not appear that any are—so that we have made returns of all preachers.

"From 'Helpers' (which name is not always understood in the same way in different reports) all heathen teachers are excluded.

"'India' includes the whole of British India with Ceylon and Burmah."

It will be seen that the total number of baptized Christians, or of Christian adherents generally, is not given, but only that of communicants. If we suppose that a given number of communicants must be multiplied $3\frac{1}{2}$ times to find the probable number of adherents, the total will be about four millions. Mr. Vahl excludes the wives of missionaries from the tables, according to the old method of most Societies, but now that so many unmarried women are in the field as missionaries, and have to be counted, we do not see how the wives,

who in many cases do much more work, can be omitted; and accordingly in the C.M.S. Report the wives are now counted. Probably about half of them may be regarded as more or less effective missionaries. The number of Native "ministers" is very large, probably much larger than it ought to be according to even our least strict estimate of "ordination." But we quite understand the difficulty experienced in compiling a table in this respect.

STATISTICAL TABLES, 1891.

—	Income.	Missionaries.	Unmr. Fem. Miss.	Nat. Ministers.	Nat. Helpers.	Communicants.	Field of Operations.
I. ENGLAND.							
New England Co., 1649...	£ 3,500	12	3	1	36	250	N. America.
Christian Faith Soc., 1691	2,290	—	—	—	—	—	
S.P.C.K., 1698 ...	31,131	—	—	—	—	—	India, Indian Isl., China, Japan, E. S., and W. Africa, E. African Isl., Brit. N. America, W. Indies, Australia.
S.P.G., 1701 ...	158,700	212	12	162	1,626	46,378	India and Indian Isl., China, Japan, E. African Isl., S. Africa, W. Africa, N. America, Guiana, W. Indies, Polynesia.
Society for the Furtherance of the Gospel, 1741.	1,640	—	—	—	—	—	
Lady Huntingdon's Conn., 1792.	228	—	—	16	32	503	Sierra Leone.
Baptist M.S., 1792 ...	132,419	123	*	53	778	50,875	Palestine, India, China, Japan, W. Indies, Congo.
London M.S., 1795 ...	148,625 42,374	170	46	1,261	5,134	73,454	India, China, E. Africa, S. Africa, Guiana, Polynesia.
C.M.S., 1799 ...	269,377	403	107	281	4,207	50,107	Palestine, Egypt, Persia, India, Japan, China, Mauritius, E. and W. Africa, New Zealand, N. America.
Religious Tract Soc., 1799	5,602	—	—	—	—	—	Syria, India, China, Japan, Africa, Polynesia, W. Indies.
B. & F.B.S., 1804...	33,543	12	—	—	669	—	Eur. and As. Turkey, Persia, India, Indian Isl., China, Japan, Africa, Polynesia.
Wesleyan M.S., 1816 ...	102,348	100	†	134	2,128	31,363	India, China, W. Africa, Transvaal, Honduras, Bahama.
General Bapt. M.S., 1816	—	—	—	—	—	—	India.
Ladies' Negro Educ. Society, 1825.	806	—	—	—	—	—	W. Indies.
Soc. for Promoting Female Education, 1834.	6,188	—	47	—	76	—	Palestine, Egypt, Persia, India, Indian Isl., China, Japan, S. and W. Africa.
United Methodist Free Church, 1837.	7,991	27	—	5	570	7,178	China, E. Africa, W. Africa, Jamaica.
Welsh Calv. M.S., 1841...	6,954	11	2	4	115	2,179	India.
Prim. Meth. M.S., 1843	3,778	7	—	1	32	760	S. Africa, Fernando Po.
S.-American M.S., 1844	4,141	10	1	—	5	12	Fuego, Paraguay.
English Presb. Ch., 1847	24,023	32	21	10	110	3,809	India, China.
St. Augustine's Col., 1848	2,625	—	—	—	—	—	
Melanesia Miss., 1849 ...	2,079	†	†	†	†	†	Polynesia.
Rio Pongas Miss., 1851...	1,001	—	—	4	4	—	W. Africa.
Indian Fem. Norm. Sch. Soc. (Zenana Medical Mission), 1852.	18,763	—	73	—	203	—	India.
Chr. Literature Soc. for India, 1853.	4,437	2	—	—	59	—	India.
Wesl. Ladies' Assoc., 1859	9,289	—	41	—	54	—	India, China, S. Africa, Moab.
Cent. African Miss., 1859	18,783	46	22	3	78	1,071	E. Africa.
Meth. New Connex., 1859	4,698	8	1	—	64	1,376	China.
Coral Miss. Fund, 1843...	796	—	—	—	—	—	§
British Syr. Sch. and B. M., 1860.	5,674	3	17	—	130	—	Syria.

* See Baptist Ladies' Association.

† See Melanesia Mission, Australia.

† See Wesleyan Ladies' Association.

§ See Church Missionary Society.

	Income.	Missionaries.	Unm. Fem. Miss.	Nat. Ministers.	Nat. Helpers.	Communicants.	Field of Operations.
—	£						
Warminster Union and Coll., 1861	53	—	—	—	—	—	
Strict Baptist Miss., 1861	881	4	1	4	38	458	India.
China Inland Miss., 1862	26,684	180	155	17	272	3,158	China.
Bloomfontein Dioc. M., 1863.	3,258	41	32	—	50	3,445	S. Africa.
Zululand Mission, 1864...	1,755	21	—	5	16	557	Zululand.
Friends' For. Miss. Ass., 1865.	10,402	20	16	—	757	3,196	India, China, Madagascar.
S.P.G. Ladies' Ass., 1866	†	—	62	—	92	—	India, Japan, Madagascar, S. Africa.
Delhi Medical Miss., 1866	505	—	2	—	—	—	
Friends' Syrian Miss., 1866.	3,646	2	5	—	6	—	Syria.
Mission Leaves' Ass., 1869	1,330	—	—	—	—	—	
Baptist Ladies' Ass., 1868	8,221	—	53	—	167	—	India.
Jaffa Med. Miss., 1868 ...	954	—	6	—	1	—	Palestine.
Ass. f. Capetown Miss., 1869.	—	—	—	—	—	—	S. Africa.
East London Inst., 1872	15,092	—	—	—	—	—	
Bethel Santal Miss., 1875	10,955 Rs.	3	1	2	58	418	India.
Cambridge M. to Delhi, 1876.	?	6	—	—	—	—	India.
Soc. of St. John the Ev. (Cowley Fathers), 1877	11,517 Rs.	6	—	2	9	120	India, S. Africa. †
Wantage Sisterhood, 1877	—	—	—	—	—	—	India.
All Saints' Sisterhd., 1877	—	—	—	—	—	—	India, S. Africa.
London Med. Miss., 1878	1,900	—	—	—	—	—	India.
Calcutta Dioc. Zen. Miss., 1879.	13,578 Rs.	—	—	—	—	—	
Rock Fountain Miss., 1879	426	2	—	—	10	—	S. Africa.
C.E. Zenana Miss., 1880	36,261	—	139	—	595	—	India.
Maritzburg Miss., 1880...	919	3	—	1	3	400	Natal.
Oxford Miss. to Calcutta, 1880.	2,942	8	—	—	1	†	India.
Zenana Med. Coll., 1880	859	—	—	—	—	—	
North China Miss., 1881	2,467	5	2	—	—	37	China.
North African Miss., 1881	5,425	20	41	—	—	—	N. Africa, Egypt, Syria.
General Agency Foreign Miss., 1883.	820	—	—	—	—	—	
Bible Christians, 1885 ...	490	4	—	—	1	7	China.
Col. and Cont. Miss. Soc.	1,293	8	—	—	—	—	N. America, W. Indies, Mauritius, S. Africa.
Grahamstown Ass. ...	731	†	†	†	†	†	S. Africa.
Guild of St. Paul, 1866	—	—	—	—	—	—	
S. Hilda Miss. } Japan	2,833	12	8	2	—	317	Japan.
Congo Balolo Miss., 1880	5,171	16	3	—	—	—	Congo.
Korean Mission, 1889 ...	1,632	8	3	—	—	—	Corea.
Khond Mission, 1889 ...	66	3	—	—	—	—	India.
Echo of Service (Plymouth Brethren).	3,273	53	22	—	—	—	India, Indian Isl., China, Japan, N., Cen., and S. Africa, Br. Guiana.
Kolar Mission, 1878 ...	—	—	—	—	—	121	India.
Medical Miss. Asso. ...	1,967	—	—	—	—	—	
Missionary Bureau ...	1,266	—	—	—	—	—	
Jamaica Church Lad. Ass. in England.	125	—	—	—	—	—	Jamaica.
Harris' Central Soudan Miss., 1892.	254	—	—	—	—	—	
	£1,225,637	1,608	944	1,968	18,166	281,627	
	86,060 Rs.						
II. SCOTLAND.	£						
Relig. Tract and Book Soc. of Scotland, 1793	12	—	—	—	2	—	
Establ. Ch. of Scotl., 1829	34,134	33	—	7	247	1,194	India, China, E. Africa.
Do. Ladies' Soc., 1837	6,353	—	35	—	76	—	India, China, E. Africa.
Edinb. Med. Miss. Soc., 1841.	7,481	—	3	—	2	—	Syria, India.
Free Church of Scotland, 1843.	53,548	103	48	15	695	7,232	Syria, Arabia, India, E. and S. Afr., Melanesia.
Do. Ladies' Society, 1843	9,325	—	53	—	255	—	India, South Africa.
United Presb. Church, 1847.	60,713§	79	29	20	566	16,529	India, China, Japan, S. and W. Afr., W. Indies.
National Bible Society of Scotland, 1861.	5,303	3	—	—	177	—	India, China, Japan, Melanesia.

* See Church Missionary Society.

† Only for India.

‡ See S.P.G.

§ Ladies' society included. Donations to schools, hospitals, &c., ought to be subtracted.

—	Income.	Missionaries.	Unmr. Fem. Miss.	Nat. Ministers.	Nat. Helpers.	Communicants.	Field of Operations.
Scottish Ep. Church, 1870	£ 3,477	•	•	•	•	•	India, South Africa.
Original Secession Ch., 1872.	1,022	3	2	—	2	16	India.
Mission to Lepers, 1874	3,999	—	—	—	—	—	India, China.
Ref. Presbyterian Ch. ...	267	1	1	—	8	40	Syria.
Book and Tract Soc. of China.	313	—	—	—	—	—	China.
Miss. to Chinese Blind, 1887.	581	—	1	—	3	—	China.
S. Morocco Miss., 1889.	1,615	11	3	—	—	—	Morocco.
Scottish Establ. Ch. Col. Com.	650	1	—	—	—	149	West Indies, Guiana, Mauritius.
	193,267	234	175	42	2,033	25,160	
III. IRELAND.							
Irish Presb. Church, 1840.	16,986	18	10	8	127	749	India, China.
Qua Iboe Jungle Tribe Miss., 1889.	88	2	—	—	—	14	West Africa.
	17,074	20	10	8	127	763	
IV. NETHERLANDS.							
Miss. in Dutch India ...	Fl. 318,229	148	—	31	253	85,240	
Vereen, T. Uitb. Ev. in Egypte.	4,983	2	—	—	—	—	
	323,162	150	—	31	253	85,240	
V. GERMANY.							
Brüdergemeinde, 1732 ... (Moravians)	Mk. 484,000	161	14	23	1,769	31,380	Thibet, S. and E. Africa, Greenl., Labrador, N. America, West Indies, Moskito, Surinam, Australia.
Berliner M.G., 1824 ...	356,998	80	6	1	131†	11,605	China, S. and E. Africa.
Rheinische M.G., 1833 ...	412,580	88	4	16	197†	11,907	Dutch India, China, New Guinea, South Africa.
Gesamtsche M.G., 1836 ...	124,430	25	—	16	800	11,472	India.
Leipziger M.G., 1836 ...	330,320	30	2	17	398†	6,893	India.
Norddeutsche M.G., 1836 ...	118,590	14	6	1	32	412	W. Africa, New Zealand.
Jerusalemverein, 1845 ...	27,118	1	—	—	10	—	Palestine.
Morgenländ. Frauenv., 1848.	11,713	—	15	—	—	—	Syria, India, Africa.
Diakoniss. Kaiserswerth, 1851.	92,933	—	66	—	30	—	Syria, Palestine, Egypt.
Berliner Frauenv. f. China, 1851.	30,401	1	6	—	—	16	China.
Herrmannsburger M.G., 1854.	283,040	58	—	—	250	18,284	India, South Africa, New Zealand, Australia.
Neuendettelsau M.G., 1874.	50,517	8	—	—	—	§	Queensland, New Guinea.
Schlesw.-Holst. M.G., 1877.	70,399	11	—	—	19	||	India.
Neuenkircher M.G., 1892	45,420	9	—	—	23	347	Dutch India, East Africa
Allg. Ev. Prot. M.G., 1884	38,763	4	1	1	11	320	China, Japan.
Bairische Ostaf. M.G., 1885.	29,117	5	—	—	—	7	East Africa.
Ev. M. G. für Deutsch Ostafrika, 1886.	106,907	6	4	—	—	—	East Africa.
German Alliance ...	—	3	2	—	—	—	China.
	2,643,236	504	126	75	3,171	92,768	
VI. SWITZERLAND.							
Basel M.G., 1814... ..	Fr. 1,239,996	139	2	37	621	12,300	India, China, W. Africa.
Miss. de la Suisse Rom., 1869.	83,762	8	1	—	19	275	South Africa.
Miss. pour la Kabylie, 1890.	2,773	1	—	—	—	—	North Africa.
	1,320,531	148	3	37	640	12,575	
VII. DENMARK.							
Dansk M.S., 1821 ...	Cr. 105,996	7	2	3	21	250	India.
Loventhals Miss., 1872... ..	3,878	1	—	—	—	—	India.
Burmese Miss., 1884 ...	7,640	2	—	—	—	—	Burmah.
	117,514	10	2	3	24	250	

* See Africa, St. John's Diocese.

† + 137 elders, chiefs, and lower helpers.

† + 429 unpaid.

§ 35 baptized.

|| 96 Christians.

	Income.	Missionaries.	Unm. Fem. Miss.	Nat. Minis. terts.	Nat. Help-ers.	Com-muni-cants.	Field of Operations.
VIII. FRANCE.							
Société D. Miss. Ev., 1824	Fr. 471,966	37	7	21	241	9,937	S. and W. Africa, Tahiti. Kabylia.
Miss. West. Française, 1889.	6,174	2	—	—	—	—	
	478,170	39	7	21	241	9,937	
IX. NORWAY.							
Norsk M.S., 1844	Cr. 456,324	44	18	22	1,181	23,429	S. Africa, Madagascar. South Africa. Madagascar.
Schreuders Miss., 1872.	5,966	3	1	—	3	187	
Com. for D. N. Lægem, 1882.	omtr. 600	—	—	—	—	—	
Fri Østaf. Mission, 1889	11,719	3	4	—	3	—	South Africa. China. China.
Kinamissionen, 1889	2,539	—	2	—	—	—	
Norsk Luth. Kinamiss. Forb., 1891.	26,486	6	2	—	—	—	
	502,563	56	27	22	1,187	23,616	
X. SWEDEN.							
Evang. Fosterl. Stift., 1865	Cr. 195,724	18	6	3	28	115	India, Abyssinia. South Africa. China, Russia, Persia, Congo.
Svenska Kyrkans M., 1876	62,320	4	3	—	7	80	
Missions Förbundet, 1881	181,797	17	7	3	5	?	
Östgöth. Ansgariif, 1886	3,413	—	—	—	—	—	South Africa. North Africa. China. China, South Africa.
Hvita Berget M., 1887	1,148	—	3	—	—	—	
Sv. Miss. i Kina., 1887	14,786	4	3	—	—	—	
Helgelse Förb. i Nerike, 1889.	14,776	5	4	—	—	—	
	413,964	48	25	6	38	195	
XI. FINLAND.							
Finaka M.S., 1859	Mk. 89,338	5	—	—	23	(170)	South Africa. China.
Finak Frimission, 1891	6,500	—	1	—	—	—	
	95,838	5	1	—	23	(170)	
XII. UNITED STATES OF AMERICA.							
American Board, 1810...	\$ 558,201	129	91	131	1,625	26,522	India, China, Japan, S. Afr., Cent. Afr., Polynesia.
Amer. Bapt. Miss. Un., 1814.	525,029	159	117	243	1,203	83,597	
Amer. Bible Soc., 1816...	36,456	—	—	—	—	—	
Meth. Ep. Church, 1819.	492,858	284	2	168	2,140	24,073	Ind., Siam, China, Japan. India, Indian Isl., China, Japan, North America.
Meth. Ep. Church Woman's-For. M.S.	263,960	—	128	—	418	—	
Prot. Ep. Board of Miss., 1820.	185,884	27	16	58	230	2,584	
Do. Indians	53,380	19	—	15	34	2,279	Haiti, North America. Japan.
Cumberland Presb. Ch., 1828.	16,596	4	7	—	—	660	
Amer. Tract Soc., 1825...	{ \$3,470 } { 100 Rs. }	—	—	—	—	—	
Free Will Bapt. F.M.S., 1833.	27,866 Rs.	11	8	8	13	816	India.
Do. Woman Soc.	9,000 Rs.	—	—	—	—	—	
Ref. Presb. Ch. (Gen. Syn.), 1836.	\$16,155	5	—	—	28	341	
Gen. Syn. Ev. Luth. Ch., 1837.	97,344	4	5	22	191	5,687	India, West Africa.
Presb. Board. For. Miss., 1837.	578,736	187	112	85	758	18,101	
Ref. (German) Ch., 1838	20,000	8	3	—	22	1,729	Ind., China, Jap., Siam, W. Afr., N. Am. Japan. China.
Seventh Day Bapt., 1842	6,610	3	1	1	8	30	
Board of For. Miss. Ref. (Dutch) Ch., 1867.	112,164	27	14	37	282	5,559	
Meth. Ep. Ch. S., 1846.	102,269	110	5	157	30	12,157	China, Japan, N. Amer. India.
Gen. Council Ev. Luth. Ch., 1846.	14,374	4	2	2	91	1,208	
South Bapt. Miss. Board, 1846.	47,298	23	9	4	33	1,053	
Am. Miss. Assoc., 1846...	70,738	33	49	2	19	496	North America. W. Afr., U.S.A. (Chinese.)
United Breth. in Christ, 1863.	9,066	17	5	6	38	7,000	
Baptist Home M.S., 1858	25,373	38	46	43	4	14,211	
							U.S. America.

	Income.	Missionaries.	Unm. Fem. Miss.	Nat. Ministers.	Nat. Helpers.	Communicants.	Field of Operations.
United Presb. Ch., 1859	\$ 112,816	28	25	30	491	10,465	India, Egypt.
Woman's Union M. Soc., 1861.	43,267	—	47	—	100	—	India, Japan.
Exec. Comm. For. Miss. Presb. Ch. S., 1861.	53,959	30	11	17	43	1,118	China, Japan, Africa.
German Ev. Synod., 1866	16,185	5	—	—	28	341	India.
Presb. Home M.S., 1870	34,022	55	91	7	—	2,173	U.S. America.
Meth. Protest. Ch., 1870	14,711	5	2	4	5	215	Japan.
Women Bapt. Home M.S. 1871.	—	—	—	—	—	—	U.S. America.
For. Chr. M.S. (Disciples of Christ), 1875.	48,375	22	6	—	25	318	India, China, Japan.
African Meth. Ep. Ch., 1876.	5,300	18	15	—	2	356	W. Af., W. Ind., U.S.A.
Meth. Ep. Ch. South Women M.S., 1878.	30,770	—	11	—	—	—	China.
Intern. Med. M.S., 1881	10,251	—	—	—	—	—	—
Bapt. For. Miss. Conv. (Col.), 1883.	4,598	1	1	—	2	300	Liberia.
Women's Miss. S. of the Ev. Ass., 1884.	332	—	—	—	—	—	Japan, Africa.
Evarg. Ass. (Allbright) Consolid. Am. Bapt. (Col.), 1884.	14,891	10	—	—	21	445	Japan.
Am. Chr. Convent., 1887	3,160	2	—	8	4	92	U.S. America, Japan.
Berkley Temple, Boston, 1889.	214	1	—	—	1	—	Japan, U.S. America.
Swedish Ev. Miss. Cov., 1889.	8,294	10	2	—	—	—	China, U.S. America.
Scandinavian Alli., 1890	16,726	30	35	—	—	—	China, Japan.
Moravian Church ...	8,613	*	*	*	*	*	Alaska.
Presb. Home M.S. South	5,780	13	1	—	—	—	U.S. America.
Exec. Comm. for Home Miss. Presb. Ch. S.	6,292	6	4	3	2	580	U.S. America.
Woman's Nat. Ind. Ass.	10,301	2	1	—	—	—	U.S. America.
Woman's Miss. S. Un. Br.	16,068	2	11	4	21	1,434	Africa, China, U.S. Am.
Bapt. Afr. Miss. Conv. ...	5,000	2	4	2	—	—	Congo.
Bapt. Gen. Association..	10,784	2	—	—	—	—	Congo.
Mennonites ...	—	2	3	—	—	—	U.S. America.
Am. Wesl. Miss. Connex.	30,400	—	—	—	33	250	West Africa.
Miss. Board Ev. Church	4,000	10	4	—	1	150	Japan.
Ass. Ev. Conv. of Friends on Ind. Aff.	4,303	17	5	—	—	388	U.S. America.
Indiana Com. of Friends	165	—	—	—	1	—	Japan.
Christian Alliance ...	20,000	24	13	—	—	—	Palestine, Arabia, India,
N. York Train-Coll. & Miss. All.	—	7	2	—	—	—	China, W. Af., W. Ind.
Gospel Union, Kansas...	36,961	51	12	37	51	3,034	West Africa.
Bishop Taylor's Miss. ...	—	4	11	2	—	—	West Africa, Congo.
Free Methodist Miss. Board.	3,177	4	2	—	—	—	East Africa.
Norak Luth. Kinamiss...	—	—	—	—	—	—	China.
	\$3,818,225	1,513	1,004	1,158	8,654	346,699	
	36,956 Rs.						
XIII. BRITISH NORTH AMERICA.							
	\$						
Canada Bapt. M.S., 1866	27,608	9	8	8	73	2,585	India.
Do. Maritime Prov....	27,608	6	2	1	26	135	India.
Canada Meth. M.S., 1873	93,160	53	—	20	46	6,448	China, Jap., Brit. N. Am.
Presbyt. Ch. of Canada, 1876.	114,291	45	32	5	188	3,373	Ind., China, Trinidad, Brit. N. Am., S. Amer.
New Westmins. Dioc. M.	292	—	—	—	—	130	} Br. North America.
Qu'appelle Dioc. Miss....	835	6	—	—	—	68	
Congregatnl. Miss., 1891	2,143	2	1	—	—	—	
Cong. Women B. of M., 1886.	622	—	2	—	—	—	} West-Central Africa.
Dom. and For. M.S. of the Ch. of Engl. in Can., 1888.	10,447	2	1	—	—	—	
Wycliff Col. Canada, 1888	—	2	1	—	—	—	Japan.
Toronto Y. M. C. A. ...	—	1	—	—	—	—	} Corea.
Toronto Korean Un. Mis.	—	1	—	—	—	—	
Wom. M.S. Meth. Ch. of Can.	36,790	—	24	—	13	—	China, Jap., Br. N. Am.
Saskatchewan Dioc. M...	—	—	—	—	—	—	} Br. North America.
Calgary Dioc. Miss. ...	—	—	—	—	—	—	
Br. Columbia Dioc. Mis.	—	—	—	—	—	—	
	312,796	127	79	34	346	12,734	

* See Germany.

	Income.	Missionaries.	Unm. Fem. Miss.	Nat. Ministers.	Nat. Helpers.	Communicants.	Field of Operations.
XIV. WEST INDIES.¹	£						
Ch. of England Missions	73,420	149	5	91	370	70,988	
Nonconformist Missions	—	167	—	—	—	88,008	
	73,420	316	5	91	370	158,996	
XV. ASIA.	Rs.						
Madras Relig. Tract and Book Soc., 1818.	1,254	—	—	—	—	—	India.
Madras Aux. Bibl. Soc., 1819.	9,384	—	—	—	63	—	India.
Bombay Tr. & Book Soc., 1827.	836	—	—	—	—	—	India.
Calcutta Tr. & Book Soc., 1829.	2,128	—	—	—	—	—	India.
Medical Miss. S. Travancore, 1838.	4,706	—	—	—	—	—	India.
N. India Chr. Tract and Book Soc., 1838.	1,753	—	—	—	—	—	India.
Punjab Relig. Book Soc., 1863.	905	—	—	—	22	—	India.
Dent Mission, 1858 ...	—	—	—	1	11	59	India.
Indian Home Miss. to the Santhals, 1867.	68,301 } 6,309 }	8	—	5	164	3,800*	India.
Ch. of Engl. Miss. Panch Howd. Poona.	12,488	2	—	—	—	—	India.
Bengal Evang. Miss. (Gopalgunge), 1874.	5,731	—	1	1	12	66	India.
Punjab Aux. Bible Soc., 1883.	271	—	—	—	16	—	India.
Mr. Cornelius' Miss. 1871	—	—	—	1	5	—	India.
Calcutta Indep. Chr. M., 1886.	—	3	—	1	7	26	India.
E. Bengal Abor. M., 1883	—	1	—	—	—	—	India.
Christo Somaj, 1897 ...	—	—	—	6	—	10	India.
Christian Disciples ...	—	—	—	6	—	—	India.
Chris. Wom. Bible Miss.	—	—	3	2	—	—	India.
Kurku Mission, 1890 ...	—	3	4	—	4	5	India.
North Indian Bible Soc.	2,703	—	—	—	—	—	India.
Chinsura Bible Miss. ...	652	—	2	—	12	—	India.
Toungoo Miss. S.P.G. ...	7,656	†	†	†	†	†	Birma.
Rangoon Dioc. Miss. 1877	71,212	—	—	—	—	—	Birma.
Jaffna College, 1872 ...	10,670	3	—	—	16	—	Ceylon.
Vereenig. ter Bevord. van Mal. Chr. Litt. Batavia.	462fl.	—	—	—	—	—	Java.
Zendingbond in Ned. Ostindie, 1881.	—	—	—	—	—	—	Dutch East Indies.
North China Tract Soc..	\$197	—	—	—	—	—	China.
Cent. China Rel. Tr. Soc.	562 Tael	—	—	—	—	—	China.
Chinese Rel. Tract Soc..	\$76	—	—	—	—	—	China.
	206,944 Rs.	29	10	23	332	3,966	
	462 fl.						
	\$273						
	562 Tael.						
XVI. AFRICA.							
Mauritius Diocese, 1854..	13,908 Rs.	—	—	—	—	1,000	Mauritius and Seych.
S. Afri. (Dutch Ref.) M., 1857.	£	28	4	—	—	—	South Africa.
Sierra Leone Dioc., 1861	3,000	1	—	16	59	5,777	Sierra Leone.
Capetown Diocese, 1868..	18,745	—	—	—	—	—	South Africa.
Maritzburg Diocese, 1869	5,150	3	1	1	3	400	Natal.
St. John's Diocese, 1873..	7,085	25	—	9	258	3,596	Kaffraria.
Madagascar Dioc., 1874..	127	—	3	—	72	900	Madagascar.
Pretoria Diocese, 1878 ...	583	3†	—	—	—	100†	Transvaal.
Madagascar Nat. Miss., 1880.	†	†	†	†	†	†	
S. Afr. Wesl. Meth. M.S., 1887.	8,740	109	—	74	89	29,152	South Africa.
Cape General Miss. ...	430	6	10	—	2	—	South Africa.
Uafthængig Bapedikirke	—	1	—	—	—	—	Transvaal.
Baptist Union of S. Afr.	10	—	—	—	3	21	South Africa.
Chr. Ref. Dutch Ch. of S. Africa.	24	—	—	—	—	—	South Africa.
	13,908 Rs.	176	18	100	516	40,946	
	£43,903						

* Christians 6,300 and 6,572.

† See S.P.G.

‡ See England: London Miss. Soc.

¹ [Dean Vahl gives the details of these, but we merely give his totals.—Ed.]

	Income.	Missionaries.	Unm. Fem. Miss.	Nat. Ministers.	Nat. Helpers.	Communicants.	Field of Operations.
XVII. AUSTRALASIA.	£	£					
Australian M.S., 1850 ...	1,393	6	1	1	7	—	Australia, New Guinea.
Melanesia Miss., 1861 ...	4,577	9	—	8	111	8,654	Melanesia.
Honolulu Dioc. M., 1861	206	8	1	1	2	413	Hawaiian Islands.
Immanuel's Synod, 1868	2,408	3	—	—	1	16	Australia.
Hawaiian Ev. M.S., 1834	\$33,440	47	—	18	76	31,397	Polynesia.
Presb. Ch. of N. S. Wales	1,506	1	—	2	—	—	
Do. Victoria ...	2,234	6	—	—	23*	†	Corea, Australia, and New Hebrides.
Do. Otago ...	—	3	—	—	—	—	
Do. N. Zealand	—	1	—	—	—	—	
Do. S. Australia	396‡	1	—	—	—	—	New Hebrides.
Do. Tasmania...	—	1	—	—	—	—	
Dayspring Fund ...	1,636§	—	—	—	53	168	New Hebrides.
Wesley. M. S. Australia	16,866	20	—	79	4,026	32,826	Australia, Polynesia.
Do. N. Zealand	—	—	—	—	—	—	
Ch. of Eng. Miss. of Vict. to the Aborig.	—	—	—	—	—	—	Australia.
Ch. Miss. Soc. of Vict. *	—	—	—	—	—	—	Australia.
Christ Ch. Dioc. Miss. ...	130	—	—	—	—	—	New Zealand.
Abor. Prot. Ass. N.S.W.	365	6	—	—	—	—	Australia.
Vict. Bapt. For M., 1886.	845	—	6	1	12	80	India.
S. Australian Bapt. M.S.	1,123	1	5	1	6	36	India.
Tasmania Bapt. M.S., 1891.	—	—	—	—	—	—	India.
Queensland Bapt. M. S.	109	—	2	—	—	—	India.
N. Zealand Bapt. M. S...	—	5	3	—	—	—	India.
Australasian Bapt. M. S.	—	—	—	—	—	—	
Federal Presb. Mis. Soc.	—	2	—	—	—	—	New Guinea.
Maryborough Kanaka M.	123	1	—	—	—	—	Queensland.
	31,838	120	18	111	4,317	73,580	
	\$34,440						

* Perhaps 7 ord.

† 35 Chinese.

‡ £44 to be deducted from Dayspring Fund. Some of it perhaps somewhere else.

§ Incomplete.

SUMMARY.

1891.	Income.	Income. (English money).	Missionaries.	Unm. Fem. Miss.	Nat. Ministers.	Nat. Helpers.	Native Communicants.	Miss. Soc. and Agencies.
	£	£						
England ...	{ £1 225,537 } { Rs. 38,050 }	1,228,211	1,608	944	1,968	18,166	281,627	73
Scotland ...	£193,257	193,257	234	175	42	2,033	25,160	16
Ireland ...	£17,074	17,074	20	10	8	127	763	2
Netherlands ...	f. 313,192	25,869	160	—	31	255	85,240	17
Germany ...	Mk. 2,643,236	129,542	504	126	75	3,171	92,768	18
Switzerland ...	fres. 1,320,531	52,356	148	3	37	640	12,575	3
Denmark ...	Cr. 117,514	6,472	10	2	3	24	280	3
France ...	fres. 478,170	18,386	39	7	21	241	9,937	2
Norway ...	Cr. 502,563	27,674	56	27	22	1,187	23,616	6
Sweden ...	Cr. 413,964	22,795	48	25	6	38	195	7
Finland ...	Mk. 95,838	3,800	5	1	—	23	170	2
U.S. of America...	{ \$3,818,225 } { Rs. 36,956 }	786,992	1,513	1,004	1,158	8,654	346,699	57
Brit. North Amer.	\$312,796	64,170	127	70	34	346	12,734	16
West Indies ...	£73,420	73,420	316	5	91	370	158,294	13
Asia ...	{ Rs. 206,944 } { fl. 462 } { \$ 197 } { Tael 562 }	15,624	20	10	23	332	3,966	29
Africa ...	{ Rs. 13,908 } { £43,903 }	44,942	176	18	100	516	40,946	14
Australasia ...	{ £31,838 } { \$34,440 }	38,756	120	18	111	4,317	73,580	26
Summary ...		2,749,310	5,094	2,445	3,730	40,438	1,168,560	304

¹ [This is no doubt the Australian Church Board of Missions.—Ed.]² [This is not the new C.M.S. Association, but an old society which works among the Chinese immigrants.—Ed.]

NOTE.—In reprinting the foregoing tables we have made one or two slight verbal corrections, but although several statements and figures seem to need correction, we have thought it best not to interfere with Dean Vahl's figures.—Ed.

UGANDA: LETTER FROM BISHOP TUCKER.

*Mengo, Buganda, March 13th, 1893.**

THE present moment is one of anxious suspense. The affairs of the country are going on much as usual. The work-a-day life of the people is unbroken, or the even tenor of its quietness. The work of teaching is going on apace. But underneath all this apparent quiet there is a current of anxious suspense. We know that day by day the fate of the country, like the march of the Consul-General from the coast, is drawing nearer and nearer, and that before very long the fateful word will be spoken, and Uganda will either move forward in the van of Christianity in Africa—or fall back into the blackness of darkness of anarchy and disorder.

I have, with the greatest thankfulness to God, heard of the movement in public opinion at home, and how nobly men of all parties in politics and shades of opinion in religious thought have combined to press home upon the Government the gravity of the situation and the weight of obligation resting upon us by virtue of treaty engagements. Sure I am that the heart of Christian England is sound to the very core.

All that was needed to rouse her to action in this great matter was "information." I am not sure that one's respect for her action would have been so great as it is had she moved in the matter more quickly.

It would have been the enthusiasm of ignorance; now, it is the calm deliberate expression of a conviction of the sanctity of treaty engagements, and of the responsibility resting upon us with respect to the fulfilment of national obligation in the matter of freedom for the slave and the Christianisation and moral elevation of the masses of human beings in Central Africa.

We have just heard that the Imperial Commissioner has crossed the Nile, and that in two or three days he will be here. Daily we have made his journey a matter of prayer. The work that he will have to take in hand immediately on his arrival will be of the

most anxious description. He will need all our sympathy and all our prayers. These will not be lacking, nor, indeed, every endeavour to assist in every way in finding a solution for the many difficult problems that confront us here.

Besides the question of a *modus vivendi* between the three political parties—the French, English, and Mohammedans—there is, perhaps, the most difficult question of all to settle, and that is the question of the Nubians. These men are the refuse of the rebels of the Egyptian forces in the Equatorial Provinces. They are now domiciled in Toru and Bunyoro. There they live as best they can by robbery and violence. Stories have reached us (I cannot vouch for their truth, but they have in them a measure of probability) of the most horrible outrages committed by these men—outrages which, if true, would simply horrify the conscience of civilised man. What is to be done with these refugee rebels? Altogether there are about 6000 of them. The Egyptian Government will have nothing to do with them. The Imperial B.E.A. Company say the same. To get them to the coast seems an impossibility; and even if you got them there the difficulty would not be solved; for what to do with them there would puzzle the wisest heads. The only solution of the difficulty I can see is for the Government to send a few Englishmen to officer them, and bring them under control and administer the country and garrison it by means of them. Should the Government (contrary to my expectation) abandon the country and leave these men here, the consequences would be something too frightful for contemplation.

Altogether the difficulties of the situation in Buganda are of the most complex character, and will need the wisest handling with the most delicate touch. What a comfort to remember that for believers "Christ of God is made unto us wisdom." Taking Him consciously for our wisdom in all these perplexities, order will be evolved from chaos, and peace from strife.

* It is important always to mark the dates of letters from Uganda, as sometimes later despatches reach England before earlier ones. This letter, it will be seen, was written and sent off before that of April 8th, which was printed in our August number.—ED.

In the meanwhile, it is most cheering to notice the progress of the work.

Every one is engaged to their very utmost. Classes for baptism—and very nearly 300 have recently offered themselves for baptism—classes for confirmation, and the daily instruction of the candidates for ordination take up the time of the whole party. Happily, all are keeping well and are cheered by the visible blessing vouchsafed by God. The work of the printing-press is of the most absorbing interest. In Mr. Forster we have an able and indefatigable printer. Reading-sheets and catechisms are being worked off with the utmost speed, and yet the demand is greater than the supply. We are looking forward to the arrival of the larger press from Nassa with great hope. By its means we trust to be able to meet the demand, for reading-sheets at least. For larger work we shall have to look to the homeland.

Last Sunday (March 12th) we had two remarkable sermons—one by Yairo (candidate for ordination), and the other by Nathanaeli, who, I trust, may be ordained when he is a little older; at present he is under age. The latter sermon breathed a true missionary spirit. It was based on the text, "A new commandment give I unto you." The former preacher took as his subject the work of the Holy Spirit. The services were entered into by the people most heartily. As a rule, just before the commencement of the service the whole of the Church elders (or Council) meet the clergy in the vestry for ten minutes' prayer. First one and then another offers prayer, and the European missionary closes, so that ten minutes are rarely exceeded. I cannot help thinking that such a plan would be most fruitful at home. I am sure it is a great help out here.

March 17th, 1893.

This has been a day of great excitement. Sir Gerald Portal, the Imperial Commissioner, arrived this morning at about ten o'clock. Three days ago Zachariya—one of our Church Council—was sent by the king to meet the expected party and bid them welcome to Uganda. Yesterday Captain Portal arrived with the news that the Consul-General was only one day's march away, and that in all probability he would arrive in the morning. Early this morning large crowds went out to

meet the Commissioner. All the principal chiefs, with their followers, joined in the outgoing crowd. Accompanied by Captain Portal I walked out a short distance and was a witness of the deep joy of the people at the arrival of the representative of the Queen. They feel convinced now that all will go well and that the country will not be abandoned. That they may be under the protection of "Queenie," as they term her Majesty, is to them a thought of great joy.

It was really an impressive sight, the entrance of the travellers into Kampala. They were all more or less sunburnt and travel-worn, but thoroughly well and hearty. The Waganda, in their terra-cotta-coloured bark clothes and their snow-white garments, lined the roads on either side. Now and again a great chief advanced and was introduced to the Consul-General as he rode on horseback; then he fell back to the rear and was succeeded by another, who in his turn made way for others who wanted to be introduced. Thus the progress was slow. Drums were beating on every hand, and as we drew near to the fort the clash of arms drew our attention to the Soudanese soldiers, who, in their snow-white tunics, were paraded outside the gates and presented a very smart appearance as they presented arms. Thus Kampala was entered and the long journey at an end. Now, I suppose, the monotony of travel will be exchanged for the excitement of controversy. Earnestly do I pray that we may all have a "right judgment in all things," and that patience and mutual forbearance may be shown in these difficult matters.

March 20th, 1893.

Yesterday (Sunday) was more or less a wet day, and our congregation was, in consequence, smaller than usual. Still the day was one to be remembered. Some fifteen adults were baptized and admitted into the visible Church of Christ. Later in the day an English service was held and attended by the Consul-General and all his staff. We have now, I suppose, gathered in Buganda the largest number of Englishmen ever brought together in Central Africa. It was an interesting gathering. Mr. Millar read the prayers, and I preached from Psalm cxix. 105.

This morning the king held a

barazza for the public reception of Sir Gerald Portal. The scene was a very brilliant one, the sun shining gloriously, and the white dresses of the chiefs and the glittering arms of the native soldiers seemed to sparkle in the sunlight. Sir Gerald Portal was in full uniform and attended by his staff. The Sultan of Zanzibar's soldiers headed the procession, and as they filed off to the right and left, the Commissioner and his staff advanced through their ranks. We of the Mission party were already in barazza, and as the king rose to greet the Consul-General we also stood, and remained standing until the king and his guests had taken their seats. All the great chiefs of the country were present; many of them were dressed in very gorgeous attire. But without question those dressed simply in white looked the best, both from an art and a common-sense point of view. The king sat in the gilt chair lately presented to him by the Company. The carpet (to tread on which is a high crime and misdemeanour) was one that I brought up with me as a present to the king. The barazza did not last long. Greetings were exchanged. The Consul-General expressed his pleasure at being in Buganda; the king his pleasure at seeing him; and so the interview came to an end.

It is usual at these barazzas for the king to hear cases involving a breach of the law. To show the influence that Christianity is having in the country, I may mention that some little time ago, when a case was being tried, a Christian chief who was present intervened with the happiest results. Sentence had been given by the king to this effect—"that so many cattle and sheep were to be paid by the offender as a fine, together with two women." The Christian chief interposed, "But Christians do not give men or women; they give cattle and goats,

not human beings." The result was that the king altered the sentence to the effect that no women were to be given, only cattle and goats.

I would that I could tell you something as to the intentions of the Commission with respect to the future administration of this country. But it is impossible. Sir Gerald Portal has only been a few days in Mengo, and in so short a time it is impossible to grasp the complicated situation and pronounce upon it. One thing, however, is quite clear, and that is that the Company's rule terminates definitely on March 31st. Then, of necessity some sort of Government administration will have to be formed. The only question is whether it will take a temporary or permanent form. The decision on this all-important point will no doubt rest ultimately with the English people. After the late expression of public opinion at home I personally have no doubt as to what the issue will be. The public conscience has been aroused, and nothing but the permanent occupation of the country will satisfy it. Thus in the Providence of God the destiny of England is being wrought out and her Christianising and civilising mission in the world being accomplished. I thank God for this marvellous work of grace in the hearts of the people of Uganda, but I also thank Him for all that He has done in rousing Christian England to a sense of her duties and responsibilities. In blessing Africa she will herself be blessed. "The blessing of the Lord it maketh rich, and He addeth no sorrow with it." "When He giveth quietness, who the can make trouble?" "How great is Thy goodness which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee before the sons of men."

THE AGENTS' WEEK AT COTTAYAM.

(Contributed by a Native Schoolmaster to the "Travancore and Cochin Diocesan Record.")



THE middle of March has been a time of unprecedented intellectual, moral, and spiritual activity at Cottayam. The agents' examination, the Provincial Council, the agents' re-

union, and a Missionary Conference came together—a concurrence unknown before at Cottayam. The busy days commenced with March 14th, and continued for four consecutive days. C.M.S. workers in Travancore and

Cochin, both European and Indian, clerical and lay, could be seen during these days, now met together in the hall of the Cambridge Nicholson Institution, and now worshipping together in the Pro-cathedral; at one time occupying once more the College chapel seats of hallowed associations, and at another time engaged in serious ecclesiastical consultations.

The time was very truly one of re-union—re-union of the old students of the College and the Cambridge Nicholson Institution, of the C.M.S. missionaries and Native pastors of Travancore and Cochin—a union which cannot but leave an indelible impression, not only upon ourselves but also upon others, of the strength and stability of the work done by the C.M. Society in this part of India. The importance of such a gathering will, I think, be a sufficient excuse for giving a rather detailed account of what I noticed during these days.

Tuesday, 14th.—Mission agents began to pour into the Cambridge Nicholson Institution in the morning. A motley crowd could be seen moving up and down the verandah of the Institution, all with smiling faces, interchanging abundant signs of joy for having met together again. At nine the bell rang. The disordered mass became an orderly group. The agents to be examined soon found their seats. The Pullayan and Syrian Christians had mixed themselves together in such a way that only a clever physiognomist could distinguish the former from the latter. At twelve o'clock, when the Pullayans and the Syrians sat in the dining-hall to eat together, one could not but feel thankful for what has been done in the past among the poor slave Christians of Travancore. I think we should not for one moment allow ourselves to underrate the slow but sure Christian work which has gradually elevated the Pullayans to the level of eating together with Syrians. Of course, there was some protest, but not noteworthy. Before 5 p.m. the agents were examined in Old Testament, New Testament, and the Articles. Evening meal over, there commenced at 7.30 p.m. the first of a series of meetings which had been previously arranged by the Rev. Jacob Thompson.

The Rev. J. H. Bishop took the chair. After the chairman offered

prayer, the Rev. T. K. Ninan read a portion of Scripture. The Rev. K. Kuruvilla then addressed the meeting, and exhorted the Mission agents to be faithful in the performance of their several duties. The Rev. Oomen Mamen spoke next. He reminded the audience of two temptations to which Mission workers are very liable to yield:—(1) Despondency, the work not corresponding to anticipations; and (2) Spiritual pride on account of success in work. After a lyric was sung the Rev. W. C. Kuruvilla of Melkavu spoke very warmly about the duty of every agent to be a light in his own sphere of work. The Revs. T. K. Ninan, T. K. Joseph, and M. C. Thoma followed, each for a few minutes speaking about his own experiences as a pastor. The evening's proceedings terminated with prayer by the Rev. T. K. Joseph.

Wednesday, 15th.—At 7.30 all met together in the Pro-cathedral for united communion service. The Rev. Jacob Chandy preached from Matthew xxiv. 47, and dwelt at length upon the necessity for a good steward to combine faithfulness with good sense. At 10.30 the agents met together again in the Cambridge Nicholson Institution and divided themselves into two sections, the teachers and the evangelists, the former going to the hall in the north, and the latter meeting in the chapel. The Rev. Mr. Lash, who had been asked to preside over the teachers' meeting, was not able to do so on account of ill-health, and so Mr. Thompson took the chair. The chairman in his preliminary speech explained to his audience the inner working of the Cambridge Nicholson Institution as conducted now, and pointed out from Eph. iv. 8 and 11 how akin the teachers' work was to that of the pastors', and exhorted each one present to use his *charisma* to the best advantage. Then followed two papers, one by Mr. P. M. Chako, B.A., and the other by Mr. Itty Kuruvilla. The former, in a well-written paper, pointed out very clearly the evils of loading the memory of pupils with indigestible stuff, and the great need that exists in India to cultivate the observing faculties of children. The latter, in an elaborate paper, said that the teacher should be good in character, firm in administration, and diligent and persevering in learning. Mr. John Chandy spoke next for ten

minutes, and pointed out the importance of punctuality and the necessity for having decent and well-furnished schoolhouses. Mr. A. K. Varkki then read from a book a very interesting dialogue contrasting the old and new systems of teaching. Mr. P. J. Abraham then said a few words, and made three requests to the teachers: (1) to keep the school-houses neat and tidy; (2) to be kind and affable in manners; (3) to teach so as to secure the interest of the class.

I was not present at the meeting of evangelists presided over by the Rev. J. H. Bishop; but I heard that it was a fervent and heart-stirring one.

At 3.30 p.m. there was a united gathering in the central hall of the Cambridge Nicholson Institution. The hall was quite full. The Rev. C. A. Neve was in the chair. After singing lyric No. 170, the Rev. E. V. John was asked by the chairman to lead the meeting in prayer. After prayer, the Rev. T. I. Abraham read a very interesting paper on the "Gleaners' Union." Mr. Abraham proved by facts and figures the importance of Gleaners' work. The Rev. P. P. Joseph spoke next on "Temperance." He began by saying that although last year, when he was asked to speak on "Temperance," he plainly said that what this country needed is not Temperance but Teetotalism; still this year also he was asked to speak on "Temperance." All may not agree with Mr. Joseph in saying that temperate drinking invariably leads to drunkenness. Joseph went on to show by certain well-authenticated stories how in this country the generality of people are liable to abuse the privilege of drinking a little. One settled drunkard, in a conversation with the speaker, supported drinking by saying that "that which goeth into the mouth does not defile a man." Another said if man should "eat in the sweat of his brow," much more should he drink the sweat from the brow of the palm-tree. A third drunkard would vindicate his position by a different line of argument. He said, if the Scriptural precept is that "we should love our enemies," should we not love drink also? Mr. Joseph then brought forward a number of Scripture texts apparently to lay teetotalism on a Scriptural basis. It is a most indubitable fact that the whole tenor of Bible teaching regarding the question is

simply that man should be *temperate* in drinking as in many other things. But teetotalism can be supported by a high moral principle enunciated thus by St. Paul, "If meat maketh my brother to stumble, I will eat no flesh for ever more, that I make not my brother to stumble." Mr. Joseph very rightly pointed out that it is not enough to speak about temperance and to start temperance societies, if the leaders of such societies are not prepared to convene regular meetings of those societies, and called upon the secretary of the "Cottayam Temperance Society" to give an account of what was done in the past year. The secretary said that the society's work in the past year was anything but satisfactory, and expressed his earnest wish that a man with more leisure might be found to take up the work.

After singing another lyric, the chairman called upon the Rev. T. K. Joseph to read a paper on "Young Men's Christian Associations." The speaker said that youth is a time of choice, and that everything that would help a young man to make a right choice should be gladly welcomed as a thing of eternal moment. The Rev. E. Bellerby rose next to give a brief account of the work of the Madras Auxiliary Bible Society during the year 1892. Colporteur Mathan was next asked by the chairman to speak a few words about his work. Mr. Mathan said that a real desire to read the Word of God has been increasing in the minds of the people during the past few years. He said that the Word of God is now daily taught in certain Syrian vernacular schools, where some years ago even the teachers could not be induced to buy copies of the Bible. He said that the increase in the number of books sold indicated an increasing love for the Word of God. But we should not forget that there is also another fact which partially explains the result. The Bible is now being regularly taught in schools, Syrian as well as Anglican. The chairman, after having referred to the diverse character of the subjects chosen for the evening's consideration, said that "there are diversities of gifts," and that each one should make the best use of the talent or talents he has received from God. At 8 p.m. Mr. T. K. Benjamin, B.A., entertained the agents by a magic-lantern show, the slides being specially chosen to illus-

trate an address on "Sin and Sacrifice." The activity of the day was followed by a well-earned evening repose.

Thursday, 16th.—The day commenced with prayer in the church at 7.30 a.m. A fit, stirring sermon was preached by the Right Rev. the Bishop of the Diocese. His Lordship based his thoughts on 1 Corinthians xii. 2. Though "there are diversities of gifts and workings, the same God worketh all things in all." The day's gathering was an indication of unity in diversity. "All the members of the body being many are one body." This line of thought led the Bishop to speak very emphatically of the *oneness* of all members of Christ's Church, whether European or Indian, Syrian or Pullayan. All are members of one and the same family whose Head is God. Union is strength, and the more united the Church is, the stronger it will be.

At 10.30 a.m. the evangelists and the teachers met as they did the previous day. The Rev. A. J. French Adams presided over the teachers' meeting. Model lessons were given by Messrs. A. K. Varkki and C. O. Philiposa. Subjects:—(1) The palm-tree (infant class), (2) Multiplication of fractions (Form I). A paper on Sunday-schools was read by Mr. K. V. Chakko. The chairman in a very eloquent speech pointed out very clearly that success in teaching ultimately depends upon securing the sympathetic co-operation of the pupils. He said that the teachers who had just taught succeeded in securing this, and earnestly requested the men who witnessed the teaching to carry out the principle in their respective spheres of work. The Rev. C. A. Neve presided over the evangelists' meeting.

At 3.30 p.m. there was an enthusiastic meeting in the central hall of the Cambridge Nicholson Institution. Subject:—"Past and present work among the depressed classes of Travancore." It was a gathering in which the teachers and evangelists met together. Mr. Painter, the appointed chairman, being unable to be present on the occasion, the Rev. Jacob Thompson took the chair in his stead. A paper in which Mr. Painter pointed out the urgent need for improving the condition of Pullaya Christians was received with applause. The chairman

next asked Mr. P. J. Abraham to address the meeting, who read a paper in which he met by arguments six common objections brought forward to show the non-advisability of raising the condition of the Pullaya Christians. Mr. John Chandy spoke next. He too thought that they stand in need of elevation, and said that this can be secured (1) by increasing their wages; (2) by paving the way for their free mingling with other Christians; and (3) by preparing their minds to receive such privileges. Mr. K. J. Chakko spoke next, and said that they must be educated, that an industrial school must be started, and that only boys of exceptional brilliancy should be given the privilege of higher education.

The chairman's speech, as usual, was characterised by good sense and much tact. He thanked all gentlemen who, by sending in contributions, have been helping forward the present movement, and said that it would be better to designate baptized Pullayans simply "Christians," instead of "Pullaya Christians," as a means to the removal of caste-distinction within the Church of Christ. Before the meeting dispersed the following resolution was passed *nem. con.*: "We, the C.M.S. workers in Travancore, are willing to record our readiness to educate our children side by side with all Christian children, whatever the caste to which they belonged might be."

It was a happy idea of Mr. Adams to invite the past and present students of the College to certain meetings conducted in the College chapel at spare moments. The Revs. J. H. Bishop, Oomen Mamen, and T. K. Joseph took part in these meetings.

Friday, 17th.—Prize distribution in the College commenced exactly at 7.30 a.m., and the Missionary Conference began at 10 a.m.

These days were profitably spent by not a few. To some it was a time of learning, to others one of unlearning; food for souls, matter for intellect, room to deaden unbecoming feelings, scope to take a large-hearted view of things, means "to forget those things which are behind, and to reach forth unto those things which are before,"—all these were provided at the time of the re-union, and, we trust, were well used by all.

P. J. A.

PROGRESS OF THE CHURCH IN THE T'AI-CHOW DISTRICT, MID CHINA.

LETTER FROM THE REV. J. C. HOARE.

Ningpo, May 4th, 1893.



T is a year and a half since I have given you any detailed account of the deeply interesting work at T'ai-chow; * and as I am now returning in my boat from a tour in that district with the Bishop, I think it is my duty, and a very pleasant duty, to let you and our supporters at home know how richly God is blessing His Word in these parts. I hope, therefore, that the following short account of our tour may be both interesting and useful.

The Bishop had fixed on April 23rd to 30th as the period for holding confirmations in the district, so on April 17th I started down in order to help and advise the Native pastor in examining candidates for baptism and confirmation. In spite of pouring rain I was enabled to make a quick journey down, and reached Greatstone Valley on Wednesday, 19th. Here I found Dr. Hickin already establishing himself in the little house behind the church. He had just held his first dispensary, and had treated 120 patients, a number which seems to point to heavy work in the future, which will, I trust, be made useful in opening the door for the Gospel in many towns and villages.

I received the usual warm welcome from the Native Christians, and then spent the remaining three days of the week in examining candidates for baptism and confirmation, and I am thankful to say that the large number of candidates gave us plenty to do. As is usual in that district, the candidates all gave evidence of having had very careful instruction and preparation, and seemed to have a very real hold of the Gospel. One candidate was especially interesting in the evidence which he afforded of the heathen sentiment as to opium-selling. He, though not an opium-smoker himself, had kept an opium-tavern. Having heard the Gospel he was much interested, and began to attend the services held in an outlying hamlet (I am thankful to say that there are many such little gatherings now in the district), not far from his home. The Native pastor when he met him spoke about the opium-tavern,

and told him that such a trade was inconsistent with a Christian profession. But the ties of gain were still too strong for him, until, "One day," he said, "a heathen neighbour said to me, 'how can you at the same time be a seller of opium, and a member of the Christian Church?' The words," he said, "went right to my heart, and now I have given up the opium trade, and am come to be a whole-hearted servant of Christ." The *Friend of China* may like to draw a moral from the incident with respect to England's responsibility as a dealer in opium! The testimony of the heathen, moreover, as to the necessity of putting away evil on the part of those who become Christians, is in itself good evidence of the kind of light that the T'ai-chow Christians are showing before their fellow-men.

On Saturday, April 22nd, the Bishop arrived, and with him the tidings that Mr. and Mrs. Jose and their little one had been brought in safety over the mountain passes, and through the pouring rain to Mr. Tsong's house on the top of the hill, some four miles from the church, where they propose to spend the summer, whilst a house is preparing for them in T'ai-chow city. I hope and believe that their presence will be very beneficial in directing the evangelists in carrying on the rapidly increasing work.

On Sunday, April 23rd, we had crowded congregations in the little church. In the morning we had the usual Morning Prayer, with the Holy Communion, and in the afternoon, the baptisms followed by the confirmations. The Native pastor and I conducted the baptisms, and baptized in all thirty-four, after which the Bishop confirmed thirty-seven, several of those baptized being at once confirmed.

The following day the Native Church Council was held. The Bishop came in and gave us some words of counsel and encouragement, and then withdrew. The discussions of the Council were helpful, and the Native delegates spoke freely and well. The most important subject of discussion was with

* See *C.M. Intelligencer*, March, 1892, p. 190.

reference to the appointment of an assistant pastor to help in the rapidly increasing church work. We did not get further in the Council than the nomination of three or four local members of the Church, with a view to the ultimate selection of one of them. Then we left the matter for careful thought and prayer until the next meeting.

On the Monday afternoon the Bishop and I with the Native pastor, and one of the Itinerating Band, started for Gih-veh-kiang (Stone Buddha Plain), a little village in the midst of the hills and by the riverside. A year ago we baptized the first converts there, last autumn we baptized twenty-one more, and this time we baptized ten more, and the Bishop confirmed twenty-one. Thus within the thirteen months, nearly forty people have been baptized in this place.

After the baptisms and confirmations on the Tuesday morning we started away in a very rough boat down the beautiful river to W'ong-ng'uen hsien, or county, south of the T'ai-chow river. We had for some time been much pressed by the members of a village named Ts'ing-kiang-dao to go down there. These people had heard the Gospel through various sources—a colporteur, a travelling tailor, and others. They had bought a Buddhist temple, taken down all the idols, and turned it into a place of worship, sending the title-deeds up to me as a gift to the Church. Thus we found ourselves on Wednesday afternoon seated in the said ex-Buddhist temple, with the idols all heaped up in a corner (I am making arrangements to send them to England), examining candidates for baptism at a place seventy miles from our centre. We examined the candidates with great care, as of course we could get no testimony as to character; but we were deeply impressed with the knowledge and earnestness displayed by them. We accepted thirty-two for baptism, including infants, and twenty-five for confirmation. The service the next day, after a night somewhat marred by the leaky condition of the roof, was most impressive. The intense earnestness, and at the same time the devout reverence of these new converts, made itself felt in a most marked manner.

Immediately after the service we had to hurry away in order, by boats and

chairs, to make our seventy-mile journey back again before Sunday. Of the discomforts of this kind of journey I need not speak at length. For a young man, when things go smoothly and the weather is fine, &c., it is all very well, and may be even enjoyable; but I do not think that there are many men of our Bishop's age who would willingly rough it through wet and fine, in half-open boats and filthy inns—or shall I say hovels?—as the Bishop has been doing for the last three weeks.

We reached the church house at Greatstone Valley on Friday night, and on Saturday made a pleasant little trip up the hill to see Mr. and Mrs. Jose, who seemed to be settling into their new mountain home, which, though not luxurious, will prove, we hope, wholesome. Thence we returned to the examination of more candidates and the settlement of other details of work, &c. On the following Sunday we baptized three more candidates, and the Bishop confirmed five more, thus bringing the total of baptisms during the tour to seventy-nine, and the number of confirmations, inclusive of three T'ai-chow women confirmed just before the Bishop left Ningpo, to ninety-one.

The next day we started home, travelling together towards Shao-hying, and only parting this morning, the Bishop going westward towards Hang-chow, whilst I am now travelling eastward by boat to Ningpo.

You will, I am sure, agree with me that we have great cause for thanksgiving in what we have seen. If we take merely the numerical increase it is very striking. When I wrote the last account of the T'ai-chow work the total number of names on the church-book was 123. Since that we have baptized, in the spring of 1892, 42 people, in the autumn of that year 55, this spring 79, bringing the total up to 299, inclusive of some six or seven who have been called to their rest. The Christians, too, seem to be so manifestly growing in grace and in the knowledge of God, that it is a real refreshment to be amongst them. But in some ways the point that struck both the Bishop and myself most during this tour was the deep importance and value of the Native pastorate. Without any hesitation I attribute the progress of the T'ai-chow Church, under God, to the influence of the Native

pastor. He has really had the directing of the whole work, and he has succeeded in uniting all under him, including agents paid by the C.M.S., in loyal, hearty service. We were very much struck at Jih-veh-ying by a quiet display of his influence. After the examination of some candidates, without a word of consultation with us, the pastor turned round and said, "Call in So-and-so." So-and-so came, and the pastor quietly turned to him and rebuked him for having taken part in some family ceremonies which involved contact with, though not participation in, idolatry. He spoke so lovingly and yet so firmly, so quietly and yet with such evident ministerial authority, that he was absolutely irresistible. Rebel-

lion was impossible, but the man did not wish to rebel. "If you bid me not to do it, I won't," he said. "It is not my bidding, it is God's," said the pastor, and so the matter ended.

If we can once establish a Native pastorate in China, one great step towards the evangelization of the country will be achieved. We must not expect to see such a pastorate established in a day, nor without many difficulties and hindrances; but the influence of a living Church, even though it be but a small one, cared for, not by us European missionaries, but by Native ministers appointed and empowered by God's Holy Spirit, will spread like leaven through the country, even as we see it spreading in T'ai-chow now.

IN THE NORTH PACIFIC MISSION.

LETTER FROM THE REV. J. B. McCULLAGH.

"Gospel Road"—*Human Flesh at 3l. a bite*—*Solemn meetings of Christian Indians*—"The Place of a Skull"—"*I am Peter*"—*A Saw-Mill Company.*

Aiyansh Mission, Nass River,
April 24th, 1893.

LEAVING England on July 23th last, we reached Nass River on September 1st, after a fairly prosperous journey, and by the 15th found ourselves at Aiyansh. The Mission, which had been left in charge of old Chief Abraham, was in good order. The heathen had, however, been playing at Sanballat and Tobiah with the Christians, in which they came off second best, but revenged themselves a little by sending away our Native evangelist from their town. In October, however, we were able, by God's blessing, to resume preaching there.

The trail from our Mission station to the heathen village Gitlakdamix, had always been a bad one; so bad, indeed, that a visit to the latter place furnished a good deal of gymnastic exercise. We therefore conceived, and carried out, the idea of making a good straight road instead. This was accomplished by the voluntary labour of the Native Christians, extending over a period of three weeks, and amounting, in monetary value, to 100*l.* It is called "The Gospel Road," and has been, both in the making and in the using, a real means of grace to many. Thenceforth, until the end of the year,

I was able to preach the Gospel acceptably in from four to seven heathen houses every Sunday between morning and evening services, accompanied by ten or twelve Native Christians.

On the evening of New Year's Day I gave a magic-lantern lecture in Kshumuk-shan's house, at which about 250 heathen were present. This house is a roofed enclosure, sixty feet long and forty wide, thus affording ample accommodation for the audience, our brass band (just then able to discourse a few hymn-tunes), and the lantern equipment. The lecture was on the Life and Death of Christ, and produced a profound impression upon the people. Two subsequent conversions had their origin, humanly speaking, at that lecture, and we believe there are more to follow. But, alas! the great attraction among the heathen, during the winter, was the Ulala, or cannibal dance, at which human flesh was rated at 1*l.*, 2*l.*, and 3*l.* per bite; many regarding it as a profitable business to offer their flesh (generally their arms) to the dancers. A one-pound biter merely made a deep bruised impression with his teeth; but a two-pound gentleman was allowed to lacerate flesh and imbibe a little blood; while an *optimus* had the full privilege of tearing a piece away and eating it. Old Gwin-giau reached the summit of his ambition (public notoriety and fame)

by being able to take ten bites at 3L!! Picture to yourselves such scenes, enacted by naked savages, besmeared with ochre and bedecked with feathers, howling and writhing through the fiendish contortions peculiar to this mysterious rite, in the lurid glare of blazing logs, and encircled by an audience drawn from the various Nishga tribes, and you will see then "the heathen at home," perfectly at home in darkness such as this!

After the advent of the New Year we laid prayerful and determined siege to this citadel of heathenism. Every day, until March 10th, when the tribes left for their spring fishing, a party of forty or fifty started from Aiyansh, marching along Gospel Road with banner aloft, singing and praying, straight into the heathen village, where they spent from three to four hours, holding outdoor and indoor meetings. Never before in my experience have I been privileged to witness such soul-stirring evangelistic effort. Our people were filled with the Spirit, and gave themselves up with perfect abandonment to the work of winning the heathen for Christ. Frequently I have done twenty-five houses in one day, i.e., given a short Gospel address in each, concluding with prayer; while in other parts of the village, open-air work was carried on vigorously. During a period of nearly three weeks the thermometer ranged between thirty and forty degrees below zero! the heathen were hugging their firesides wrapped in blankets and furs, but our people were out in it all.

One day the Ulala dancers failed to meet according to appointment. Why? they were ashamed to come out in costume before the Christians! All those Indians who had private whisky "stills" broke up their appliances before witnesses. To rightly estimate the importance of this work, it must be understood that all the heathen on Nass River were there as guests during a great part of the time. The net result, up to the present, is seventeen souls reclaimed from the darkness of heathenism. But how shall I describe the work that went on among the Christians themselves? Every night and morning there were meetings for prayer, Scripture instruction, and exposition of texts for preaching purposes. There was, in the heart of one and all, an acute sense of contrition for sin,

negligence, and unfaithfulness, which found expression in many bitter cries and tears; while the supervening joy showed that Christ's finished work was fully realised. The Lord's Table was besieged, and forty-two admitted to Communion. Women (squaws, so-called) draw off their bracelets, finger-rings, and ear-drops, for the offertory! One young man, a half-breed, gave himself, and is now (together with a younger one) living with us in the mission-house as pupils. The elder is named Charles Morven, and the younger, also a half-breed, Gaigiat, which means in English, "Still a man." Let me ask your prayers on behalf of these youths.

Near the end of March I went down to the spring fishing camp, fifty miles distant, to visit the Indians, assembled from all quarters, travelling part of the way by water and part by ice. The ice was in a bad condition; some of our party went through, including myself, but got nothing worse than a wetting. I had ten men with me, and as we approached the village called Gitlak-wilshkilthdumwilwilgit (pray do not hesitate: it only means, *The people of the place whereon lieth a skull*), we raised our banner, and drew up in front singing. The whole camp gathered round us, to whom we preached, and then pursued our journey, reaching the fishing camp about six o'clock. Here I had the pleasure of meeting, and camping with, Archdeacon Collison and Dr. Ardagh. It was Saturday evening, and here and there, throughout the camp, were to be seen parties of Native Christians holding open-air services. There was also a well-attended prayer-meeting in the church. On the following day (the Sunday next before Easter) there were crowded congregations at all the services, and in the evening we finished up with an after-meeting. On Monday we set out on our return, taking a canoe in order to reach the ice, which was fast breaking up. The tide was rushing in rapidly, sweeping large pieces of broken ice along between the cliffs on our left and the stationary ice on our right; and the narrower this channel became, the swifter sped onward our canoe and the ice together. Presently we observed an opening in the ice to our right, into which we managed to scramble with poles and paddles, thinking that from this point we might be able to com-

mence our walk back. But we found the ice too treacherous, so we had to desist, and make our way back into the current, a feat I have no desire to try again. We then shelved the canoe and its owner by the cliff, there to await the ebb of the tide, while we went waltzing along with the current on pieces of broken ice until we got jammed.

Compelled, therefore, to take to the "bush," we reached by noon the place with the long name, where we waited some hours, watching with pleasure the ebbing tide take all the ice away. What a mercy we did not succeed in effecting a landing thereon when we tried! It would have been rather awkward to have been carried down the channel on floating ice. Late in the afternoon we regained our own canoe, and made fifteen miles before evening. We camped that night in the forest, the Indians spreading cedar-boughs on the hard snow, while I stretched my hammock between two small trees, delightfully snug! The next evening we reached Aiyansh.

On Easter Eve I was again present at the camp, and gave a lantern lecture to a crowded audience, the effect of which I shall not soon forget. While the scenes depicting our Lord's Passion were being shown there was solemn silence, emphasised rather by many a half-stifled sob. At last, when the final slide had been described and the call to prayer given, the pent-up feeling of the meeting broke forth in such wailing, cries of repentance, and appeals for mercy, as I never heard before. Close to me there sat a man whom I know well, who was in sore distress. "Master, Master, I am Peter; I have denied Thee! I have denied Thee!" and so on, while tears, as bitter as Peter's, ran down his cheeks.

On Easter morning seventy-two gathered round the Lord's Table to commemorate His dying love. During the services of the day many hearts were reached and touched. The offertory amounted to nearly \$40—a church bell for the camp! Yesterday I spent at the camp also, and I believe the Lord was pleased to bless the various efforts put forth by one and all for the extension of His Kingdom.

To-day I am enjoying the *dolce far niente* of a canoe voyage from the camp

to Nass Harbour. The weather is delightful, and I am enhancing the pleasure by scribbling "copy" for this letter.

I must now give you a little information about the more material part of our work. In the first place, the erection of our saw-mill is nearing completion, and will, I hope, be cutting lumber before the despatch of this epistle. Several parties are now away "logging," who, when finished, will bring their logs to be sawn, paying to the mill about five-eighths of the lumber realised. Of the five-eighths thus paid, three-eighths go to the Aiyansh Saw Mill Co. (four of my best Indians), which they sell for their own remuneration, while the remainder falls to me for building purposes. Thus, if friends continue to remember Aiyansh in the future as they have in the past, I hope to see in a few years, by God's blessing, the following buildings completed, viz.:—

Aiyansh.—Church and planked road, school-house, hospital, and guest-house.

Gittlakdamix.—School and mission-hall.

Spring Fishing Camp.—Church finished.

Nass Harbour.—Church enlarged.

Echo Cove.—Cabin for boarders.

We are now engaged in building the school, and hope to use it both for divine service and educational purposes until the erection of our church. How I am to get through all this I cannot tell you now; but in a future letter I hope (D.V.) to be able to tell you what God has done.

Another, and perhaps more important, branch of our work now is the printing-press, from which I hope to issue portions of Scripture, hymns, tracts, lessons in Nishga-English, and a small quarterly entitled *Hagaga*, that is, *The Key*, or *Opener*, in the vernacular. Two of our boys promise to become quite expert in the art of printing. I enclose a specimen of their present ability. With regard to the other branches of work—educational, translational, and medical—I have not time to speak particularly now. Suffice it to say that, at seasonable and unseasonable hours, we are daily engaged in one or other, with mingled encouragement and disappointment.

THE MISSION-FIELD.

WEST AFRICA.



VERY interesting service was held at St. George's Cathedral, Sierra Leone, on St. Peter's Day (June 29th). It was arranged to take place at the same hour as the consecration service at St. Paul's Cathedral, London. The object of the service was to enable Church people in Freetown to be in sympathy with that service, and join in earnest intercessions for the three Bishops who were at that moment being set apart for West Africa. The officiating clergy were the Bishop, Canon Taylor Smith, and Canon Spain. A short address was given by Canon Spain, in which he endeavoured to indicate the spirit in which the English Church was now, at this moment, assisting in this development for Africa, and also the spirit in which this, their act, should be received by Africans. He pointed out that, in spite of Bishop Crowther's blessed episcopate, the period of "experiment" in this direction had not yet passed away, and much would depend on the use made of this opportunity. He also recognised the duty and advantage of co-operation with those who have done so much to raise Africa by the Gospel—this was, we think, by way of allusion to Bishop Hill as presiding Bishop. After special suffrages and some of the collects from the "Consecration of Bishops," there was Holy Communion, and several local clergy and church workers communicated.

EASTERN EQUATORIAL AFRICA.

The Rev. J. C. Price reports from Mpwapwa the baptism, on Whit Sunday, of six adults—four young men and two women—all Wagogo except one—a Muturn. "The 'grain of mustard seed' is growing," he writes, "though less rapidly than in the more congenial soil of Uganda.

Further letters from Uganda have reached us, but of an earlier date than those mentioned in our last. A letter from Bishop Tucker is printed on another page. Mr. G. L. Pilkington writes, under date of February 19th:—

I have lately been making inquiries about the state of the country parts of Uganda; and I have come to the conclusion that we, or at any rate I, were greatly mistaken as to the attitude of the great mass of the people. I was given to understand a year ago that the vast majority of the people were anxious "to read;" that it was, of course, chiefly from political motives that the wish came, though there was at the same time a great desire for knowledge. Now, however, what I am told leads me to think that not more than 5 per cent., perhaps not more than 2 per cent., throughout the provinces where the chiefs are Protestant are "readers" in any sense; and amongst the enormous number of non-readers there is a great deal of obstinate, but not active, opposition. The "readers" are, for the most part, the younger and more pushing men.

Now, we have sold in the past year not less than 20,000 reading-sheets of different sorts—chiefly a small one

printed here and sold for ten shells. If the readers, then, are in the proportion I have indicated above, the population of the Protestant part of the country must be between 500,000 and 1,000,000. The great numbers of Luganda Gospels that have just arrived, and of which we think some 4000 have been sold already, are bound to have a very great influence in turning the scale in favour of "reading." Hitherto it has been necessary to learn a foreign language—Swahili—before any great progress could be made in knowledge of Christianity. This must have been a very great obstacle in the way of the prejudiced and conservative part of the population. This is almost done away with now.

Well, if you consider all these things, and the reinforcement that the Mission has just received, enabling, we hope, two fresh stations to be opened, I think you will come to the conclusion that there is a prospect of an enormous accession of numbers in the near

future, which will mean a proportionately increased demand for books, and for European teachers. I think

that before long we shall be asking for books by the 100,000 instead of by the 10,000.

And the Rev. J. Roscoe, writing on March 3rd, mentions the starting of one of the proposed stations mentioned by Bishop Tucker in a previous letter :—

There has been one more great event, viz. the opening of an out-station in Kyagwe. The Bishop went there with Mr. Baskerville and Mr. Crabtree. It is at a place called Zi'ba. The chief is Timoteo, an excellent Christian. There are in the midst of heathen only six Christians and six readers, yet last Sunday they had 200 present, and their first Sunday 100. They have only been there two weeks. We expect

great things from them. Oh! for more men, to enable us to open seven or eight more stations in the country! Now is our time; the people are willing to hear us, but if Rome gets the upper hand we shall lose the chance. We are doing all we can to send books broadcast through the land; but what can the people do with these until they are taught to read them?

At Mengo, on January 15th, Bishop Tucker admitted Mr. John Roscoe and Mr. Ernest Millar, and on April 9th, Mr. Edward H. Hubbard,—to Deacons' Orders.

BENGAL.

The quarterly meeting of the Calcutta C.M. Association and Gleaners' Union was held in the Old Church Mission Room, on June 30th, under the chairmanship of the Rev. H. D. Williamson. The treasurer's report was satisfactory. We extract the following from the North India *Gleaner's* account of the meeting :—

Miss Neele, of the C.M.S. Girls' Boarding-school, gave a very interesting account of the history and work of her school; showing how it had sprung out of the work done at Agarparah, with which she had been connected since 1871. At that time such a school as the Calcutta one would have been impossible, but now the Native Christian community has risen in its social condition, and Native Christians are holding high and honourable positions in society as clergy, Government officials, doctors, barristers, &c., and for the education of their daughters this school has been welcomed as supplying a great need. It was opened in February, 1883, and was filled immediately, and has quite outgrown the premises of the Christ Church Parsonage. It is hoped that very soon new and suitable commodious buildings will be erected for the school, capable of accommodating 100 boarders. Miss Neele explained the object of the school to be to raise up a body of Native female helpers in the Christian Church and for the evangelization of the women of India, who would be far more effective than one single missionary could ever hope to be. Already has Miss Neele been privileged to witness results of her training. One of her pupils is now in Glasgow preparing to be a medical missionary, others are engaged

as teachers, and some she hopes will be useful in *translation*—the production indeed of one pupil has been accepted and published by the Religious Tract Society.

The school educates up to the entrance examination, but cramming is carefully avoided, and the girls are trained to be intelligent without being forward, and natural and nice in their conduct without being either shy or bold. Above all, their spiritual interests are thought of, and Miss Neele could tell of many who have given their hearts to the Lord; all are Gleaners, and most of them are looking forward to lives of usefulness in Christ's service.

A few non-Christian pupils have been received into the school, and Miss Neele specially asked prayer for one, a Mohammedan, whose heart had been opened to receive Christ, but who had been removed from school and married, yet still retained her interest, and whose Mohammedan husband possesses a Bible and reads it.

Miss Neele's address was very full of interest, and all must have felt that a school conducted as the C.M.S. Calcutta Girls' Boarding-school is, must be productive of very great and blessed results. Miss Neele and Miss Sampson need the earnest and constant prayers of all Gleaners.

Our own catechist, Babu Boikanto Mittra, followed with a very brief account of his work in Calcutta, and took the opportunity of thanking all his supporters, and asking their prayers for him as their substitute in the Master's service.

As the Rev. Ilsley Charlton, the late Secretary of the G.U. for India, was present, we were all glad to hear a few earnest pleading words from him at the close of the meeting. Mr. Charlton mourned the want of enthusiasm in the professing Church, and drew a painful contrast between the half-empty room, and the crammed attendance a few nights previously when people paid to hear a concert—he was afraid many had paid to stop away from the meeting and had sent their subscriptions or donations by some one else. He asked what was wrong about the matter, and suggested a council of war of the secretaries and best friends of the cause to consider what means can be taken to

make our meetings a greater success, and how outsiders can be roused to take an interest in the work. He made a very useful practical suggestion that all Gleaners should endeavour to be *eye-witnesses* of the work. One friend had lately been round the Nuddea District, seen something of the work of missionaries, and had gone home with totally different ideas to those she had had before. He had said to her, "Did you suppose that missionaries sat all day long under palm-trees and did nothing but feed crocodiles?" and she had confessed to having had some such opinion; but now her witness among her friends and acquaintances at home will be that of an eye-witness, and she is ready to testify very warmly to the value of the work that is being done. In conclusion, Mr. Charlton urged the cultivation of our own personal spiritual life, and then we shall be able to educate and touch *the hearts* of our fellow-Gleaners.

Special services were held on July 3rd to 5th for the agents of the C.M.S. working in Calcutta and the suburbs, most of whom live lonely isolated lives, either in the middle of small communities of Christians of not a very high type, or else among non-Christians. "The tone of the meetings," the Rev. W. H. Ball writes, "was quiet and serious; the addresses were searching and helpful. At the last service, 117 persons received the Holy Communion, and went forth, we trust, strengthened to fight the good fight of faith."

The following letter from the Rev. A. J. Santer, of Burdwan, giving details of the attack on missionaries, was briefly alluded to in our last number:—

I came across the following the other day in a Calcutta paper: "Among Mongols and Thibetans it is esteemed a dreadful thing to strike a woman." It is sincerely to be desired that the same humane sentiment might prevail in Bengal. But that such is not the case the following story will show:—

A short time ago, in Burdwan, a widow woman came out and was baptized, with her two children, a boy of about eight years and a girl of about ten. The latter is married. They belong to the Moira, or confectioner caste. The relatives were, as usual, furious, and were determined to get back the girl; of the woman and boy they had not much care. A case was brought in the Criminal Court against the mother for kidnapping her own child! Before the second hearing the case was transferred to the Civil Court for the Judge to decide into whose custody the girl should be given. But before the final trial came on a preliminary one was held concerning the

temporary custody of the girl. At the first hearing, on Friday, June 23rd, the girl was produced in court, but because the mother had refused to attend, and the Judge wanted her evidence, the case was adjourned till the following day; and the girl was taken quietly back to the mission-house. The Court and compound were crowded, and no disturbance was made. But on Saturday, the 24th, the case was argued at some length on both sides, and at last it was suggested by the woman's pleader that the girl should be placed in the keeping of a neutral person. The Judge gave time for the opposite parties to arrange matters; but a condition was insisted on which could not be accepted, namely, that the Zenana missionaries would undertake not to visit her at all. In the meantime the crowd in the verandah, close to where the woman and child were seated, began to show signs of violence, and a hint was given to me that an attempt to seize the girl might be expected. On

this I applied to the Judge for protection, but he replied that as long as he was there no one would dare do anything. However, the ladies and the woman and child were permitted to retire to a private room on the other side of the Court pending arrangements. I was passing over to this room, when the Judge said aloud to me that he could not pass any order in the case that day. Then the woman's pleader came into the room and said that it was all right, and we could take the converts back for the present. But the question now arose as to whether it were safe. The pleader assured the ladies that there was nothing to fear. I went out to call the Mission gari, and saw a *ticca* (hired) gari standing just in front of the steps. I told the driver to go on a bit, but several voices cried out telling him not to move; but he did get out of the way. As soon as the Mission gari came up the crowd gathered round, and the husband of the girl began gesticulating wildly. I at once went to the Judge and informed him of what was taking place. He immediately got up and came out and stood on the steps whilst the ladies got into the gari with the woman and child. I stepped forward, closed the doors, and told the coachman to drive on. The horses had not moved more than two or three steps when the crowd surged forward; several men held the horses, whilst others fought to open the carriage doors. The first man who attempted to do this on one side was seized by the Judge, who caught him by the necklace (or rosary) and swung him aside. Meanwhile, I rushed round to the other side and strove to keep back the men there. But the crowd was overpowering. I was swept back, defending myself with my umbrella, right into the verandah, and received some nasty bruises and blows on my arm and side. (At present the colours of the rainbow are fairly represented on my body!) The Judge was also severely handled. I rushed back again as soon as I could, for I was hindered even by some Babus, who detained me (it may have been from kindly motives), and cried, "Don't go out, don't go out!" When I got out I found the ladies just recovering themselves from the ground; the carriage door was broken off on one side, and the woman and child had been seized and carried off. No one could com-

plain much if only the Judge and I, as men, had been attacked. But the painful contrast between the Thibetans and some Bengalis is seen in the fact that the latter were not satisfied with assaulting men. Some of the nobler-minded Bengali gentlemen must have blushed for their countrymen, surely, when they witnessed what followed. One man got into the gari and beat one of the ladies (Miss E. Mulvany) on the back with his fists while she bent over the terrified woman and her child; another hit her on the head with a stick or umbrella. This lady's sister (Miss S. Mulvany) sustained severe injuries to the arm, and another lady (Miss Edwards) was hit on the neck and back of the head. Finally, the three ladies were pitched out headforemost from the gari and caught by others, who dragged them to the ground. It was at this point I succeeded in getting back to them. The poor woman and her child were seized and placed in the bottom of the gari, and, as we learned from the mother subsequently, some men got in and sat with their feet on them, and stamped and kicked them till the child fainted away!

Had the ladies only been hustled in the attempt to seize the woman, not much less could have been expected; but for men to deliberately strike with fists and sticks, and ill-treat ladies in such a manner, shows a brutality beyond expectation. One man was actually heard to boast in the bazaar that he had pinched the young woman's cheek and pulled her hair. And, to the credit of them be it said, some Mussulmans standing near turned upon the man, and told him that if he didn't look out they would teach him and his fellows a lesson. But it may be said the men who acted thus were of a low class. What, then, shall be said of those so-called "gentlemen" who, in their "soup-plate" hats, stood in the Court verandah and never stirred a finger to protect the ladies? Nay, some among them even went so far as to cry out, "Már! már!" (Beat them! beat them!). Doubtless many were there who strongly disapproved of these horrible proceedings; but where was their chivalry? When will the halcyon days come when even in Bengal it shall also be "esteemed a dreadful thing to strike a woman"?

Great excitement, of course, still prevails. The police have taken up the matter of rioting, as, indeed, the lawlessness of the act requires them to do. But we missionaries do not wish it to appear that we are in any sense acting in revenge. We are compelled to identify where we can, but in no way are we prosecuting. I hear that proceedings will be instituted against me for assault! There were about 1000 persons present, of whom fully 100 were rioting.

I have had some experience of Burdwan now, and am convinced that it is the hardest place to work in Bengal,

not even excepting Calcutta. It does at the same time afford grand opportunities for the preaching of the Gospel, and the very difficulties cry out for more earnest effort, but the strain is too great for one man. In this I allude to the whole work, and not to this recorded incident only. It may be that by such trials as we are now passing through our God is raising the standard for work in this place. Everything is threatening, uninviting, and dark just now; but as the darkest night precedes the dawn, may we not hope that brighter days are in store for this unhappy place?

We learn from the North India localised *C.M. Gleaner* that as a result of the police prosecution, three of the rioters were sentenced to fines of Rs. 50 each, and four other prisoners were acquitted.

PUNJAB.

The missionaries at Srinagar held two "Quiet Days," June 13th and 14th, during which addresses were given by the Rev. H. E. Perkins and others. Some of the subjects were—"The Believer's Confidence, his Consecration, and his Conversion;" the "Possession and Guidance of the Holy Ghost," &c. The gatherings were held in one of the royal gardens on the banks of the Dal Lak, which was kindly lent by the Maharaja.

SOUTH CHINA.

On May 29th, an agreement, approved by H.M. Consul and Archdeacon Wolfe was made between the mandarin and the missionaries in Kien-Ning, whereby the "Seven Stars Bridge" land now definitely belongs to the Mission, providing a good site, Dr. Rigg says, for the hospital and missionary's house. The Rev. H. S. Phillips is again resident at Kien-Yang. Four of the inquirers have remained faithful, one especially through much persecution, loss, and trial. Archdeacon Wolfe sends a report of a missionary tour throughout Hok-Chiang—the most encouraging and successful he has had the privilege of making—during which he baptized 150, and where, since last December, over 100 families have been added to the list of candidates. Archdeacon Wolfe writes urging upon the Society the great importance of maintaining village schools all over the country. "At Hok-Chiang," he says, "family after family in many of the villages are placing themselves under our care. In most of these cases there are four and five and six children, and if we can teach these children and bring them up for the Lord, we may be sure to see, in a few years, a very numerous Christian population in this important district."

We regret much to say that Dr. W. P. Mears has been invalided home. Mr. and Mrs. Mears left Shanghai on July 8th, and arrived in Edinburgh on August 12th.

NORTH-WEST AMERICA.

The Rev. Jervois A. Newnham, whose nomination to the Bishopric of Moosonee was announced at the time of Bishop Horden's death in January last, and who had been at work in the Mission since 1891, was to be consecrated Bishop of Winnipeg on August 6th.

The Bishop of Saskatchewan returned in July from a confirmation tour in the northern and eastern parts of his diocese, during which he confirmed 205 persons at the Indian Missions:

The Rev. J. R. Lucas was admitted to Priest's Orders in St. Paul's Church, Chipewyan, by the Bishop of Athabasca, on July 9th.

Bishop Bompas having an unexpected opportunity of sending out winter letters, sends the following from the Buxton Mission on January 20th :—

By God's good Providence health has been good, provisions plentiful, and weather mild thus far for ourselves and those around us. I have made two trips up the rivers to see outlying camps of Indians, and have baptized in all about fifty children.

My first trip took me through the mining district, and it appeared a strange contrast to the usual loneliness of winter travel in the north. Our track was beaten hard for us by troops of miners engaged in hauling to the mines supplies of provisions for next summer. These report the country as rich and the yield of gold good, but the drawbacks are the shortness of summer season for work, and the heavy cost of provisions during the nine idle months of the year.

The influence of the mines is unfavourable to our Mission work among the Indians, though the latter make gain in worldly things from the miners. The standard of religion and morality among the miners is, I fear, low, and strong drink is abundant. I cannot recommend the removal of our Mission hence, as I trust its influence tends to

check evil; but I should wish, if possible, the Bishop's ultimate location to be further from the mines, and possibly this may be arranged next summer.

My wish is, if God will, to form one more Mission station in the upper or southern part of the diocese, and, if spared, I hope myself to spend next winter there. I could hardly, however, wish or expect to remain permanently in sole charge there, and hope to receive from you a missionary for its further occupation.

I have already stated that I should like much to place a missionary to the Eskimo at Herschel Island, on the Arctic coast, if you can assist us with both man and means. Bishop Reeve has already placed a Canadian missionary to the Eskimo at Peel River, and I hear that the American Protestant Episcopal Board of Missions are likely to place a missionary to the Eskimo at Point Barrow on their side of the border. Herschel Island lies between the two points just named, and would seem to complete a chain of connexion.

The Rev. T. H. Canham writes from his new station, Fort Selkirk, on the Upper Yukon, under date February 17th :—

The journey hither was, I need hardly say, a very pleasant one, and one that will not, I think, be forgotten by any of us. Never before on this river had so many missionaries met and travelled together. Then the long-looked-for treat of having our dear Bishop in our very midst added greatly to our joy, and might well lead us to thank God and take courage for the future.

Taking leave of Mr. and Mrs. Wallis at Old Fort, Yukon, we travelled with the Bishop, Mrs. Bompas, and Mr. Totty until Forty Mile or Buxton Mission was reached. Thence, after a short delay and another farewell, we started for the last 200 miles.

In August (we left St. James' Mission in July), having, by God's providence, made a prosperous and most enjoyable trip, we landed at Selkirk amidst the most uncivilised-looking Indians I have seen yet. Nearly six months

have passed since then, which have given us a little insight into their character. They are, we find, wretchedly poor, very dark and superstitious, and more or less indifferent about matters of religion.

In the day-school for children, where, of course, nothing but English is taught, we have all along made it a point that the children shall teach us and give us all the help they can in acquiring a knowledge of their tongue. The result of this is a vocabulary of some 250 (probably more) words, which is certainly not to be despised.

We do feel, and feel deeply, our helplessness, also our great need of faith and patience to carry on this work. "In due season ye shall reap, if ye faint not."

The knowledge that you and so many others are unceasingly praying for us is no little encouragement to us.

YOUNG MEN'S MISSIONARY BANDS.

(Condensed from a Paper issued by the C.M.S. Lay Workers' Union for London: Hon. Sec. for Branches, Mr. C. E. Caesar.)



YOUNG men will have their societies. Whether for recreative, educational, or social purposes, to keep them together and maintain their interest, it has usually been found advisable to reserve the society exclusively for them. It is often so in religious matters as well. Bible-classes are frequently for young men only, and if the more general term "men" be used it means that most of the members are *young* men all the same. So, for the purposes of Foreign Missions, Missionary Bands of young men have come into existence.

The missionary cause has peculiar interest for, and claims upon, Christian young men. Many of them are Sunday-school teachers with classes of children depending upon them for instruction upon the subject. From the ranks of young men missionaries for the field are taken. In many directions at home their influence can be exercised. Given a young man whose heart has been given to God, and who realises the claims of the cause upon him, his sphere of usefulness on behalf of Missions is very great.

Missionary Bands are not new in principle, but have developed greatly in number during the last few years. It is on record that the late Archbishop Tait, when senior tutor of Balliol College, Oxford, founded a small society for the purpose of stimulating in the University a warmer zeal for the Foreign Missions of the Church. The members had to read papers on missionary subjects at meetings held fortnightly during term. He was assisted by three other tutors, one of whom was Mr. Goulburn, who afterwards became Dean of Norwich.

In Exeter, about the same period, a few young men met regularly "because they were interested in Foreign Missions and desired to go to the foreign field themselves." One, John Horden, afterwards became first Bishop of Moosonee, being consecrated in 1872 by the former tutor of Balliol above-mentioned, Archbishop Tait, and has lately died after forty years' devoted service in North-West America.

Both these societies, which existed in the very early "fifties," were what we are now accustomed to call Missionary Bands.

The recent development of these Bands has sprung out of the C.M.S. Lay Workers' Union for London, formed in 1882, the objects of which were mainly to assist and stimulate the interest of laymen in foreign missionary work. Three years later certain members attached to St. James's, Holloway, felt that they would like to have regular meetings amongst themselves, and formed themselves into a little society or band with a distinctive name, "Mpwapwas," taken from a place in the mission-field. This led to others being formed, not in London only, but also in the provinces.

It is usual for these bands, in their rules, or some other part of their proceedings, to state definitely what is the object of their existence, the same being generally of a two-fold character—to gain systematic information about missionary work, and to interest and inform others. The "Mpwapwas" from the first stated it thus:—(a) To intensify interest in missionary work amongst personal friends, relations, &c. (b) For mutual improvement in public speaking.

Essentials for Membership.—Nearly all the Bands recognise in their rules the necessity of having as members only "those who are really interested in the work of Missions." In all such societies, if collapse happens, it is due, as a rule, to the indifference of the lukewarm. Such are therefore avoided

as far as possible. In one case the rule on this subject is stated thus:—"That its members shall be men desiring above all things to promote the Glory of God, and the diffusion of the Gospel of Christ, whether at home or abroad."

It is in no spirit of exclusiveness that most of the societies confine their membership to communicants of the Church of England. Some admit those who "desire to be confirmed at the first opportunity," and for this there is, of course, good warrant. The C.M.S. is an auxiliary of the Church of England, whose earnest sons would not desire to be absent from the Supper of the Lord.

Duties of Membership.—It is usual for the Bands to formulate some of the duties attaching to membership, e.g., giving addresses or papers to their fellow-members, using the Cycle of Prayer, studying specially one particular Mission, and supplying information with regard to the same whenever called upon, the study or reading of the *Gleaner*. The first-named, giving addresses, &c., to fellow-members, is a marked feature of the societies, and is the keystone of the meetings.

The special study of one particular Mission is universal. The Missions of the C.M.S. are divided amongst the members of the Band: one takes West Africa, another Persia, another Punjab, and so on. It may happen that one member will have charge of the same Mission for years. Reasons, however, could be given for changing from time to time, say annually. A member having done his duty by studying and reading up, say, South China, would find it advantageous the next year to be obliged to devote the like attention to Mid China, and so on. The Society would benefit, in that, in time, there would be several "experts" for each Mission.

Meetings.—These are all-important. The success or failure of any society will depend almost entirely upon the meetings. They must be regular, punctual, business-like, and devout. It is essential that the members should find the time of meeting to be a time of spiritual blessing. If at the close they can feel "it has been good for us to be here," they will be glad for the next occasion to come round. A high spiritual tone should be striven for and maintained.

Hymn, prayer, and Scripture are therefore necessary items of every agenda. To the enjoyment of the singing, a piano or harmonium accompaniment is a great help. Holy Scripture should follow the hymn. In many cases a short expounding of a text by one of the members, bearing on a missionary subject, takes place, though this is sometimes deferred till a later period of the meeting. Other courses are, for the chairman to read, with or without comment, a portion that he may select, or for one of the members to do so. In nearly all sets of rules prayer is rightly made prominent. "All meetings shall open and close with hymn and prayer" is the usual form. Prayer-time requires its own arrangements, however. It can be taken by the chairman, or by appointed members, or be thrown open. In some cases the principal time of prayer is at the close, and a certain definite time is set apart for the purpose. To this rule the "Santals" add the words: "when all members in the field be personally prayed for."

For the addresses or papers by members, thirty minutes are usually allotted, though in some cases only twenty. The meeting is then thrown open to remarks or criticism, two, three, or five minutes being allowed each subsequent speaker. Ten minutes is allowed for reply. Recent news from the mission-field is sometimes drawn attention to and remarked upon.

A time has to be set apart for items of business. Minutes always have to be read; it is well that these should be regularly kept and be fairly full.

The place, time, duration, and frequency of meeting must depend entirely upon local circumstances. Monthly, in the parish room, between 8 and 8.30, for an hour and a half, is about the usual form. Some meet twice a month, others alternate weeks, one every third Saturday. Saturday meetings are not usual, but have been found advantageous. Some Bands meet at members' residences in turn, others at the vicarage or in the vestry. In one case "tea and coffee" are regularly provided, and the "social" element made prominent. It has had the merit of being very successful in this instance, but is, of course, generally out of the question.

Attendance at Meetings.—The Mpwapwas had an old rule that before staying away a member should give notice to the secretary of his intention to do so. This, however, appears to have been dropped, but the Santals declare that any Home Member absent three consecutive meetings, without giving the secretary sufficient reason, ceases to be a member. The Mchwas say that "every endeavour shall be made by members to attend each meeting."

Sometimes provision is made for visitors. With the Athabascans every member has the privilege of introducing a friend at the meetings. The Mchwas will not allow more than three strangers to be introduced at any one meeting, and request notice beforehand if possible. The Telugus, however, make no restriction: "all men are welcome."

Name.—As before observed, it is usual for these Bands to take a distinctive name, generally borrowed from some place or people in the mission-field. In other cases the names of prominent missionaries have been taken, as with the Hanningtonians, Mackays, and Livingstones. Sometimes the name of the parish is preferred, as in the cases of St. John's, Erith, and St. George's, Tufnell Park.

Officers.—Of a Parochial Band, the *President* is invariably the Vicar. *Vice-presidents* include the assistant clergy, when willing to serve. The honorary secretary should be one able and willing to devote his time and energies to correspondence, arrangements, and other inseparable details. The secretary may be also treasurer, but in some cases the two duties are given to different persons. The committee usually consists of five or six members, with the officers, *ex officio*. No one should accept office without a determination to conscientiously discharge the duties attaching to it.

Members.—Besides the ordinary members, a very proper regard has been shown to those who leave the Band and become missionaries, and also to those who leave the neighbourhood. The Mpwapwas designate both classes as "Distant Members," the ordinary members being "Home Members." The Santals have three designations, Home Members, Members in the Field—viz., those who having been Home Members are now missionaries—and Distant Members—viz., those who having been Home Members have left Tunbridge Wells, and others who have rendered essential services to the Santals. The Kiu-shius provide that any member leaving Forest Gate shall, if he desire it, be created an Honorary Member, on condition that he contributes annually a paper on a missionary subject to be read before the Kiu-shius. This is a capital idea, but it is conceivable that after a time all the meetings of the year might be taken up with the papers of Distant or Honorary Members. The Mchwas also use the term "Honorary Members" in such cases, but ask only for a letter per year; if in the mission-field it is to give some account of the member's work there. But, whatever the designation, it is always well to keep in touch with old friends as long as possible.

The formal election of members varies considerably in practice. The Arrians propose at the beginning of a meeting and elect at the close. A

more general way is to propose at one meeting and elect at the next. Some add to this that no person shall be considered a member till he has signed the rules.

Subscription.—Sixpence per annum appears to be generally sufficient to pay for incidental expenses. In one case it is threepence. The Mchwas charge, entrance fee 1s., subscription 1s. per term, balance remaining to be paid to some special African fund of the C.M.S.

Outside Work.—Bearing in mind that one main idea of these societies is to interest others in the cause, the Batalas' rule on the subject is both explicit and useful: every member to be ready as far as possible to assist in the work by giving addresses in other places—Sunday-schools, mission-halls, &c., and by generally diffusing missionary information. Each Mchwa is to do his best to interest other men in Africa, with special view of their offering to go out as missionaries. The members of the Mpwapwas have given a large number of addresses in all parts of London and even beyond, while the Kavirondos have been conspicuous in Sunday-school and lodging-house addresses. Missionary conversaciones and exhibitions, missionary "weeks," besides assistance to the parochial association generally, have also been undertaken. It goes without saying that members of a Foreign Missionary Band will be keenly interested in Home Mission work, the Willing Workers carrying on some very successful work of this kind.

Monthly Literature.—The Ugandas give a copy of the *Gleaner* monthly to each member. Every member of the Kiu-shius agrees to study the *Gleaner*. The *Intelligencer* circulates on loan amongst the Willing Workers. It hardly requires saying that as Missions have to be "studied" and addresses given, either inside or outside the society, perhaps both, the contents of the two periodicals named, and the Annual Report of the C.M.S., should be well known to the members. In a few cases a Missionary Library has been established, and books can always be borrowed at Salisbury Square.

The results of this Missionary Band work are believed to be the deepening of the spiritual life of the members, their increased interest in the salvation of souls both at home and abroad, the exercise of their influence in favour of the cause in their home, business, Sunday-schools, companions, &c., the desire, often realised, of themselves serving in the mission-field, &c. Brought to realise much more fully the need of the Heathen for Christ, their sense of personal responsibility is largely enhanced, and they endeavour to get others to realise it to the same degree.

PROGRAMMES.

The following is a list of some of the subjects found in a pile of programmes now before us. It will be observed that in various forms the subjects are mostly taken from the Society's Mission-field. Other subjects could be classified as follows:—Annual and business meetings, discussions, the missionary subject in its Biblical or spiritual aspects, missionary biography, heathen religions, auxiliary missionary work, ethnography, heathen customs, home work for Foreign Missions, practice or model addresses, social meetings, &c. :—

Address for Criticism.	Brahmanism.	missionary Work, and how can
Arabia.	Buddhism.	its influence be extended?
Are Foreign Missions doing	Business Meeting with Ad-	East Africa, Mombasa, &c.
any good?	dress.	Eastern Equatorial Africa.
Athabasca.	C.M.S., its rise and progress.	Egypt.
Awake to action.	Calcutta and Bengal.	Egypt and Soudan.
Awake to knowledge.	Central Africa.	Fuh Kien.
Awake to needs.	Ceylon.	Future of Egypt, The.
Awake to responsibility.	China.	Future of the Jews, The—Dis-
Bengal.	China, its customs.	cussion.
Bible study.	Confucianism.	Ghonds and Bheels.
Bishop Hannington, Mis-	Delta and Lower Niger.	Gleanings from the C.M.S.
sionary and Martyr.	Diffusion of Christian Litera-	Annual Report.
Bombay and Western India.	ture as a department of Mis-	Gond Mission, The.

Great Lone Land, The.
 Heathen Polygamy—how to
 deal with it.
 Hill Tribes of India.
 Hinduism.
 Home Work for Foreign Mis-
 sions.
 Indian Missions.
 Japan Missions.
 Jews, The.
 Kashmir, &c.
 Latest intelligence from the
 World.
 Latest intelligence from the
 Mission-field.
 Life of A. M. Mackay.
 Life of Henry Martyn.
 Mackenzie River.
 Madras.
 Mauritius.
 Medical Missions.
 Mid China.
 Mission Work in South China.
 Missionary Bishops.
 Missionary command, The.
 Missionary texts.
 Missionary experiences.
 Missionary Bible Reading.
 Model Address to children.
 Model Sunday-school Address.
 Mohammedan Lands.

Mombasa.
 Moosonee.
 New Zealand.
 News from the front.
 Niger Mission.
 North America.
 North India.
 North Pacific.
 N.-W. America Missions.
 N.-W. Provinces, India.
 Opium Traffic.
 Palestine.
 Persia.
 Personal experience.
 Plans and proposals for in-
 creasing interest in Missions
 amongst Young Men.
 Prayer Meeting and Address
 on the work of the Holy
 Spirit.
 Pre Aryan Races of Africa.
 Present Missionary prospects.
 Punjab and Sindh.
 Recent events in Africa.
 Reports on Missions.
 Rupert's Land, &c.
 Santalia.
 Saakatchewan.
 Scriptural references to Chris-
 tian Missions.
 Sierra Leone.

Sketch of the Life of Alexander
 Mackay.
 Social gathering to welcome the
 Kavirondos.
 Social gathering in the
 Vicarage garden to meet the
 Arrians, Nyanzas, and Tra-
 vano-reans.
 Social Meeting to welcome the
 Kiu-shius and other Mission-
 ary Bands.
 Soudan and Upper Niger.
 Social Evening at the Vicarage.
 Social Tea and Meeting.
 Some necessities for Mission-
 ary Work.
 South America Missions.
 South China.
 South India.
 Summer Meeting.
 Telugu Mission.
 Tinnevely.
 Tour round the Mission-field—
 Lantern Lecture.
 Travancore and Cochin.
 Types of people amongst
 whom our Missionaries la-
 bour.
 Uganda.
 West Africa.
 Yoruba.

LIST OF BRANCHES AND ASSOCIATED SOCIETIES.

(From the Tenth Annual Report of the C.M.S. Lay Workers' Union for London.)

METROPOLITAN.

Islington Lay Workers' Committee.
 South London Auxiliary of the C.M.S.
 Lay Workers' Union for London.
 Paddington Branch of the C.M.S. Lay
 Workers' Union for London.
 Hornsey Rise and District C.M.S. Lay
 Workers' Union.
 Kensington Rural Deanery Lay Workers'
 Union.
 Blackheath, Lee, and Lewisham Lay
 Workers' Union.
 C.M.S. Lay Workers' Union for Croydon.
 "Ainus," St. Mary Magdalene, Peckham.
 "Arrians," All Saints', Shooters' Hill.
 "Athabascans," Trinity, Marylebone.
 "Batalas," St. Luke, South Kensington.
 "Bengalese," St. Paul, Stratford.
 "Coromandels," West Ham.
 "Egbas," St. Barnabas, Holloway.
 "Gonde," St. Andrew, Lambeth.
 "Hanningtonians," St. Stephen, North
 Bow.
 "Kavirondos," St. Mary, Whitechapel.
 "Kiu-Shius," St. Saviour, Forest Gate.
 "Livingstones," Christ Church, Stepney.
 "Maoris," St. Andrew, New Kent Road.
 "Mpwapwas," St. James, Holloway.
 "Moosonees," Harrow.
 "Nyanzas," St. Paul, Onslow Square.
 "Obotshis," Emmanuel, Holloway.
 "Ondos," Chapel of Ease, Islington.
 "Persians," St. Saviour, Hornsey Rise.
 St. George's (Tufnell Park) Missionary
 Band.
 St. John the Baptist (Erith) Missionary
 Band.
 "Srinagars," St. Paul, Bethnal Green.

"Telugus," St. James, Hatcham.
 "Tinnevellians," St. Thomas, Mile End
 New Town.
 "Ugandas," St. James, Paddington.
 "Willing Workers," St. Mary, Islington.
 "Youcons," West Green, Tottenham.
 "Yorubas," St. John, Penge.

COUNTRY BANDS.

Becoles. The Becoles Young Men's
 C.M. Union.
 Birmingham. The C.M.S. Lay Workers'
 Union for Birmingham.
 Birmingham. "Ojibways," Christ Church,
 Sparkbrook.
 Boscombe. "Nuddeans," St. John, Bos-
 combe.
 Bradford. The C.M.S. Lay Workers'
 Union for Bradford.
 Bristol. C.M. Lay Workers' Union for
 Bristol, Clifton, and Neighbourhood.
 Cambridge. "Mchwaa."
 "Singhalese."
 Huntingdon. The Lay Workers' Union
 for Huntingdon.
 Ipswich. Ipswich Men's C.M. Prayer
 Union.
 Liverpool. C.M.S. Liverpool Lay Work-
 ers' Union.
 Manchester. C.M.S. Manchester Lay
 Workers' Union.
 Portsmouth. The Portsmouth C.M.S.
 Lay Workers' Union.
 Sheffield. C.M.S. Lay Workers' Union
 for Sheffield.
 Tunbridge Wells. "Santals," St. Pete,
 Tunbridge Wells.
 Waltham Abbey. "Lokojas."
 Woking. "Mackays," St. John, Woking

NOTES ON OTHER MISSIONS.



HE income of the CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY for the year 1892-3 was 31,507*l.*, a slight falling off from that of the previous year. To this sum must, however, be added 4093*l.* contributed towards a Capital Fund, to obviate the loss occasioned by the necessity of borrowing during part of the year. The expenditure was 30,497*l.*, a smaller sum than in 1891-2, owing to the continued depreciation of the rupee. Twenty new missionaries have been sent out, three of them honorary, one of whom, Miss Charlotte Wheeler, is a fully qualified doctor. Others are supported, wholly or in part, by individuals or groups of friends. The total number of workers, after making all deductions, is 152, of whom all but 22 work in India. In addition, there are 75 missionaries in local connexion, 182 Native Bible-women, and 365 Native teachers. Two ladies sent out and supported by the Australian Auxiliary, are formally admitted to full connexion, while two others are preparing for their language examination, and one more has just arrived in India. Zenanas to the number of 3556 have been visited; 1049 in- and 163,098 out-patients have been treated.

The S.P.G. Mission at Nazareth, Tinnevely, has received considerable accessions from villages of Maravars, the robber caste of the district.

At St. Cuthbert's, Kaffraria, a young Pondo chief, Mtshazi, who had been brought by his father to be educated by the missionaries and had been sent by them to England, has been publicly baptized in the presence of about eight hundred Pondomisi, the Bishop, and the resident magistrate. Edwardes Mditshwa, as he was named in baptism, has set his face against circumcision, refusing the rite himself, and declaring his intention of discountenancing its practice. He goes back to purely heathen surroundings. The growth of the St. Cuthbert's Mission since 1884 has been very rapid. The number of Christians has grown from 300 to 1537, and the other figures have risen at a corresponding rate.

The S.P.G. *Mission Field* inserts a plea for a Bishopric of Kashmir, extracted from a pamphlet by the Rev. Arthur Brinckman, who spent 1866-7 in the country, and has given 1000*l.* as the nucleus of an endowment fund. The *Mission Field* significantly recalls the fact that "recently the S.P.G. Mission at Roorkee has extended its outposts to Cashmere."

The Jewish Missionary Intelligence tells a remarkable story of a Moravian Rabbi, who met with the London Jews' Society's missionary, the Rev. B. Z. Friedmann, when on a visit to Jerusalem. He refused to listen to Mr. Friedmann's conversation on the subject of Christianity, and told him that he was going to North Africa to collect money. Mr. Friedmann said, "Oh, my friend! seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you." The Rabbi took no heed, and went on his way, journeying to Egypt, Tunis, and Algeria, where he met with much success in his undertaking. At length, in crossing the Atlas mountains he was captured by Berbers, and robbed of everything. He begged them to give him back his phylacteries and talith, saying, "Do not take my things which I use for my prayers; do you then not wish me to do my duty towards God?" Their only reply was, "You are a liar, for God has never commanded us to make use of such things for prayer." Then one of the Berbers went to his hut, and came out again saying, "Oh, Jew! do not cry any more. I bring you something much better to pray to God with. He will be much better pleased with this than with your shawl and leather strap." It was a book, which he had stolen from a Jewish house. When the Rabbi examined it, the book proved to be a Hebrew Bible with a tract, both published by the Jews' Society. He was kept a prisoner for six weeks by the Berbers, during which he read the Bible as he had never read it before. When he was released and had reached Mogador, he told the missionary there, "I am going to submit myself to the Word of Jesus, 'Seek ye first the Kingdom of God and His righteousness.'"

Miss Annie Taylor, an honorary missionary of the China Inland Mission, has lately made an attempt to reach Lhasa, Thibet, from the Chinese side. She

penetrated within three days' journey of Lhasa, and would have succeeded altogether in her endeavour but for the treachery of her Chinese servant. As it was, she found that the kind treatment of Thibetan prisoners by the English, during the war which ended in the annexation of Sikkim, has very favourably impressed the people. Although this attempt to enter Thibet has not fully succeeded, the C.I.M. have planted a station on the Chinese border in the Kan-suh province, from which to influence the Thibetans. Mr. Cecil H. Polhill-Turner indeed lived for five months in a village on the Thibetan side of the frontier. On the Kashmir frontier of Thibet, sixteen hundred miles to the west, the Moravians have long been labouring.

The Report of the **WESLEYAN METHODIST MISSIONARY SOCIETY** on its work during the year 1892 gives the number of Mission stations or circuits at 340, in which are 1767 places of worship. Missionaries are returned as 346, but it is not stated whether these are European male missionaries only, or include ladies and Natives. Paid agents such as catechists number 2295, and volunteer helpers 4783. There are 37,466 Church members in connexion with the Society, besides 6825 on probation, and 71,173 scholars. The income of the Society was 127,078*l.*, an increase on the previous year of 1950*l.*; but the amount includes receipts not usually reckoned in the figures of several other societies. This sum just about sufficed to meet the expenses, but left untouched a debt from the previous year of 21,430*l.* It ought to be mentioned that the above figures include work upon the Continent of Europe. In the accounts the actual amount of legacies in each year is not credited, but, instead of it, the average of twenty years. Considering how constantly this item fluctuates, to the disturbance of calculations, there is something to be said for this method of treating it.

The principal topics of the summary are the visit of the Rev. G. W. Olver, the senior Secretary to the Society, to the Indian and Ceylon Missions, the triennial conference of the Society's Indian missionaries at Bombay, the comparative quiet which has succeeded the riots at Wuchang and elsewhere in China, and the progress of the work in Mashonaland and the Transvaal. On the subject of the Society's educational work in India we are told—"It may perhaps remove some misapprehensions to state that of 19,000 scholars of both sexes in our Indian schools, nearly 89 per cent. are in primary schools, 9 per cent. are in the middle schools, 1½ per cent. attend high schools, and less than one-third per cent. are in colleges."

In the paragraph relating to China it is well insisted that "the main office of the European missionary in China is to train Native agents, and to superintend the development of Native churches supporting pastors of their own race, and administering their own affairs. For initiative, for leadership, and for foresight, the European missionary will probably be required for a long time to come; but for the promulgation of Christianity through the vast population of China, a large Native staff, officered by a few Europeans, will probably be the most effective, perhaps the only effective agency."

The Rev. C. Jordan, of the **BAPTIST MISSIONARY SOCIETY**, labours among the university students of Calcutta. Those who come up from the provinces live in clubs or lodgings. Although the absence of restraint which their life affords subjects these students to all the temptations of a wicked city, it has also the advantage of giving the missionary an easier access to them. Mr. Jordan visits these boarding-houses with varying success. "One thing," he says, "has very much impressed me—namely, that I never saw a student's walls here decorated with the pictures of the Hindu gods."

The **SOCIETY OF FRIENDS** give to Foreign Missions at the rate of a pound a year per member. Such was the statement of the chairman of their foreign missionary gathering at the last Yearly Meeting. The fact is a remarkable one, even though we bear in mind that the Friends are as a body well-to-do. Readers of these Notes will remember that some months ago we briefly described their Missions in Hoshangabad (Nerbudda Valley), in Syria, China, and Madagascar.

A new Society, called the **CENTRAL SOUDAN MISSION**, has been started with the

view of reaching the tribes of the Soudan by the caravan routes from Tripoli, Tunis, and Benghazi, on the north, and by the Binue River, on the south-west. A house has been taken at Tripoli, where three men are studying Arabic and Hausa, prosecuting such missionary work as they can in the meantime. On the Binue, the design of the Mission is to fix upon a spot 400 miles further up than Lokoja, from which it is conceived to be possible to influence the commercial towns in the neighbourhood of Lake Tchad. (But of the first two men sent to the Niger with that object, one has died at Brass. They went out unprovided with the necessaries of life in Africa, and although the C.M.S. brethren helped them as far as possible, the one who died succumbed to a fever which rarely attacks new-comers.—Ed.)

The MORAVIAN MISSION in Leh, Thibet, has borne its first-fruits in the baptism of a young man last Good Friday. The station at Mapoon, Cullen Point, North Queensland, is putting forth "blossom," though "fruit" is not yet forthcoming.

The PROTESTANT EPISCOPAL CHURCH of America appropriated 50,968*l.* for Domestic and 39,109*l.* for Foreign Missions for the year ending September, 1893. "Domestic" Missions include Missions to the Negroes and Indians, and even to the Eskimos of Alaska. "Foreign" Missions include the work in China, Japan, Africa, Haiti, and Greece.

The A.B.C.F.M. have moved forward into Gazaland. Mr. Cecil Rhodes has granted them 24,000 acres at a nominal rent, and a party of missionaries, including at least one married couple, set out for their destination at the end of June last.

The Armenian Christians whose fate has excited a painful interest in this country were connected with the American Board (A.B.C.F.M.). In addition to the persecution in Angora, the A.B.C.F.M. Missions in three other places have had to face exceptional trials. At Adiaman, near the Taurus mountains, an earthquake has caused widespread destruction of property and great loss of life. In the neighbourhood of Erzeroum a famine has greatly distressed the inhabitants, but is now, happily, almost over. The same is true of the Madura district in Southern India.

The public attention which has been attracted to Siam by recent events in the political world, has probably led many to inquire what is the state of Missions in that country. Romish Missions, we learn from the *Revue des Missions contemporaines*, were entrusted to the Société des Missions étrangères de France, which began its operations as early as 1673. Political intrigues at first assisted and then all but ruined its work. So recently as 1889, the Abbé Chevillard, a former missionary of this body, wrote, in his work, *Siam et les Siamois*, "All honour to those noble souls who realised that the more the Cross carried by a Frenchman's hand was implanted in a foreign soil, the greater became French influence there." Such a sentence sufficiently indicates the sentiments of the present generation of French Roman Catholic missionaries. *Les Missions Catholiques* estimated that the number of converts in 1890 was 18,200. "Unhappily," said that journal, "conversions chiefly occur among foreigners,—Chinese, Annamites, Hindus, and Laos."

Protestant Missions in Siam were originally undertaken for the sake of the Chinese residents, when as yet China was not open to missionary effort. The American Baptists, who began in this way in 1832, still labour chiefly among the Chinese in Bangkok and other towns. The American Presbyterians commenced to work among the Siamese in 1840, but were interrupted until 1847. Like their Romanist rivals, the Protestant missionaries have found, in the natural lethargy and indifference of the Siamese, the greatest hindrance to their work. Only 308 Siamese converts are enrolled, while the more recent efforts among the Laos have resulted in the conversion of 1376. The Protestant Mission stations are situated on the right bank of the Mekong, and so are not affected by the recent French claims.

J. D. M.

EDITORIAL NOTES.



T Salisbury Square the second half of August is the quietest period of the year. The monthly General Committee never misses its accustomed day, the second Tuesday in the month; and the Finance Committee, which is wont to meet on the Friday before, also never misses its day. But after these have held their August meetings, no Committee is called, save in very urgent necessity, until the same two bodies come together for their September meetings. In former years there was almost a complete break, save for the indispensable financial and formal business transacted on these occasions, during the entire months of August and September. Now, however, work is encroaching upon holidays. This year the Committee of Correspondence met, with an agenda-paper of portentous length, on the first Tuesday in August; and as the Valedictory Meetings are to take place earlier than usual, in the last week of September, business will be almost in full swing by the middle of that month. But even in the quietest season, those who remain in charge find quite enough to employ their best energies. Letters and telegrams continue to arrive from all parts of the world; bills must be paid and cheques drawn without a day's intermission; editorial and publication work never stops at all; candidates come forward in August, sometimes as briskly as in June, and though they cannot be formally dealt with, they cannot be put off altogether. In two departments, indeed, August is an exceptionally busy month. The engaging of passages and other preparations for the outgoing reinforcements of October require much attention; and the publication department is sending out over the country and the world more than thirty thousand copies of the Annual Report in its various forms—though we live in hopes that this will one day get done in July.

The Thursday Prayer Meeting, also, never stops; and though ten or twenty come together instead of sixty or eighty, or more, at other times, the prayers of the few are none the less earnest, or the opportunity of gathering together less valued.

EVERY year now is marked by distinct improvement in the Annual Report. Since the valued colleague to whom now falls this laborious task took it in hand, many additional features have appeared; though we regard the work as still far from perfect, and several new developments are contemplated for next year. The List of Missionaries, in particular, is full of interesting particulars not given until the last year or two. This year the Report on Home Operations, which was tried twice three or four years ago, has been revived; but it will bear a good deal of perfecting yet. The Accounts and Contribution Lists, which are quite a separate work under the Finance Department, are improving in every way. They have always been correct, of course, from an auditor's point of view; but they are now much more intelligible, and many little changes have been made to ensure, not in a sense greater accuracy, but certainly greater completeness.

It is, therefore, singularly provoking that a serious accidental error has been found in the Statistical Tables. For ourselves, after a pretty wide experience, all statistics seem to us more or less misleading; but so long as we give them at all, they ought to be as correct as pains and labour can make them. The figures giving the number of baptized Christians, and of "adherents" (i.e. baptized and catechumens together), show a heavy falling off when compared with those of last year. But this is mainly due to a simple though provoking mistake in the additions for India. The India Missions send excellently compiled tables,

so it is hard on them to be credited with ten thousand less converts than they are entitled to. The separate figures for the different parts of India are all right, but the total of baptized, and therefore also the total of adherents, really adds up 10,000 more than the figures printed. The baptized in India should be 104,440 instead of 94,440, and the adherents 117,007 instead of 107,007.

This does not, however, entirely account for the apparent falling off. We also observe that the remoter North-West American dioceses are credited with over 5000 fewer adherents than last year. As last year showed a large sudden increase on the year before, and as all the returns from North-West America come very irregularly, we are unable to say whether the figures now printed are correct or not. Probably they ought to be higher, but not so high as last year. New Zealand has also sometimes puzzled us by its figures year by year; and in countries where whole communities seem to come over to at least a nominal profession of Christianity, as in the Niger Delta in former years and in Uganda lately, the best statistics can scarcely give more than a fair estimate. Our rule is to print what we get from the field, unless there be some obvious reason for doubt as to the way the figures have been arrived at; and several Missions, notably those in India, Ceylon, China, and Japan, and the Yoruba Mission, generally deserve great praise for the pains taken with what, in any extensive Mission, is by no means an easy task.

On another page we give a list of the missionaries sailing this autumn. As regards those returning after furlough or sick-leave, it is still incomplete, as several brethren and sisters are under orders from the Medical Board to appear again before them in September or October, and we hope the examinations then will result in several more being allowed to return. Probably the list of new recruits, too, will be longer yet, as some offers for immediate service await the attention of the Committee after the recess.

Our warm sympathies go out to the brethren in the field at this time. They will run their eyes down this list with keen eagerness, in the hope, each one, of finding help coming to their own Missions. Alas! in the great majority of cases they will be disappointed. The list would need to be ten times its length to meet the urgent calls that come from all parts of the wide field.

It will be seen that, of the sixteen new ordained missionaries, four go to Africa, nine to India, one to China, and two to Japan. Of the three doctors, two go to India and one to China. Of the six other laymen, three go to Africa, and three to India. Of the thirty ladies, eleven go to Africa, three to the Mohammedan East, five to India, three to Ceylon, three to China, and five to Japan. Altogether, therefore, eighteen new missionaries go to Africa, three to the Mohammedan East, nineteen to India, three to Ceylon, five to China, and seven to Japan; fifty-five in all. But as a comparison between the several fields, these figures are in one respect misleading; for India gets also the ladies of the Zenana Societies, most of whom are really reinforcements to our Missions; and this year the number is between twenty and thirty. China also gets several C.E.Z. ladies.

The C.M.S. Valedictory meetings this year are a week earlier than usual, as will be seen by the notice elsewhere.

It should be distinctly understood, and we hope it will be fully realised, that the Society has literally no money to send out the great majority of these new missionaries. That is to say, supposing not one of them went out, there is no reason whatever, judging in the only way man can judge, by

God's dealings with us in the past few years, to expect that the contributions of the year would even then cover the expenditure of the year. The *Intelligencer* will not be suspected of forgetting how God honours faith. It has for some years taken a line on this subject which many of our friends have regarded as in advance of their convictions. And if we could see any signs that the C.M.S. circle as a whole, or any large part of it, were deliberately facing the position in a spirit of unfaltering faith, we should not have a moment's apprehension. But it seems to us that only a small minority are thinking of it at all, and that the tendency is to drift along listlessly and expect that the "grand old Society" will get through all right somehow. But that is not faith. It is a fatalism which may almost be said to challenge God to give it a sharp awakening.

WE said "the great majority." We did not say "all." For (1) a few are honorary, and (2) some of our friends who really are awake are adopting the suggestions made by us in July, and in the official Appeal that accompanied our August number, and are either undertaking themselves, or getting their local circles to undertake, the entire maintenance of a particular missionary. A few of the new recruits are already provided for in this way.

By the sudden and much lamented death, on August 19th, of the Rev. William Joseph Smith, Vicar of St. John's, Kilburn, the C.M.S. Committee loses a prominent and valued member. Mr. Smith was formerly Association Secretary in the Lancashire District, and afterwards Vicar of St. Thomas's, Pendleton, Manchester. On his removal to London he at once began regular attendance at the Committee meetings, and he has for some years taken an important part in the discussion of African questions, in which he was recognised as an expert. His peculiar independence of mind gave weight to whatever side he might take when differences of opinion arose. Of his editorial work on the *Rock* this is not the place to speak; but there are few men who would be more missed, or whose places it would be more difficult to fill.

THE Committee of August 1st accepted an offer of service by Mr. Leopold George Hill, M.R.C.S. Eng., L.R.C.P. Lond.

THE Rev. P. Ireland Jones, of Calcutta, is at present assisting the Rev. W. Gray at the C.M. House, in place of the Rev. T. Walker, who is preparing to return to the Tinnevely Mission.

IN response to a generally expressed wish, the Committee have decided to resume the issue of a Sheet Almanack. Full particulars will appear in our October number; and in the meantime we would ask our friends to bear in mind that copies of the Almanack can be had on special terms for localising.

THE Rev. J. G. Watson (Association Secretary of the Midland District), who, with his wife, has recently returned from a most interesting and profitable tour round the world, visiting *en route* many C.M.S. Mission stations, desires to thank those friends who have so kindly carried on his work in his absence. Mr. Watson also desires to add that if any of the arrangements for sermons and meetings, which he made before he left, have not been carried out from any cause, he will at once arrange for them if friends will kindly let him know. His address is 17, Warwick Place, Leamington.

THE LATE REV. FREDERIC COX.



VERY true and faithful servant of God has lately gone to his rest, deeply mourned by his family, and affectionately remembered by all who knew him. Frederic Cox took his degree at Oxford in the year 1852, and was subsequently ordained to the curacy of Woburn, Beds, from whence he moved two years later to the curacy of St. George's, Bloomsbury. A year afterwards he was offered, and accepted, the incumbency of St. Andrew's, Watford, where he laboured for thirteen years, having gathered around him a large and devotedly attached congregation. His power as a preacher attracted the notice of Mr. Gladstone, who heard him preach at Watford, and he, in 1870, offered him the important living of Upper Chelsea, in succession to Mr. Burgess. Here he laboured diligently for fourteen years, but struggling all the time against increasing weakness of health. At length his state of health compelled him to resign, and for three years subsequently he resided at Cheltenham, taking occasional duty. After this he accepted the charge of St. James' Memorial Chapel, Clifton, where, without the burden of a parish, he was able to minister to an attached congregation. Even this charge, however, his constantly declining health compelled him to resign at Christmas, 1891, since which time he resided in Clifton, and, so far as his health allowed him, he diligently visited the sick, by whom his ministrations were greatly valued. Just a year ago it pleased God to take from him the devoted wife who had cheered and supported him during the long years of his bodily weakness. She died after a very short illness, while they were on a visit to a friend's house. From this terrible blow he never seemed able to rally. He had gone with his children into Yorkshire for change, and on the morning of August 10th—the first anniversary of his wife's death—the call came to him. He passed away suddenly as he lay in bed some time in the early hours of that day.

He was a man of great devotedness of spirit, and exceeding warmth of heart; a most faithful minister of the Gospel, and a most affectionate husband, father, and friend. In the earlier days of his ministry, before his health gave way, his gifts and efficiency and earnestness seemed to mark out for him a prominent life of unusual usefulness. But God willed it otherwise. And of late years he was quite content to do whatever humble work for God came to his hands; maintaining all the while a constant struggle against physical weakness. During the whole of his career he clung to the Evangelical truths which he had embraced in his youth, finding them to be the joy and satisfaction of his soul. He was always a most warm and active supporter of the Church Missionary Society, under which Society his eldest daughter is now labouring in Japan.

Such a faithful ministry as his was—such fervour of spirit, such service rendered to God in spite of the depression caused by physical weakness—deserves to be placed on record. Of this sort are the men who are the glory and the strength of the English Church, and whose lives “bear much fruit.”

Windsor.

P. F. E.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for further progress at T'ai-chow (p. 690).

Prayer for the Church in Uganda (pp. 684, 695).

Thanksgiving for the work of the Calcutta Girls' Boarding-school (p. 696).

Prayer for the Indians in the North Pacific Mission (p. 692); for recent converts at Burdwan (p. 697); for China (p. 699); for the new Bishop of Moosonee (p. 699); for the Indians at Fort Selkirk (p. 700).

Thanksgiving for the development of Young Men's Missionary Bands (p. 701).

Thanksgiving for the missionary reinforcements; prayer for means (pp. 710, 713).

THE VALEDICTORY DISMISSAL OF MISSIONARIES.

WILL take place about a week earlier than last year. On Tuesday, September 26th, there will (D.V.) be Holy Communion at St. Bride's Church, Fleet Street, at 11 a.m., with a sermon by the Right Rev. Bishop Hill; and a Public Meeting in Exeter Hall at 7 p.m., when Sir John H. Kennaway, Bart., M.P., President of the Society, will occupy the Chair, and several missionaries will speak.

OUR AUTUMN REINFORCEMENTS.

The following missionaries will (D.V.) leave for their respective Missions during the next few months. Those marked (*) are new missionaries, the remainder are returning to the field after furlough or sick-leave. The list is made up to August 22nd only, and is subject to amendment:—

WEST AFRICA—

Humphrey, Rev. W. J.
*Thornewell, Miss F. E.

YORUBA AND NIGER—

Hill, Right Rev. Bp. and Mrs.
Oluwole, Right Rev. Bishop.
Phillips, Right Rev. Bishop.
Tugwell, Rev. H.
Thomas, Miss J. J.
*Dennis, Rev. T. J.
*Seeley, Rev. A. E.
*Watney, Rev. C. E.
*Fry, Mr. E.
*Mathias, Mr. E. W.
*McKay, Mr. J.
*Hudson, Miss A. J.
*Leach, Miss P.
*Mansbridge, Miss F. L.
*Maxwell, Miss L. M.

EASTERN EQUATORIAL AFRICA—

Rinns, Rev. H. K.
Beverley, Rev. J. E. and Mrs.
Wood, Rev. A. N. and Mrs.
Wright, Dr. G.
Gedge, Miss M. R.
Holmes, Miss M. L.
*Hamshire, Rev. J. E.
*Colsey, Miss R.
*Deed, Miss F. J.
*Grieve, Miss A.
*Lockhart, Miss M. J.
*Waite, Miss E. E.
*Wilde, Miss E.

EGYPT—

Harpur, Dr. F. J. and Mrs.

PALESTINE—

Wilson, Rev. C. T. and Mrs.
Wardlaw-Ramsay, Miss E. C.
*Brodie, Miss E.

PERSIA—

*Colley, Miss Davies.
*Stirling, Miss A.

NORTH INDIA—

Bowlby, Rev. A. E. and Mrs.
Hall, Rev. J. W. and Mrs.
Herbert, Rev. E. P.
Litchfield, Rev. G. and Mrs.
*Birney, Rev. H. W. V.
*Challis, Rev. J. M. and Mrs.
*Fremantle, Rev. W. A. C. and Mrs.
*Hensley, Rev. E. A.
*Hugheadon, Rev. C.

*Parker, Rev. W. P.

*Bennett, Mr. H.

*Clowes, Mr. E. G.

*Fryer, Mr. T.

*Bunston, Miss A.

PUNJAB AND SINDH—

Knowles, Rev. J. H. and Mrs.
Sutton, Dr. S. W.
*Barton, Rev. C. E.
*Adams, Dr. W. F.
*Summerhayes, Dr. J. O.
*Currie, Miss L.
*Farthing, Miss M.
*Farthing, Miss M. J.
*Wright, Miss K. C.

WESTERN INDIA—

Jones, Rev. E. J. and Mrs.
*Dixon, Rev. W. H.

SOUTH INDIA—

Alexander, Rev. F. W. N. and Mrs.
Clarke, Rev. C. W. A.
Walker, Rev. T. and Mrs.
Finnimore, Rev. A. K. and Mrs.
*Fitzpatrick, Rev. T. H.

CEYLON—

Liesching, Rev. L. G. P. and Mrs.
*Heaney, Miss K.
*Josolyne, Miss E. M.
*Paul, Miss A.

MAURITIUS—

Buswell, Rev. H. D.

SOUTH CHINA—

Stewart, Rev. R. W. and Mrs.
Light, Rev. W. and Mrs.
Goldie, Miss E. S.
*Star, Rev. L. H.
*Finney, Miss A. M.
*Jones, Miss A. M.

MID CHINA—

*Smyth, Dr. R.
*Turner, Miss F. E.

JAPAN—

Hutchinson, Rev. A. B. and Mrs.
Brandram, Rev. J. B. and Mrs.
*Consterdine, Rev. R. H.
*Warren, Rev. H. G.
*Cockram, Miss H. S.
*Fugill, Miss F.
*McClenaghan, Miss M. A.
*Sells, Miss A. P.
*Spicer, Miss H.

LOCAL ASSOCIATIONS AND UNIONS.

Adstock.—At the invitation of the Rev. T. Cockram, the C.M. Union for Bucks held its tenth Meeting at Adstock Rectory on June 26th. An exposition of a portion of the Acts of the Apostles was given in the morning by the Rev. G. Harford-Battersby, and the usual business proceedings occupied the time before luncheon. The afternoon gathering was held on the lawn, beneath the shade of the huge sycamore. Upwards of fifty friends were present, including the president of the Union, Sir Harry Verney, Bart. Hymns were sung during the course of the afternoon. The Rev. Ruttonji Nowroji, a Native missionary from India, addressed the assembly for three-quarters of an hour, giving a thrilling account of the sufferings and persecutions he had been called upon to pass through from his family ever since he had abjured idolatry and accepted Christianity. His address was listened to with the closest attention, and afterwards drew from Sir Harry Verney an expression of the appreciation of the meeting of such valuable testimony to the progress of the Gospel in India.

Amberley, Gloucestershire.—The Half-yearly Meeting of the C.M. Union was held at Amberley on Thursday, June 15th, on the invitation of the Rev. Hervey Summerhayes, Rector of the parish. A short service was held in the church, and the Rector delivered a devotional address. After luncheon, provided by kind friends in the Memorial Hall erected to the memory of the late Rev. R. E. Blackwell, the meeting of the Union was held in the Sunday-school Rooms, under the presidency of the Rev. G. James, Rector of St. Michael, Gloucester, in the absence of the Rev. Canon Bell, D.D., who was prevented attending by other engagements. Prayer was offered by the Rev. A. Hoskins, of St. James's Church, Cheltenham; and after the admission of new members, a very interesting address was delivered by the Rev. A. E. Price, of the North Pacific Mission. A tea was afterwards provided by the same kind friends, after which the meeting broke up.

Ashford.—Meetings in connexion with the East Kent C.M. Union were held at Ashford, by kind permission of the Vicar in his Parish Room, on July 12th, under the presidency of the Dean of Canterbury. There was first a business meeting of the Hon. Dist. Secs., when, *inter alia*, a minute was passed expressing sorrow at the loss of Colonel Horsley, and sympathy with his widow and family. Then followed a meeting for members with a devotional address by Canon Knight, of Throwley. After lunch a public meeting was held, when addresses were given by the Rev. W. Senior, of Margate, on the spiritual aspect of the missionary cause, and by the Right Rev. Bishop Phillips, of Yoruba, on the practical side of the work, telling of the difficulties and also of the successes that have attended the efforts made. It was altogether an interesting occasion, and one that, it is believed, will be fruitful to the missionary cause. J. H.

Bedford.—A Juvenile Flower Meeting was held in the St. Cuthbert's Mission Hall on Tuesday, July 11th, when an address was given by the Rev. M. G. Goldsmith, M.A., missionary to the Mohammedans in Madras. The Rev. A. C. Downer presided, and there was a large gathering of children and parents. The hall was decorated with flags, and as the flowers were brought up they were prettily arranged over arches and in baskets on the platform. The plants and fruit were also laid along the platform. The flowers and fruit were afterwards distributed among the sick and poor.

Bewdley.—The Annual Sermons were preached at Bewdley and Ribbesford on Sunday, July 9th, and on the Monday a new departure was ventured upon. Two tents were erected in a field at "Winterdyne," in one of which a brisk sale of work was carried on by the Misses Shaw and other friends. The other tent was reserved for a Missionary Exhibition, and much interest was created by the curiosities so kindly lent by the C.M.S., C.E.Z.M.S., and several friends. About 20l. was realised by 8 p.m., when the larger tent was lit up, and the afternoon meeting held. The Rev. E. H. Winnington Ingram was in the chair, and was supported

by Giles Shaw, Esq., who read the portion of Scripture. The Rev. H. Knott gave an address on the East Africa Mission, and a happy Anniversary, richly blessed by God, was brought to a close by prayer and the Benediction. H. K.

Buckland.—The Annual C.M.S. Festival took place on Wednesday, July 12th. There was divine service in the Parish Church at 3 p.m. The special preacher was the Rev. A. N. Wood, missionary from Mombasa, in East Central Africa. At 4.50 p.m. there was a public tea in a tent in the Rectory grounds. A sale of work also took place in another tent on the grounds by Mrs. Burnaby and the ladies of the Buntingford and Barkway Missionary Workers' Association. In the evening there was a public meeting, presided over by Mr. Innes Watson, of Hornead Bury, among the speakers being the Rev. P. E. S. Holland, of Hoddesdon.

Combe St. Nicholas.—This Anniversary commenced by the box-holders coming to tea at the Vicarage on Saturday, June 17th. After the half-year's collection had been counted, the Ven. Archdn. Winter, of York Factory, N.-W. America, gave the collectors a few words of encouragement. The following day two sermons were preached, and an address given to the school-children by Archdn. Winter in the Parish Church, all being full of interest. The next day (Monday), a Lawn Meeting was held at the Vicarage, when a considerable number of parishioners and neighbours attended and listened with attention to further details of the Archdeacon's work. A Sale of a few fancy and useful articles took place in the drawing-room, an exhibition of some native curios was laid out in the study, and tea dispensed in the dining-room. By half-past seven the schoolrooms were fairly full at the Annual Meeting, when the Archdeacon again spoke. A Jumble Sale was held the next day at the same place. The receipts were larger than last year, a sum of 21*l.* 17*s.* 10*d.* having been realised.

A. C.

Cromford and Matlock Bath.—The Anniversary Sermons were preached in the above parishes on July 9th, by the Rev. J. B. Whiting and the two Vicars. A Drawing-room Meeting was held at Willersby, Cromford, on Monday afternoon, and an Evening Meeting in the National Schoolroom, Matlock Bath, on Tuesday evening. It is nine years since Mr. Whiting conducted the first missionary mission that was held in the latter parish, and it may be interesting to state the result of that mission in this district. It has greatly increased the missionary interest. The Rev. W. H. Arkwright was appointed to Cromford soon after, and he took up the cause in a hearty manner. It has been the same at the Parish Church of Matlock. A new Rector was appointed there at the same time, so that now, instead of having one missionary centre at Matlock Bath, there are three, one in each parish. The total amount collected in the three parishes in 1883 was 44*l.* 16*s.* 2*d.*, whereas the amount published in the Report for 1891-92 is 111*l.* 12*s.* 1*d.* It may be added that the C.E.Z.M.S. has benefited to a much larger extent.

Great Malvern.—The Anniversary of the Malvern Association of the C.M.S. was held on June 22nd. There were two meetings in the Assembly Rooms, afternoon and evening, when addresses were given by the Rev. H. D. Buswell (Deputation) and the Rev. A. H. Arden, Hon. Assoc. Sec., as well as by the Rev. H. Knott. At the former meeting the Rev. Dr. Gregory Smith, Vicar of Malvern, took the chair, and dwelt upon the special importance he attached to the extension of evangelistic work by Native agency and by Zenana Missions.

The Annual Sermons on behalf of the Society were preached at Christ Church on June 18th, by the Rev. H. D. Buswell, and were much appreciated. The Dean of Worcester, who had been advertised to preach on that occasion, was unable at the last moment to fulfil his engagement. On June 25th, the Rev. Canon Teignmouth Shore preached for the Society at the Priory Church to a large congregation. The Canon took for his text the two verses, "Bear ye one another's burdens, and so fulfil the law of Christ," and "For every man shall bear his own burden" (Gal. vi. 2-5).

These two texts (he said) represented two different aspects of human life. In

olden times, the aim and tendency of men's lives were in the direction of individualism. Men were taken up with their own individual existences. One phase of this showed itself in the resort to monasteries. Selfishness was to a great extent at the root. In these latter times, the disposition was to ignore and disregard individual human life, and to look at men in the mass. The "Gospel of humanity" is the latter-day phrase. Individuals are nothing, mere drops in the broad stream of humanity—and as the result, individual responsibility is being reduced to a vanishing quantity. The Ten Commandments recognise both these aspects of life, but do not reconcile them. The "Law of Christ" is that which reconciles both phases of life, as depicted in the texts. There is no man who can evade his own burden, whether such be the memory of some great sin, forgiven but not forgotten, or of some crushing sorrow. But as a member of the community, he must bear his share of his neighbour's burdens. The point may be illustrated by the branch of a tree. The branch has its burden to bear, but it takes its share in sustaining the life of the tree. Thus it is with the Church of Christ. As members of that body, we could bear our own burden of life effectively and satisfactorily to ourselves as we recognised our responsibilities in rescuing perishing souls who were lying in heathen darkness.

Reading.—On Tuesday evening, July 11th, a meeting in aid of the Society was held in a tent erected by kind permission of Mrs. Chas. Simonds, in the grounds of No. 1, Victoria Square, Reading. The Rev. F. T. Colson, Vicar of St. John's, presided, supported by the Rev. P. Ireland Jones (Secretary of the Bengal Mission) and the Rev. Ruttonji Nowroji (a converted Parsee and missionary at Aurangabad). The attendance, notwithstanding the threatening aspect of the weather, was numerous, the large tent being well filled. The Chairman having briefly addressed those present was followed by the Rev. P. Ireland Jones, who forcibly showed the need of knowledge of missionary work to sympathise with it, and that the brotherhood aimed at was to make men all one in Christ Jesus. He was followed by the Rev. Ruttonji Nowroji, from Western India, who gave a graphic account of his own life and the work he was endeavouring to do for God in India now.

Swanton Morley.—We have just concluded our 31st C.M.S. Anniversary in this parish during this incumbency, in which period God has graciously permitted us to raise for Him and send to you, free of deductions, something over 2000*l*. I do not record it as a subject of self-gratulation. I know too much and too painfully about it for that, but it is worth recording as showing what may be done in a little parish of under 800 people, without squire or any monied individual in it. On Sunday, July 2nd, your veteran, Ireland Jones, preached, and oh! it was good to hear the genuine truth—spiritual, Evangelical, Protestant, as we always did hear it forty years ago, and loved it and fed upon it. We know nothing here but preaching Christ, and never have known for sixty-eight years. Of ribbons, and ceremonies, long unknown to our Church, we are blessedly ignorant. On Monday we had our Box-opening and Juvenile Meeting in the Rectory garden, when both Mr. and Mrs. Jones spoke, and then the children, after tea, dispersed and had their games in the neighbouring pasture. On Wednesday evening a large garden party assembled at the Rectory, and as usual discussed tea and strawberries here, there, and everywhere, in the house and under the trees. Adjourning at 7.30 to the fine old church, where for forty years the congregation has always gathered, as I think it should, to hear from the Lord's servants "all that God had done with them, and how He had opened the door of faith unto the Gentiles," Mr. Peck, of Little Whale River, thrilled the assembly with his deep-toned reality and fervour, and drew tears from some eyes by his touching narratives; while Mr. Jones' few concluding words of fervid piety—his failing voice would let him say no more—left, I hope, a strong and lasting impression upon our minds. The meeting, begun with prayer and Scripture (Isa. lii. 5—10), was concluded with prayer for the blessing of the Divine Spirit. Our Anniversary, in Sermon, Meetings, and Box-opening, produced nearly 60*l*. Somehow, by God's help, we still hold on, true to the simple truth, Christ crucified, and anxious only that He should be glorified. We rejoice with trembling, and dare not look forward.

E. L.

C.M.S. MISSIONARY BANDS' CONFERENCE.

THE Summer Conference was held on Saturday, July 8th, by invitation of the "Moosonees," at Harrow. The Rev. J. F. Andrewes, Vicar of Roxeth, and the Rev. W. D. H. Petter made every arrangement for the comfort and pleasure of the members who attended. The proceedings commenced by a prayer-meeting held on the Vicarage lawn at 11.30 a.m., after which a service followed in the church, when a short address was given by the Rev. J. B. Brandram (Japan), in the regretted absence of the Rev. D. J. Stather Hunt owing to illness. Over forty members sat down to dinner, which was served in the adjacent Lecture Hall. At 2.30 the first portion of the Conference was held under the chairmanship of the Rev. J. F. Andrewes. Mr. W. Sharp of the "Bengalese" (Stratford) read a lengthy paper on "The responsibilities of a member in and out of a Band." Mr. L. J. Plymen of the "Mackays" (Woking) was the selected speaker, and an animated discussion followed. Tea was served in the garden, and by this time over ninety members of various Bands were present, and took part in the second portion of the Conference. Just as the proceedings were commencing, and Mr. Eugene Stock, who presided, had concluded his address, a rather heavy shower fell, but the Conference was continued under the protection of an awning upon the terrace. Mr. Arthur H. Cæsar of the "Mpwapwas" (Holloway) opened the subject, "How Bands can best sustain the interest of their meetings," and he was followed by Mr. A. Rackley of the "Nyanzas" (Onslow Square), who read a good paper on the subject. The discussion which followed was well sustained, although not always just to the point. At its close, the rain having ceased, a movement was again made to the lawn, when Mr. C. E. Cæsar, hon. sec. to the Conference Committee, made a short statement as to the numbers present, which were as follows:—Croydon L.W.U., 2; Hornsey Rise L.W.U., 2; Ainus, 1; Arrians, 10; Athabascans, 2; Bengalese, 6; Coromandels, 14; Lokojas, 4; Mackays, 3; Mpwapwas, 2; Moosonees, 18; Nyanzas, 10; Obotshis, 1; Ondos, 1; Persians, 1; Santals, 1; St John Baptist, Erith, 3; Willing Workers, 2; Yorubas (Penge), 6; Youcons, 1; Hon. Secs. L.W.U., 2; total, 92. Mr. Cæsar proposed a warm vote of thanks to the "Moosonees" and the Conference Secretary, Mr. Howard Kent, which was carried by acclamation. It was subsequently decided to accept the invitation of the Bengalese to hold the next Conference at Stratford. Supper was served in the Lecture Hall, and afterwards Mr. Eugene Stock gave a powerful address to a joint gathering of the Conference and local Gleaners' Union. This was followed by a very happy gathering in church, when the Rev. J. B. Brandram spoke of the pressing need of reinforcements for Japan and the many open doors, after which followed an administration of the Holy Communion. The Conference then separated, and it was unanimously felt that the "missionary quiet day" had been most successful and helpful. Mr. Eugene Stock, Mr. T. G. Hughes, Mr. W. Sharp, Mr. R. Marsh, and Mr. A. George remained over the Sunday, and gave missionary addresses in the neighbourhood. Mr. Stock, as a Diocesan Lay Reader, preached in the afternoon in the Parish Church, and in the evening in Greenhill Church. C. E. C.

DURING June and July the Society's cause has been advocated by Sermons or Meetings, or by both, at Acton (Cheshire), Barnsley (Auxiliary), Bradwell, Bledlow (Trinity Church), Bayswater (St. Matthew's), Broxbournebury, Otheadle and Caverswall, Colchester, Cromford, Darlington Branch, East Grinstead (Parish Church), Frome (Holy Trinity), Felbridge, Hingham (St. Andrew's), Kingston (St. Peter's), Lewes Branch, Leominster Branch, Maidstone, Marton, Richmond (Yorkshire), Snaith (Parish Church), Stainboro', Swaffham, Tonbridge Association, Teston, Trowbridge (Loan Exhibition), Ulcombe (Parish Church), Withington, Winforton, West Stafford, Worcester (St. Michael's and St. Eadburgh's, and also Christ Church), Alston (St. Augustine's); Bromley, Kent (Parish Church and St. Mark's), Bury St. Edmunds, Buxton, Clevedon (Parish Church and Christ Church), Elstow, Eastbourne, Holy Trinity (Juv.), Hatherleigh (Missionary Exhibition), Hertford, Hoddesdon, Kempston (All Saints' and St. John's), Kingston (St. Stephen's), Lancaster, Liskeard, Little Cressingham, Llandoverly, Redditch, Shaftesbury Churches, Whitby (Sixty-fifth Anniversary), &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, July 18th, 1893.—On the recommendation of the Ladies' Candidates Committee, offers of service were accepted from Miss Hilda S. Spicer and Miss Agnes Jane Hudson.

The Committee had the pleasure of an interview with the Rev. C. T. Wilson, of Jerusalem, who spoke of the large number of villages in Palestine containing a majority of Moslems, and pleaded for lady workers for such villages. He spoke also of the boarders' class at the Jerusalem Girls' School as a part of the work that needed fostering. He gave his opinion that while the Government are intensely hostile, the people themselves are very willing to hear; and urged that the Society should be prepared, if the longed-for freedom should come, to provide a strong European force to face the problem of the number of Natives ready to accept Christianity with their intellects while still, probably, untouched in heart. Another reason given for reinforcing the Mission was the fact that four of the present staff must, in all likelihood, by reason of their age, soon leave gaps to be filled. With regard to the Native Church Council scheme, he held it was better to wait for development of it until the converts available were in larger numbers from the Mohammedan, that is the ruling class. He spoke very highly of the value and fruit of the Bible-women's work.

The locations of several Missionaries were fixed (see page 713).

On the recommendation of the Committees in charge of the Missions in Yoruba, Eastern Equatorial Africa, Palestine, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Ceylon, South China, Mid China, Japan, N.-W. America, and North Pacific, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, August 1st.—The Committee received with much regret an intimation from the Rev. M. A. Dodds, of the Yoruba Mission, that on account of his wife's health he was obliged to retire from the work, and expressed their sympathy with him. The Committee also heard with regret of the retirement of Miss Perrin from the East Africa Mission on account of continued ill-health.

The question having been raised as to the possible desirableness of Bishop Tucker's presence in England shortly, in view of the consideration by Government of Sir Gerald Portal's expected Report, the Committee adopted the following Resolution:—

"That in their present uncertainty as to the course matters in England will take with regard to Uganda, the Committee are not prepared to invite Bishop Tucker home upon his arrival at the Coast; and they feel so strongly the great importance to the Mission of the Bishop's presence in East Africa, that they would not feel justified in inviting him to England except under urgent necessity. They will, however, be glad if the Bishop, so far as the exigencies of his work in Africa will allow, will do his best to so arrange that the Secretaries may be able to communicate with him, by telegraph or otherwise, with all possible despatch, in the event of his presence in England being considered desirable."

It was resolved to request the British and Foreign Bible Society to print an edition of Genesis and Daniel in the language of Uganda, prepared by Mr. G. L. Pilkington; also that the S.P.C.K. be requested to print editions of two catechisms and a reading-sheet in the language of Uganda.

An offer of service was accepted from Mr. Leopold George Hill, M.R.C.S. Eng., L.R.C.P. Lond.

The Committee had the pleasure of an interview with the Rev. E. T. Higgins, recently returned home on furlough from Ceylon. In the course of an interesting interview, Mr. Higgins referred to the remarkable increase in the contributions of Native Christians connected with the Society in Ceylon since he first went to the island in 1851. He mentioned that the majority of the Singhalese gentry in the country were at least professing Christians.

A letter was read from the Right Rev. J. A. Newnham, one of the Society's Missionaries in North-West America, announcing his acceptance of the Bishopric of Moosonee, vacant by the death of Bishop Horden.

The Secretaries having reported the death, on July 27th, of John Derby Allcroft, Esq., a Vice-President of the Society, it was resolved—That the Com-

mittee have heard with sincere regret of the death of Mr. John Derby Allcroft, who had for many years been a Vice-President of this Society; and although, owing to his numerous avocations, they have not enjoyed the advantage of his presence during their deliberations, they, in common with all Evangelical members of the Church of England, feel the loss of one who, by his great influence and the wise disposal of his substance, had done so much to promote the best interests of the whole Church of Christ.

A letter was read from the Rev. E. Sell, at Madras, stating that funds which had for several years been sent by the Rev. H. B. Macartney, of Melbourne, for the support of various agents and agencies connected with the Society's South India Missions, had been suddenly and largely reduced by the stoppage of the banks in Australia; and the Missions of the Society would be much crippled in consequence. The Committee expressed their sympathy with the Society's friends in Australia under the financial difficulties at present besetting them, and authorised a temporary grant to enable such agencies to be kept up as the Madras Corresponding Committee might consider imperatively necessary.

Resolutions were adopted regarding the scale of pay of Native catechists and readers in India.

General Committee, August 8th.—The Secretaries reported with sincere regret the death at Gaza, on July 18th, of the Rev. James Jacob Huber, the Society's senior Missionary in Palestine. Mr. Huber joined the Society's staff from the Basle Seminary in 1850, and, after serving for two years at Badagry, in the Yoruba Mission, was, in 1853, transferred to Palestine. Mr. Huber was assigned to Nazareth as a lay catechist, where he laboured till 1885, taking charge of that station and district on his ordination in 1877. In 1885, in the general arrangement then made, Mr. Huber was transferred to Gaza, in charge of which station he remained till his death. His long service of forty years in Palestine was only interrupted by three short visits to England. In Mrs. Huber and his daughters he has had valuable fellow-workers. Mr. Huber was an earnest Christian, of a gentle spirit, loved and respected by all, and has left behind him a record of a quiet and faithful service in his Master's cause. It was resolved that an expression of the Committee's sincere appreciation of Mr. Huber's life and labour, and of their sympathy with them in their common loss, be conveyed to the widow and children of their departed friend.

It having been reported by the Finance Committee that the Rev. F. E. Wigram had presented the leases of two houses at Highbury to the Society for the purpose of training ladies for the mission-field, it was resolved that the grateful thanks of the Committee be tendered to the generous donor for this new manifestation of his liberality. The Committee do not forget the many previous occasions on which Mr. Wigram has given liberally to meet the pressing needs of the Society, and they rejoice in the assurance that he will prove the truth of the words, "It is more blessed to give than to receive."

On the nomination of the Patronage Committee, the Right Rev. Bishop Hill was invited to accept the office of Vice-President of the Society.

The Committee expressed their thanks to the Rev. T. Walker for the valuable assistance rendered by him in the India department during the illness of the Rev. W. Gray; and as Mr. Walker proposes to return to the Tinnevely Mission in the ensuing autumn, the Committee invited the Rev. Philip Ireland Jones to assist Mr. Gray for two or three months.

On the recommendation of the Frances Ridley Havergal Memorial Fund Sub-Committee, the employment of four Bible-women on the fund in connexion with the C.M.S. ladies' work at Muttra was authorised.

NOTES OF THE MONTH.

ORDINATIONS.

Eastern Equatorial Africa.—On Jan. 15, 1893, at Mengo, by Bishop Tucker, Mr. John Roscoe and Mr. Ernest Millar; and on April 9, Mr. Edward H. Hubbard,—to Deacons' Orders.

North-West America.—On July 6, at St. Paul's Church, Chipewyan, by the Bishop of Athabasca, the Rev. J. R. Lucas to Priest's Orders.

DEPARTURE.

South China.—Mrs. J. Grundy left London for Hong Kong on August 10.

ARRIVALS.

Eastern Equatorial Africa.—The Rev. R. P. Ashe left Zanzibar on July 5, and arrived in London on July 24.

Palestine.—Mrs. C. H. V. Gollmer left Palestine on June 30, and arrived at Southampton on July 22.—Miss Edith E. Newton left Jaffa on July 12, and arrived in London on July 22.

South China.—Dr. W. P. and Mrs. Mears left Shanghai on July 8, and arrived in Edinburgh on August 12.

BIRTHS.

Travancore and Cochin.—At Cottayam, on July 15, the wife of the Rev. Jacob Thompson, of a daughter (Florence Mary).

Ceylon.—At Colombo, on July 21, the wife of the Rev. W. Welohman, of a son.

North-West America.—At Ashbourne, Derbyshire, on August 5, the wife of the Rev. E. J. Peck, of a son.

MARRIAGES.

Eastern Equatorial Africa.—On August 10, at St. Martin's-in-the-Fields, London, the Rev. J. E. Beverley to Miss Caroline Ethel Taylor, of Tunbridge Wells.

North-West Provinces of India.—On July 20, at Highbury, the Rev. C. H. Gill to Miss Margaret Mary Thorp, of the C.E.Z. M.S.

DEATH.

Palestine.—On July 18, at Gaza, the Rev. J. Huber.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Annual Letters (Extracts) of C.M.S. Missionaries, 1892-3:—

Price 3d. each Part, post free.

Part IX. Containing Letters from North-West Provinces and Punjab and Sindh Missions.

Part X. Containing Letters from W. Africa, E.E. Africa, Palestine, Punjab and Sindh, Japan, New Zealand, and N.-W. America Missions. This Part completes the series: it contains Title-page and Index for binding purposes.

A Native Clergyman's Career. A Memoir of the late W. T. Sattianadhan, B.D., by the Rev. R. C. Macdonald, M.A. 24 pp., 16mo, in coloured wrapper. *Price One Penny (1½d. post free), or 6s. per 100, direct from C.M. House.*

Hymn for Sowers' Bands (No. 2). *Price 2d. per dozen, or 1s. per 100.*

Now ready.

ANNUAL REPORT OF THE C.M.S. FOR 1892-3.

Price (to Non-Subscribers) 2s. post free.

The following Contributors, &c., should receive the Report free:—

1. **Annual and Life Governors** are entitled to a copy bound in blue cloth.
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3. **Annual Subscribers of 10s. or 10s. 6d.** (other than Clergymen) and **Collectors of 20s. and upwards** who are not members, are entitled to a copy of the "Abridged Proceedings" (which includes the Annual Sermon and Statement of Accounts).

N.B.—Subscribers through Local Associations receive their copies through the Local Secretaries.

Parcels are despatched to the country in alphabetical order of counties; the despatch will be completed early in September.

BRIEF SKETCHES OF C.M.S. WORKERS. By EMILY HEADLAND. New issue. **Bishop Horden, of Moosonee, C.M.S. Missionary from 1851 to 1893.** *Price Twopence, post free, from C.M.S. Book-Room.*

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE
CHURCH MISSIONARY INTELLIGENCER.

JOSEPH'S MISSION.

Notes of Sermon preached at the First Anniversary of the Church Missionary Association of Victoria, in St. Paul's Cathedral, Melbourne, March 9th, 1893.

BY THE REV. A. R. BLACKET, B.A.,
Incumbent of St. Matthew's, Prahran, Melbourne.

"I seek my brethren: tell me, I pray thee, where they feed their flocks."

Genesis xxxvii. 16.



HE first lesson for last Sunday morning (fourth in Lent) commenced the deeply important history of Joseph. It describes Jacob's life in Canaan, which, so far as a pilgrim's could be, was peaceful and settled. His long exile was over, and he was now looking forward to spending the rest of his days in the midst of his family, in the land of his nativity. Joseph is seventeen years of age, and already distinguished by unusual sagacity, diligence, and devotion. He is the prime favourite of his father, and has, moreover, received intimations from Heaven of extraordinary greatness in the future. This arouses the bitterest feeling against him on the part of the elder brothers, and they wait only for opportunity to do him injury. The story opens with the brethren being at some distance from home feeding their flocks where the best pasturage could be found. Jacob is anxious to know of their welfare, and resolves to communicate with them. Out of his army of retainers and dependents whom shall he send? He passes by all his servants, and selects his son Joseph for the task. Joseph accepts the duty, and leaves his father's roof—never to return. At Shechem he is accosted by "a certain man," who asks the object of his quest. Joseph replies in the words of the text—"I seek my brethren: tell me where they feed their flocks."

This subject has been chosen from its appropriateness to the occasion which calls us together. In Joseph we see a type of Christ coming forth on His mission of mercy to a lost world, and we also see in him a representative of the evangelist who goes forth to make the Gospel known in foreign lands. Had our Lord been interrogated as He left heaven for earth as to the reason of His mission, He might have replied like Joseph: "I seek My brethren;" and when the young missionary would fain give some explanation of the errand which calls him abroad, a similar reply would rise to his lips: "I seek my brethren—in Japan, in New Guinea, in Madagascar, in Uganda, in Morocco, in Mongolia."

In studying Joseph's mission and the lessons it teaches us to-day, consider, first of all, the motive which prompted it. That reveals itself at once. He went because his father wished it. Obedience

was the motive. Had he no affection for the ten brothers? no interest in their welfare? Much every way; but those feelings were in the background. Jacob wished it. That was enough. Was it not exactly thus with Jesus? Does He attribute His visit to pity and compassion? Never! He told His disciples repeatedly that He was there because His Father had sent Him. It was obedience to His Divine Father that brought Christ from on High to die for man. "Lo! I come to do Thy will, O My God." "I proceeded forth and came from God, *neither came I Myself, but He sent Me.*" See also St. John iv. 34, xvi. 5; Gal. iv. 4, &c. Now all this was in exquisite keeping with the self-effacement of our Holy Redeemer, and with the lowly position which He consented to fill. He came as a servant. When a rich man sends relief by the hands of a servant to some poor needy creature, does the servant say, "I have brought you this food, this money; I pity you very much, and I will assist you"? Not so. He dwells upon his master's benevolence, and says, "My master sent these tokens of his love for you, and I brought them at his command." His pity for the suffering one may be deep in the extreme, but of this he says nothing as the reason of his visit. And by a supreme act of self-abnegation Jesus kept His own compassion for us in the background, and dwelt entirely upon His Father's wishes. He came because His Father sent Him. Obedience was the motive. Why is this so frequently emphasised? Because as the Father had acted towards the Son, so the Son was to act towards us. He had been sent. In turn He would send us. "As My Father hath sent Me, even so send I you." And herein we find the divinely-given motive for carrying on missionary work. *Because He orders it.* "Go ye." "Separate me Barnabas and Saul for the work whereunto I have called them." Pity, enthusiasm, philanthropy, are not enough. We must go because the Master orders it.

And this is applicable to those who cannot go abroad, but work at home for Foreign Missions. The sentiment of pity is not enough. We may compassionate the child-widows of India, the opium victims of China, the dupes of the medicine-man in the Wild West, but *this* must not be the sole or first motive for our labours. We may be stirred to enthusiasm as we listen to the recital of heroism as shown by men like Krapf, and Hannington, and Bompas, and French, but there must be something deeper than enthusiasm. There must be, as in Joseph's case—as in Christ's case—the underlying principle of obedience to the will of God, a sympathy with the wishes of the Eternal Father.

Returning to the story of Joseph, let us contemplate the object he had in view in undertaking this mission. It was essentially a benevolent one. He went that he might assure his brethren that Jacob, their father, remembered them, loved them, cared for their welfare. He went also to help them in any manner in which his services might be of use. There was no desire to find fault, much less to judge or condemn. He went to do them good. This made the reception he met with all the more inhuman. So when Christ visited our race, He came with the offers of mercy, sympathy, and grace.

His object was to benefit mankind. He came to manifest the Father's love, to reconcile us to God, to redeem us from the curse, to give life, and rest, and peace, and glory; and where a welcome is given Him, unspeakable benefit results.

"Blessings abound where'er He reigns:
The prisoner leaps to loose his chains,
The weary find eternal rest,
And all the sons of want are blest.

"Where He displays His healing power,
Death and the curse are known no more;
In Him the tribes of Adam boast
More blessings than their fathers lost."

In like manner the object for which the Church exists is a benevolent one. Freely we have received, freely we are to give. We are saved in order that we may save, and pass on to others the good we have ourselves obtained from God. "Is there any reason why the Church should exist," asked the Bishop of London recently, "which must rank higher than the preaching of the Gospel of Christ? Is there anything else that you can put above this?" "To me," continued the Bishop, "it has always been a very solemn thought to see how, when we look back over the history of the Church, if there is one thing taught in that history more than another, it is that the Lord intends the Church to preach the Gospel, and to bring the whole of mankind to Christ. He has provided the Church for this work, and it is plain that He will not provide any other means by which it can be done. And we have perpetually to remember that if we do not preach the Gospel to mankind, the Gospel will not be preached. How fearful it is to think that the Church of Christ has gone on for so many centuries, and yet so large a proportion of mankind still know nothing of its message! How fearful a thing it is to think that though the Lord died upon the Cross—the only sacrifice which has any reality, and the very centre of all human history—yet still there are far more who know nothing of that death, and far more who do not apply that death and the lessons of it to their own souls, and far more who have not yet come to the feet of Christ to save themselves from the burden of sin, than there are who can be reckoned as true believers. How fearful it is to think that, though the Lord has given us this work to do, it is not yet anything like accomplished!"

Notice, in the next place, the spirit in which the mission of Joseph was undertaken. Self-denial marked it from the very beginning. In itself the journey could have brought no pleasure to the traveller. There was danger on the way. There was greater danger at the end. The brothers to whom he was going bore him no good will, and were likely to resent any overture of affection. But every feeling was subordinated to the principle of obedience, and he would gladly suffer if it would promote his father's happiness. Hear his noble language when met by the Shechemite: "I seek my brethren." Whatever they had been to him, whatever unlovingness of character was in them, Joseph recognised still the ties of brotherhood between himself and them. In a similar manner, but in infinitely greater degree, did Christ suffer indignity and hardship. He "pleased not

Himself." As to fatigue and toil, behold Him resting on Sychar's well, wearied with the noonday heat and the length of the way He had come. He had no place to lay His head. He emptied Himself, and became obedient to the death of the cross for man. As to language, He repeats the thought of Joseph in a higher strain: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many. He came to seek and to save that which was lost." As to the recognition of brotherhood, "He is not ashamed to call us *brethren*. He took not on Him the nature of angels; but He took on Him the seed of Abraham, and was made in all things like unto His *brethren*." In coming to save us, He came to save His brethren, and immeasurably great was the price He paid in doing it. The Master having walked in the pathway of self-denial, the servant must not expect a smoother road. Self-denial has ever marked the progress of the heralds of the Cross. The biographies of missionaries in all lands tell us how much these noble spirits *gave up*, how much they *endured*, and how much they *did* for "Christ's sake and the Gospel's." It is always so. Raymund Lully, first missionary to Mohammedans; Gilmour, the apostle of Mongolia; Nylander, who went out to Sierra Leone, "the white man's grave," in 1806, and faithfully laboured there for nineteen years without once returning to Europe—all found that self-denial from beginning to end was the spirit in which the work must be undertaken. The same spirit is expected from us. How much does our "interest in Foreign Missions" really cost us? Is there any self-denial about our gifts or our intercession?

And if called to suffer for the brethren's sake, let us remember that the tie of brotherhood links us, as with Joseph, to the worst of men. That cannibal in Ibo-land with his juju-temple festooned with the skulls of men whose flesh he has eaten, that Arab slave-raider firing an unsuspecting village in Livingstonia, that foreigner-hating Chinaman who appeals to the mob to "kill the foreign devil"—each is our brother. And brotherhood brings responsibility. I have read the story told by a missionary from the Wild West. He had been preaching to the Redskins, and after the address was over an old Indian rose. Says the missionary:—"He was a strange, savage-looking fellow, one of those for whom, if you met in the swamp, you would like to have your rifle handy. His hair was braided back, and reached to his knees; it was a most wonderful switch, and all his own, too. This fellow came and stood before me, and, pushing his fingers through his hair as far as its braided condition would allow, he said:—'Missionary, once my hair was as black as a crow's wing; now it is getting white. Grey hairs here and grandchildren in the wigwam tell me that I am getting to be an old man. I never heard before such things as you told me to-day. I am so glad I have not died before hearing this wonderful story. Stay as long as you can, and when you have to go away come back soon, for I have grandchildren; I have grey hairs, and may not live many winters more; come back soon.' Then he turned as though he would go to his place; but he again faced me, and said:—'Missionary, may

I say more?' 'Talk on,' said I. 'You said just now "our Father"?' 'Yes,' I said. 'That is very sweet to us,' said he. 'We never thought of the Great Spirit as Father; we heard Him in the thunder, and saw Him in the lightning and tempest, and were afraid. The Great Spirit Father! That is very beautiful to us.' Then he said, 'May I say more?' 'Yes; say on.' 'You say "our Father"—He is your Father?' 'Yes.' 'Does it mean He is my Father—poor Indian's Father?' 'Yes, your Father.' 'Your Father, missionary's Father, Indian's Father?' 'Yes.' 'Then we are brothers?' 'Yes,' I said; 'we are brothers.' 'Ah,' said he, 'may I say more?' 'Yes; say on.' 'Well, I do not want to be rude, but it does seem to me that you, my white brethren, with that great Book and its wonderful story, have been a long time coming to tell it to your red brother of the woods.' Ah! that is the question millions are asking us—why we with the Bible, and acknowledging the brotherhood of humanity, should be so long coming with its wondrous story."

Lastly, observe the results. Now, it cannot be denied that the immediate results of Joseph's mission were disastrous. His object had been to do his brothers good. He did them no good whatever. In fact, they were in one sense the worse by his coming, for they stained their souls with the guilt of intended bloodshedding; but the *ultimate* results were magnificently successful. How completely he succeeded in doing good to his brothers the later history shows. Read particularly Gen. xlv. 1-13, and l. 19-21. Looked at from the standpoint of human reasoning, the work of Christ was similarly unsuccessful. His nation rejected Him, His very brethren being among the number of those who refused to believe in Him. His claims were scouted. Instead of accepting His offered grace, those He came to bless crucified Him with wicked hands, and voluntarily drew the weight of His blood upon themselves and upon their children. But what came afterwards? Within three centuries Christianity was the leading religion of the empire, and one European nation after another has since then accepted the doctrines of the Cross. As to benefits, every blessing that has come to man has been through the mission of Jesus. The leaves of the tree on which He hung have been found to be for the healing of the nations.

So with missionary work. What a long interval there has generally been between the seed-sowing and the harvesting! and this interval has been marked with trial and disappointment and seeming failure. No converts, violent mobs, persecuting officials, apathy and indifference in those who heard, blows, sickness, death. Committees at home have become discouraged at the continued expenditure of money and human life without return. Critics have ridiculed and blasphemed, and the very Church itself has despised the feeble work. But afterwards, when perseverance and prayer and faith have done their work, the desert has blossomed, and marvellous success has been granted. In Tierra del Fuego, Charles Darwin, the materialist, found a race of men "in a more miserable state of barbarism than ever he had even expected to see any human being." As to civilising them, he often hazarded the opinion that to send missionaries to such a set of

savages was "utterly useless." Later on he found he was wrong, and in testimony of his appreciation of the Gospel work in that inhospitable region he gave a donation to the Society which laboured there, and said: "I certainly should have predicted that not all the missionaries in the world could have done what has been done." In Fiji the first missionaries found a people who revelled in all the crimes that human nature at its worst ran riot in. At the end of fifty years there was not a single avowed heathen in the islands. In India (to dwell only upon some of the material blessings which have followed the introduction of Christian workers) suttee has been abolished; parents are no longer exposed to death on river-banks; infanticide is prohibited; human sacrifices are over; voluntary torment by hook-swinging and thigh-piercing are done away with; slavery, evidence under torture, and burial alive are of the past. Much remains to be done, but the results already accomplished are enormous. Other spheres of labour present a no less pleasing picture. And when souls have been thus saved, and men's lives made brighter through our instrumentality, we find it is our brethren we have rescued. We are like the brave fellow who put off to the wreck, in spite of entreaties from his friends, to save, if possible, the one man left by the lifeboat crew, and discovered in the man he had risked his life to save his own long-lost brother. Like Joseph, like Jesus, it is our brethren that we of the Church Missionary Association for the Colony of Victoria are toiling to benefit, and in the home-gathering beyond we shall see our Father's likeness in the faces of those we did our best to save.

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 661.)

MISSIONARY SEMINARIES.



THREE training institutions have to be considered, one at Berlin, the others at Bledlow and Aston Sandford. Each of them has its interest. Berlin Seminary, the Society's earliest recruiting-ground, is never likely to be forgotten. The Bledlow Seminary is perhaps all but unknown; yet, as the Society's first attempt for itself, it should not be. But Aston Sandford, where Scott carried on to a green old age his laborious and affectionate work in the missionary cause, deserves to be remembered in a peculiar manner as the Society's earliest successful training-ground in England. We shall pass in review each of these, carrying our remarks on as far as to the end of 1811.

*The Berlin Missionary Seminary.**

Having already given a sufficient account of the foundation of this institution,† we need here only remind the reader of a few leading dates and names, such as its opening on February 1st, 1800, at the

* From an account in the Minutes of the Committee of Correspondence, February 7th, 1803, p. 19.

† *Supra*, p. 573.

charge of Baron von Schirnding, and its coming, upon his retirement, about November 1st, under the direction of the Rev. John Jaenicke of Berlin, and the Rev. G. S. Straecke of Hatshusen.

On February 12th, 1802, the Committee heard of this seminary, and on November 25th the Committee of Correspondence received in London the first two students adopted by them, Melchior Renner and Peter Hartwig, who on December 6th were accepted as lay catechists, and on October 31st, 1803, were ordained at Hatshusen. On March 7th, 1803, the Committee determined on admitting four more of the students as missionary candidates.

The Committee regarded this source of supply, when England had so completely failed them, with thankfulness and hope; but as every human plan has its drawbacks, so had this one. There was no sufficient opportunity, during the brief stay of the strangers in London waiting for a ship, of forming a judgment of their missionary quality; and even when the Committee had satisfied themselves of this, there remained to be solved the problem of German agents, selected by Germans, trained in Germany, working effectively under the direction of one English Committee in London and another at an English settlement in Africa.

The question of an English seminary had just been mooted at the date of Mr. Venn's letter on the subject, May 4th, 1805, and Mr. Pratt's memoir read at the Committee on May 6th.* But the idea would seem to have been prompted not so much by any misgivings as to the sterling qualifications of the Germans, who on the whole answered expectation, some of them eminently, as by a desire to form a nursery for the production of English missionaries.

On July 3rd, 1805, the Berlin Seminary forwarded the second party which it had prepared, consisting of J. G. F. Schulze, 41, of Kalbe on the Saal, in the Duchy of Magdeburg; G. R. Nylander, 29, of Revel in Livonia; L. Butscher, 29, of Ueberlingen on the Bodensee, in Swabia; J. G. Prasse, 28, of Leifhennersdorf in Upper Lusatia. Proceeding to London *via* Hatshusen, where they were admitted to Lutheran orders, and the port of Emden, they were accepted as missionaries by the Committee on August 19th.

It soon became evident that the Society had only to signify its readiness and any number of candidates were forthcoming from Berlin. On February 3rd, 1806, the following were engaged for a third body: C. F. C. Wenzel, 34, of Breslau in Silesia; J. S. Klein, 31, of Stuttgart in Wirtemberg; J. G. Wilhelm, 31, of Strasburg in Alsace.

On June 2nd, 1806, when there were two German missionaries in Africa,† three on their way to Africa,‡ and the three others just mentioned in preparation, the Committee met on some very anxious news from Sierra Leone. Putting their finger at once on the mischief of the moment (which will come before us further on), they passed among their resolutions this one, on June 9th: "That a mis-

* *Supra*, pp. 655, 656.

† Renner and Hartwig, who had been out since April 14th, 1804.

‡ Nylander, Butscher, Prasse, who reached Sierra Leone on September 22nd, 1806; Schulze having withdrawn in England.

sionary institution for the education of the missionaries be founded in this country." German missionaries they must have, and they were thankful for them; but the conclusion had evidently been reached that those worthy men must receive their final training on English ground, under their own eye, and before the English public: so that after a year or two in England they might go forth more fitted, if in nothing else than knowing the English tongue, to co-operate with an English Committee and the heads of an English Colony. On August 4th, 1806, the Committee decided to accept no fresh students from Berlin before establishing a seminary in England for their reception.

On November 3rd, 1806, arrangements were made for starting such an institution at Bledlow; but for the present we proceed with the one at Berlin, which, in or about July, 1807, sent off to London its third reinforcement for Africa, namely,* the three before mentioned—Wenzel, Wilhelm, Klein—adopted by the Committee on February 3rd, 1806, and J. C. Barneth, 43, of Bernsdorff in Silesia, finally adopted on August 4th, 1806. These four, having received Lutheran orders on July 15th in the city of Wernigerode,† proceeded to England *viâ* Hamburg, Altona, and the Danish port of Tönningen at the mouth of the Eider. On August 13th they were introduced to the Committee in London and afterwards forwarded to Bledlow, where we shall meet with them again.

1809, *July 7th*.—The Committee answered an offer from Berlin, where five more candidates for missionary employ were desiring a call to England, that they were not disposed to engage any more until they had witnessed some fruits from those already under the Society's patronage.

On August 9th, 1811, the Committee agreed to accept the Berlin students, J. C. Schnarre and C. T. E. Rhenius, on their obtaining Lutheran orders. Rhenius had joined the seminary on May 6th, 1811.‡ This was the fourth reinforcement in all, the first since 1806, making twelve individuals who were received by the Committee in London, though only eleven became the Society's missionaries.

The Bledlow Seminary.

When the Committee by its resolution of June 9th, 1806, came face to face with the problem of an English seminary, the person to turn to was Mr. Scott, whose country retirement (which they desired in preference to London or a large town§), small parish, force of character, and whole-hearted sympathy with their principles, marked him out as the very man. To their letter of application, in which they mentioned a "seminary," he replied, with expressions of deep interest, on June 17th, 1806, from Hull, where he was visiting his son. His house at Aston Sandford was, he said, just large enough for his family,

* *Proceedings*, 1808, p. 331.

† *Proceedings*, 1808, pp. 331, 332. Wernigerode, in Saxony, is about 130 miles S.W. from Berlin, and the same S.E. from Hamburg.

‡ *Memoir of Rhenius*, 1841, p. 8. This volume gives no particulars whatever of his residence at the Berlin Seminary. He and Schnarre appeared before the Committee, ordained, on August 2nd, 1812.

§ This appears in a letter of Mr. Dawes.

nor did either his village or his neighbourhood contain one of sufficient capacity. But a thought had occurred to him: "Mr. Dawes, late Governor of Sierra Leone, has taken part of a large old mansion at Bledlow, five miles from Aston, in which he can have as much room as is requisite, and his exceedingly frugal and hardy habits of living seem to point him out as a peculiarly proper person for the service, while his acquaintance with Africa and other remote places would enable him in various ways to give useful information to the intending missionaries." He added: "Mr. Gilbert, who lives at Bledlow, might also, I suppose, be induced to give some measure of religious instruction to the young men; and, should it be thought desirable, I would undertake once or twice a week to give them expository lectures on some select portions of Scripture with reference to their peculiar situation and the service to which they are designed." Mr. Scott also spoke of his own busy life as one of the obstacles to his giving all the time that would be required, but his particular employment he did not mention. The work that was engrossing him was the second edition of his *Family Bible*, the fourth and last volume of which (the one containing the New Testament) was now in hand. This second edition was the first edition with marginal references, and the time he was devoting to it those can have little conception of who think only of his *Notes* and his *Practical Observations*, his "Commentary" in fact. Few are aware that those references, which were in an especial manner his own, references as valuable now as they ever were, and never likely to become obsolete, were always considered by him in his later years to be the principal feature of his Bible. He never felt he had done with them until just before his death in 1821, and by virtue of these he is even more aptly called "Bible Scott" than "Scott the Commentator." Thus was he mainly employed when obliged to decline the honour of starting the seminary.

Bledlow, a charming spot in the south-west of Bucks, on the border of Oxfordshire, is five or six miles south-east from Thame, and about five southwards from Aston Sandford. Mr. Dawes, who had retired a second time from the Governorship of Sierra Leone a few weeks after the arrival out of Renner and Hartwig, the first missionaries, had, when Scott wrote on June 17th, 1806, just taken a portion of a rambling old house at Bledlow, the property of Lord Carrington, who was lord of the manor. His previous connexion with Sierra Leone had been as follows: He succeeded the first Governor, Lieut. Clarkson, December 31st, 1792; sailed for England, April 1st, 1794, leaving Zachary Macaulay acting Governor; in February, 1796, while still in England, he resigned, and was succeeded by Macaulay. On January 5th, 1801, he arrived out again to take the place of Mr. Ludlam, resigned. The Directors of the Company, in their Annual Report, dated March 26th, 1801, spoke warmly of his services, abilities, attachment to their principles, military knowledge, and influence with all descriptions of persons in the colony, Natives included. In 1804 he had returned home, as already mentioned, on Mr. Ludlam resuming. In 1805 and 1806 he was residing in South Lambeth, where he subscribed to the Society. His views

now at Bledlow were bent towards starting an academy, and if that should be deemed an humble occupation for an ex-governor, it must be added that the colony itself was in a struggling condition, ill able to afford adequate salaries. His private investments there were paying miserably, and the settlement was drifting towards insolvency.

What took Mr. Dawes to Bledlow rather than elsewhere was no doubt the circumstance of the vicar, Nathaniel Gilbert, being his friend. Gilbert, the first co-chaplain of Sierra Leone with Melville Horne, had occupied the living of Bledlow since 1798.* His sympathies were all with the Society. He had been Cecil's curate, and before that Fletcher's at Madeley; he was intimate with Josiah Pratt and others of the Committee; he occasionally contributed to the *Christian Observer*, then in Zachary Macaulay's hands. A son of Mr. Scott had recently married, at Bledlow, Mr. Gilbert's niece, Euphemia Lynch, a lady whose beautiful traits are drawn by the pen of her son, Sir Gilbert Scott. Mr. Dawes was worthy of such a circle of friends, by whom he was well known; but he was a layman, not a divine, and to place under his charge a company of missionary students, men in orders and not quite young, whose thorough grounding in the doctrines of salvation, and their capacity of teaching them, it was a matter of leading importance to ascertain, required much consideration, and especially in the circumstances which had brought the seminary project into such anxious discussion.

Before communicating with Mr. Dawes, therefore, the Committee thought best to have a personal interview with Mr. Scott and hear his opinion on the whole subject of the future education of the missionaries. Their meeting of August 4th, 1806, he accordingly attended, and there he repeated what he had already said as to his own inability to undertake the charge, but expressed his readiness to assist Mr. Dawes to the utmost of his power, receiving the students once a week. It must have been a great drawback to this offer that Aston and Bledlow were five miles apart, and in winter almost cut off from each other.

So bent, however, were they upon having their seminary, that on this day they passed a resolution that until one had been established they would receive no more missionary candidates. None were therefore adopted in their name under Mr. Jaenicke at Berlin.

On August 9th, 1806, the Secretary opened communications with Mr. Dawes, who, on the 29th, wrote favourably, saying he would confer with the Committee in London. At their meeting on September 1st he was present, and expressed himself much disposed to comply, saying he could give instruction in Latin, English, and mathematics, but asked another month for consideration.

As the Committee were now bent on having an English seminary, and would accept no candidate without one, the question of time was urgent, and they resolved to secure an alternative choice, if possible, by inviting an offer from Mr. Legh Richmond, the vicar of Turvey in

* The manor and advowson of Bledlow belonged at that date, *jure uxoris*, to Mr. Samuel Whitbread, M.P., a leading Sierra Leone proprietor, but about 1801 they passed into the hands of the first Lord Carrington, Robert Smith, a cousin of Mr. Wilberforce.

Bedfordshire. Richmond replied on September 19th. Dawes wrote on October 1st and 4th. In Richmond there was a scholarly divine, a beneficed clergyman, a country parish, all most desirable; but his time was so occupied that he would have to procure an assistant, his house so limited that he would have to fit up a barn. As for Dawes, he had now come to enter warmly into the project, which he was evidently anxious to close with. Susoo learnt at Sierra Leone, a native tongue picked up at Botany Bay, Arabic, Persian, and popular Hindustani, pretty much now at the smattering stage, but readily to be whipped up on a necessity, constituted his other linguistic qualifications; he could show the missionaries how to set out land and how to put up a simple house; he would not pretend that he was a qualified doctor, but he was at that very time making up medicines for the sick children round about; he had done the same in his family for twenty years; all the sick in Sierra Leone had been for a time on his hands; he had by him, and understood, some excellent medical books. One difficulty he had not surmounted. Lord Carrington would not promise him a lease, to warrant his fitting up the house.

On October 6th, 1806, the Committee considered the letters of Richmond and Dawes, pronouncing in favour of the latter. On October 31st, Dawes accepted the terms (arranged by consent by Scott and Gilbert) of 45*l.* a year for each student when the number was not under six; 50*l.* when it was. A lease was still refused, but from an unofficial assurance of the steward he would risk the outlay. On November 3rd the Committee closed with Mr. Dawes, allowed him 30*l.* towards his expenses, and directed a letter to be written to Berlin for the missionary candidates to be sent to London immediately.

The first student received at Bledlow was an Englishman after all, a young man name Page, who was on January 5th, 1807, directed to be placed under Mr. Dawes. He was one whom all were pleased with; but he proved to be not strong enough, and on March 26th he left at his own desire.

Not until August 13th, 1807, were the four Germans, Barneth, Wenzel, Wilhelm, Klein, presented to the Committee. On August 25th, three of them left for "the Bledlow Seminary," where they doubtless arrived the same evening; the fourth, Mr. Wilhelm, remaining in London to supply Mr. Steinkopff's church for a month. That was just five months since Mr. Dawes's one pupil had left.

The Germans had been at Bledlow only one month when, on September 25th, 1807, Mr. Dawes wrote a dismal letter, intimating the termination of all his hopes. Lord Carrington was making new plans for his property; already part of the premises were taken down; without a question he would have notice to quit; his prospect of keeping an academy was hopeless; for several months his circumstances had been going back, owing to failure of remittances from Sierra Leone; the delay of the missionaries joining occasioned him disappointment and loss. Some profitable employment was now a necessity to him; his only hope was private tuition in London, whither he was anxious to go as soon as possible, anyhow before Christmas. He was extremely concerned about the missionaries. They were all well

in health, and getting on as well as might be expected, attending Mr. Scott on Tuesday forenoons and Friday afternoons. The gloomy picture thus concluded: "Poor Gilbert, I am sorry to inform you, is still very ill, and for the last few days has, I fear, been getting worse." The hand of death was indeed upon him, and he died November 18th, 1807, in his forty-sixth year.

On September 30th, Mr. Dawes wrote again, with some suggestions for disposing of the missionaries at Bledlow, but all contingent on Gilbert's recovery.

Such was the prospect the Committee had before them on October 5th, 1807. It was evident that the Bledlow Seminary was coming to an end, and in their difficulty their eyes were once more fixed on Mr. Scott, who they resolved should be asked to provide for the missionaries near his parish. They must have meant him to put them up in lodgings, as well as he could, for they knew he could not find them a seminary. Yet that admirable man, ever great in an emergency, and his heart ever true one way, actually did extemporise a seminary, being then, in fact, in a better position to do so than he had been when he wrote from Hull on June 17th, 1806. The following are his suggestions on the idea of Dawes leaving and Gilbert being taken. They occur in a letter to the Secretary of October 7th, 1807:—

He hopes in less than a year to complete the copy of this edition of his family Bible, and then he will place his services at the disposal of the Society. But he has no room in his house. He thinks there ought to be a regular seminary; but until the Committee see a way of forming one, the missionaries may be boarded in a plain way in two or three houses at Haddenham, a mile from Aston Sandford by a pleasant walk—except in very dirty weather or floods. Some plan may be formed for their meeting and studying. There are persons who would be glad to converse with them on religion. "Our people are wonderfully interested about the missionary cause." He will do all he can to assist their instruction, but cannot do all that would be adequate to a regular seminary course. He hopes to be in town October 20—23, when he can talk over the matter.

On November 4th, 1807, Mr. Scott,* having on the previous day heard that Mr. Dawes would certainly leave Bledlow, agreed with Mr. West of Haddenham,† a reasonable and liberal man, to accommodate the missionaries in two bedrooms and a parlour for 35*l.* a year each, washing included. His own plan for their instruction he thus describes:—

"I mean to allow them about an hour every day, and to put them in a way of improving the rest of their time to advantage, as in general they may continue with me during the forenoon, or come to me when they will, to ask me any questions or to remove any difficulties which they meet with. I purpose to take different subjects for my observations on each day: one or two for English (always keeping that in sight); one for expounding some parts of Scripture; another for lecturing in Divinity in a more systematic manner, making my *Essays* the text; another for reading and making observations on the diaries of missionaries, or the history of Missions. In addition to this I purpose that they shall constantly attend my morning family prayer, in which I have long been in the

* His letter, November 5th, 1807.

† Mr. George West, draper.

habit of expounding the New Testament, with some reference to the instruction of those who are to be ministers, for the benefit of my sons while with me. . . . The missionaries seem as glad of receiving instruction as I can be to communicate it, and with very few advantages they make considerable progress in English, especially they seem mostly to understand what I say to them."

At what date the removal of Mr. Dawes from Bledlow and the transference of the missionaries to Haddenham took place we have not found. No notice of it occurs in the Minutes of December 7th, 1807, and it was only in the Committee of January 4th, 1808, that Mr. Scott's letter of November 5th was considered. It may therefore be well to reckon the new plans to have commenced at Christmas, 1807, from which time Mr. Scott's remuneration was afterwards computed.*

The Aston Sandford Seminary.

Whether the institution directed by Mr. Scott should be entitled from Haddenham, where the students lodged, or from Aston Sandford, where they attended lectures, might seem a little doubtful. As to the date of the new start, we have suggested Christmas, 1807. In regard to the instruction in divinity, the change could not but have been very considerably for the better; for instead of a five-mile walk twice a week, it was now but a mile step every day, the daily "hour" being interpreted by Mr. Scott in the most liberal sense. For, in truth, to meet disciples who drank in instruction, to perfect them in the knowledge of truths which he saw them exemplifying, giving them his own grasp of that message which was for the life of the dead, only put new spring and new solace into the flagging hours of that laborious divine, "Bible Scott."

He was now sixty, with a wife, and a daughter Elizabeth. His three sons had left home. His parish was very small, two miles in length and half a one across—just a square mile. The population was about seventy, in fourteen labourers' cottages around a small green near the church. Close by them stood the rectory-house and a manor farm-house, with another small farm-house a mile beyond, across the fields. There was no ale-house, shop, or mechanic of any kind. This little community was a sort of satellite to Haddenham, which was a large village or small town of some 1300 people, a mile off by the field-path, but further by road, supplying many of the Aston Sandford congregation on Sundays, and many contributors to its large missionary collections. The vicar Thomas Phelps, vicar also of Kingsey, close by, until his death in 1812, was not of Scott's school of divinity.

At or about Christmas, 1807, then, let us say, the four Lutheran clergymen from Haddenham were entering Aston Sandford Rectory with their broken English. In respect of their divinity, what Mr. Scott wrote some years later † must describe the present period: "The missionaries, as they have hitherto come to me, have been pious men, but superficial theologians." We soon, however, begin to hear some particulars.

* On April 3rd, 1809, the Committee resolved that Mr. Scott should have 20l. a year for each student, commencing Christmas, 1807.

† Letter, November 18th, 1813, in *Life*, p. 394.

1808, *January 20th.*—Mr. Scott sends the Committee his first report of the missionaries :—

"I have the satisfaction to say that there appears no reason at all to doubt the genuine piety of any one of them. Indeed, I think religion has a very deep root in their hearts. It must, however, be remembered that human judgments are fallible, and that my acquaintance with them is recent. But their conduct is consistent; they are very diligent in study, and remarkably teachable. They miss no opportunity, even on dark and wet evenings, in coming over when I expound the Scriptures to a few parishioners, and all their time is taken up in study, except for a short, *limited* time they recreate themselves by music, and as they accept now and then the invitations of some of my people to drink tea with them. The best of my people (the richest of whom are only farmers in moderate circumstances) are very much interested in them, and I am persuaded that while a moderate time spent in their company by the missionaries will aid their acquisition of the English language, it will by no means injure them in other respects."

1808, *June 2nd.*—Mr. Scott reports thus of the missionaries :—

"I have full satisfaction myself, and the most pious and judicious persons in this neighbourhood are fully satisfied, as to the genuine and deep piety of each of them, and their fitness in that respect for the important service to which they seem cordially and deliberately devoted. The proficiency of all (except Mr. Barneth) in reading and writing English, and in the English grammar, is very encouraging. But the chief thing in which I trust they are making progress is the study of divinity; an enlarged, or enlarging, view of Christianity, in its simplicity and symmetry as a whole, and the relation which each part bears to all the rest; and in an acquaintance with the Holy Scriptures, and the true meaning of them, and rules for explaining them. In this part of my endeavours I am most at home, and by specimens of sermons, &c., which they bring to me from time to time, I am fully satisfied that they profit by what they hear, and are imbibing instruction which, if they are spared, will one day be of importance."

In or about June, 1808, Mr. Scott was somewhat startled by a request from the Committee that he would instruct the students in Susoo and Arabic. Being entirely ignorant of those languages, he was for a day or two thrown into much discomfort, but at the end of that time his indomitable resolution asserted itself and he entered upon the study. Susoo was mastered without much difficulty by means of Brunton's tracts, which had been printed * in 1801 and 1802, and by November the students likewise knew it. But Arabic was a harder business. By the same date, however, he had, through his knowledge of Hebrew, overcome the difficulties, and was hoping to read the Koran with his pupils.†

1808, *December 22nd.*—Mr. Scott reports of the missionaries :—

"It gives me great pleasure to say that the conduct of every one of them is not only blameless, but peculiarly *accurate*, so that not a single circumstance has occurred in which any of them has failed, as far as I can learn, of the strictest propriety of deportment towards all around them. They certainly grow more and more into the esteem and affections of the religious people of this neighbourhood, and at the same time set them an edifying example. I also think that they clearly manifest the right state of heart in respect of the object of their special designation."

* Minutes, January 4th, April 5th, 1802.

† *Life of Scott*, by his Son, pp. 392, 393.

In Susoo the students have begun to translate the Testament into that language as an exercise, and he means to bring a specimen to town for Mr. Macaulay's inspection. In Arabic they read a portion of the Koran every other day, scarcely leaving one word till fully understood. They write sermons in English once or twice a week. Their improvement in theological knowledge and in English (all but the pronunciation, which will never be good) is considerable. "How is it possible for them to mind so many things?" I answer at once, "Their diligence and application are extraordinary."

1809, *January 30th.*—The missionaries can now write sermons, and good ones, in English, though they pronounce it very poorly. Specimens of their Susoo are sent. Progress in Arabic he has not much to speak of; but he continues to say that their heart is in their work:—

"No hour is lost; everything gives way to improvement. They earnestly desire it, and I earnestly desire to help them. Mr. Barneth will, as I observed before, never learn English or Latin well, but he seems to promise more in Susoo, and he knows more Arabic than any of us, if I could but understand him. I believe him to be an excellent man."

1809, *April 24th.*—Mr. Scott writes:—

"It is the uniform answer of each missionary to any question as to what he is willing to do, or would prefer: 'We have given up ourselves to the Lord, and to the Society, to be disposed of as they see good. We would do nothing but by their approbation. We are ready to go whither they see good to send us.'"

1809, *June 5th.*—Mr. Scott writes to the Committee about teaching Wilhelm and Klein Hebrew and Arabic:—

"As to the Susoo," he adds, "no great progress can be made in England, unless more copious vocabularies were formed in Africa. On an average, not more than one word in twenty of English can be mated with a Susoo word. But I think what is learned here, and the habit of translating, however imperfect, will be of great use, and I have much hope that our brethren about to go to Africa will after a time send us some more copious vocabularies."*

1809, *June 14th.*—Mr. Scott writes:—

"I have no hope of the two missionaries who remain† being so far brought forward in Arabic *under my tuition* as to write tracts in the language; but I thought they might be so grounded in the first principles of it as to possess a very great advantage for more rapid improvement should they ever come into situations where they could be instructed in it as a *living* language by suitable teachers; and, should this seem desirable, also that they might acquire so much as to be able to initiate other missionaries, should that be needful; and to form simple *manuscript* elementary primer tracts in English (such as they have in German, but more simple) to smoothe the way to future *beginners* belonging to our Society—perhaps to be useful to other beginners also. In this view, if I hear nothing further, I will go on allotting a little time to it."

1809, *June 19th.*—For the second time an Englishman was accepted for the home seminary. On July 7th, the day it was arranged to send him to Haddenham, and somewhat encouraged perhaps by this appearance of an English candidate, the Committee answered an offer from

* Mr. Wenzel, who arrived in Africa August 5th, 1809, had by December, 1809, compiled an English-Susoo dictionary as far as U.—*Rep.*, 1810, p. 102.

† Barneth and Wenzel had left for London in June, and in July started for Africa.

the Berlin Seminary, where there were five more students desirous of a call to England. The Committee's reply is significant, and indicates a doubt whether this copious supply from Germany was entirely of the right sort. They are not disposed to receive any more students till they have witnessed some fruits from those already under the Society's patronage. But their English candidate gave them no comfort for long. On October 23rd, Mr. Scott reported him pious and industrious, but so reserved that it was impossible to get to know him, quite set against Cambridge studies, and therefore hopelessly backward in his preparation. On October 27th the Committee cancelled his acceptance, and though he afterwards acknowledged his fault and promised amendment, he was refused readmission.

1809, *October 27th*.—On this day, at the very meeting which dismissed Scott's Englishman, another name was introduced, and we reach at last a satisfactory English missionary, the first ever trained by Scott, the first in Orders of the English Church sent forth by the Society. This was Thomas Norton, twenty-nine, shoemaker, one of Carey's stamp. He was brought forward by the Rev. Thomas Sheppard, as a man remarkable for piety and application to learning, having an ardent desire to be a missionary, and warmly attached to the doctrines and discipline of the Church of England. In the course of a twelve-month, by eating Greek and meals together in the intervals of his trade, he had got some way on in the Greek Testament. On Nov. 3rd he was questioned before the Committee, and accepted as a candidate. Scott was communicated with, and soon the way was clear.

1809, *November 9th*.—Mr. Scott, attending the Committee in London, was of opinion that the habits formed at a university were unfavourable to a missionary, and he felt no doubt that ordination might be obtained after a tolerable education without going to one. Mr. Pratt, the Secretary, knew that Mr. Biddulph of Bristol was of the same opinion. The Committee therefore decided not to send Mr. Norton to an university. We must, of course, understand that they referred to the universities of their own period only.

1809, *December 18th*.—Mr. Scott writes :—

"I have been seriously grieved that no Englishmen come forward in this great concern. If you could find out young men of sterling piety and good natural ability in inferior situations of life, and purpose, not stating much to them, but in your minds, to procure them instruction as to the needful parts of literature, without any thought of an university education, it appears to me that you would be far more likely to succeed than on any other plan."

1809, *December 30th*.—Mr. Scott is giving directions for the journey of Mr. and Mrs. Norton. They must come by the Thame coach, which runs on Tuesdays, Thursdays, and Saturdays from the "Bull," Holborn. They shall be met in the evening in a tilted cart, the best conveyance for those roads, and conveyed to Haddenham, where preparations have been made for them. Their arrival may perhaps have been on January 7th, 1810.*

1810, *June 7th*.—Mr. Scott is preparing for the press a sermon on

* He had been there five months on June 7th, 1810. .

Mr. Barneth's death.* His report mentions Mr. Wilhelm's excessive application to study. He has finished a translation of St. John into Susoo, which he will put in the hands of the Committee :—

"I am persuaded his attainments as to the general nature and style of faithful translation will prove a valuable acquisition to the Society, should his life be spared. I wish some person in England could and would examine the translation, and I certainly should advise sending it over to Mr. Wenzel when you have an opportunity. . . . At your last Anniversary, neither of your missionaries knew a letter of either Greek or Hebrew, but they have commenced both with success. I have gone on with them, explaining every word and phrase most minutely, through several parts of the Gospels, and through almost the whole Epistle to the Romans. . . . We read Hebrew every morning. No doubt they will soon know enough to prosecute the study of it without a teacher. Mr. Klein has very good health and spirits, and he and Mr. Wilhelm are so useful to each other in different ways that they should never be parted. Mr. Wilhelm makes more ready proficiency in his studies, but Mr. Klein gets a considerable degree of solid knowledge. He has translated the fourteen first chapters of St. Luke into Susoo, not quite so neatly as Mr. Wenzel's of St. John's, but very well, I think.

"I am happy to say that Mr. Norton appears a very good character and a very promising man, and he and the Germans seem most cordially united. He had never attempted Latin when he came to me, but he now construes with the others; and though he certainly understands much less of it, yet I believe at the close of each lesson he may be said to have made an advance on them. His reading as an Englishman is very useful to them, in aiding them to read it in our manner, and it is wonderful how well he writes Latin exercises. He knew something of Greek when he came, and is therefore about on a par with the others in that respect. He began Hebrew as soon as he came, and is not far below the others, though rather more at a loss sometimes. I cannot but think it practicable to make him a complete linguist and fitted to be a tutor to a seminary of missionaries; but this is merely a hint. Mrs. Norton is not strong, but is very useful among the sick and poor at Haddenham, being an admirable nurse.

1811, *March 22nd*.—The Committee accepted for probation a young man of Dewsbury, recommended by the Rev. John Buckworth of that town, William Greenwood, blanket manufacturer, a member of the Church of England, spiritually awakened about three years previously, and ever since desirous of going forth as a missionary. To Haddenham he must have gone immediately, as on April 30th he wrote reporting his progress in Latin and Greek.

The Committee of May 3rd, 1811, agreed to allow Mr. West of Haddenham, for boarding the students, sixteen shillings a week instead of 3*l*. a year. On May 31st they learn that William Greenwood has been drawn for the militia at Dewsbury, but, through Mr. Buckworth, excused on condition of his offering for training where he is living. This is approved of, and on June 7th they are informed that he has served his time in the Oxford militia.

On August 28th, 1811, Mr. Scott presided at the open Committee in London to take leave of Wilhelm and Mr. and Mrs. Klein, and delivered the address.

* Wenzel and Klein had their valedictory dismissal August 3rd, 1811, arrived in Africa December 22nd, and on January 20th, 1812, reached the Rio Pongas Mission, where Barneth died.

THE DEPRESSED CLASSES IN INDIA.



THE Madras Government have just issued an important minute regarding the education of the children of the low and outcaste, who are now to be known as the depressed or "fifth class;" the latter is given probably in reference to their being below the four main castes into which Hindus proper are divided. The fact is the more significant because they had only a short time before administered a sharp reproof to a member of the Civil Service who had brought prominently before their notice the present miserable condition of the great majority of these people, and the necessity of doing something for them, and had almost denied their responsibility. It is, however, impossible for any one who knows much of the lower classes in India to doubt that some steps have for some time been urgently needed to ameliorate their condition, and the Government of Madras are to be congratulated on recognising the fact at last. It is to be hoped that this measure will be followed by others.

According to the minute, grants-in-aid are to be made on much more favourable terms to schools where children of this class are taught, than to other schools, and a suggestion is thrown out that it may be well in the future to establish Normal Training Schools specially for teachers of this class. In this matter of grants-in-aid they are only following the example of the Government of Travancore, which for some years past have given such grants. The credit of this is due to the late Dewan, Rama Row, Esq., C.I.E., than whom few had more intimate knowledge of the condition of the lower classes, or more profound sympathy with them, as I know from personal experience.

That Government has at last moved in the matter, shows to some extent the importance of the question. But that the measure at present proposed by them will have very immediate effect, or that it will be more than a help towards ameliorating their condition, cannot be expected, for they have for centuries been depressed and degraded, and even at present they lie under a social and religious ban. The original inhabitants of the country, they were reduced to a state of slavery of the most abject and degrading kind by the Dravidian and Aryan conquerors, and in that condition have been kept for centuries.

No more wretched state can be well conceived. The condition of slaves under the Roman Empire was princely compared with theirs. They were indeed, as these, slaves in the power of their masters for life or death; but they were often received into the household and treated with consideration, and frequently rose to positions of trust. They might also obtain their liberty; and freed men occupied some of the highest offices in the state. But for these no ray of light penetrated their gloom. They were not only slaves, with no civil rights, entirely at the mercy of their masters, but liberty might never be given. Civilly, socially, and religiously they were under a ban. They were regarded as by nature defiled and defiling. No ceremonial rites could ever cleanse them or their children to all generations. Not only was personal contact or eating with them regarded as defiling, but even their near approach defiled a temple, tank, house, or person. They were not allowed, under severe penalties, to approach nearer to a Brahmin than sixty yards. About 200 yards from a temple or Brahmin's house, was, I believe, the regulated distance. When passing along through fields or jungle (roads, such as there were then, they were not allowed to use), they were required to shout out to let any higher caste man know they were coming; when working near a path, to leave signs to warn the higher castes of their presence. Pariah dogs and jackals were treated with far more consideration, were considered less defiling than these poor creatures, while snakes were worshipped as divine. In some parts of India where there were cities, some of them were employed for

the lowest scavenger work. They were obliged to use degrading terms when speaking of themselves, their children, their houses.

Can one imagine a condition more degrading, more wretched, more pitiable? To be held in slavery is bad enough, but to be taught that they were naturally so defiled as to be unfit to worship the gods, such as they were, or even to approach their fellow-men, and that this defilement could never be removed, must have eradicated all proper self-respect, and degraded them, as we find it has, to the very dust. And this has been going on for hundreds of years. Truly, the thought of it moves one's deepest feelings of pity. Yet so hardening has been the effect of this system on the higher castes, that, with some few notable exceptions, they regard them with an abhorrence which it is difficult for us to realise, and every feeling of compassion and sympathy seems to be destroyed as regards them.

To-day even in British India, where, outwardly at least, men are regarded as equal in the eye of the law, and all are allowed free access to the law-courts, and where the railway has accustomed men to contact with all classes, their position has been described lately as being in the great majority of cases as most wretched, and it is this which has moved the Madras Government to issue the minute alluded to at the beginning of this paper. Doubtless, before long other measures will be found necessary for these people, who form the bulk of the population. In Travancore, in spite of the recent circular, and the efforts of the late good Dewan, the condition of the great majority is as bad as it well can be. They are still treated in most law-courts in a way that seriously interferes with justice, and are kept out of many markets and driven from the public roads by the higher castes. Until the Travancore Government build law-courts far enough from temples for them to be allowed to approach, and insist on their being treated as men and women by their officials while sitting to administer justice, it can hardly be expected that private individuals will respect the circular order regarding their use of public roads and markets.

One frequently hears it put forward by the higher castes as an excuse for their conduct, that the habits and language of these people are so degraded and foul, that respectable people cannot associate with them. To a great extent there is truth in this; but it must never be forgotten that it is the treatment they have received, and still are receiving, that makes them so. Their present condition is not due to want of intelligence, ability, or diligence, but to their having been held down in a state of abject misery for centuries; and the sight of their squalid poverty and ignorance, of the scared way in which they shrink from the road at the sight of their fellow-men, would move any but those rendered callous by the practice of oppression, to pity for the sufferings which it bears witness to.

But much as the Governments and social reformers can do to ameliorate the condition of these people, it is the Christian Church which can alone thoroughly deal with the problem, for the evil, as I said, is an essentially religious one. Hinduism has been weighed in the balance and found wanting in its treatment of these people. For it has declared these people to be beyond help, essentially defiled, and too far off from God to be brought nigh, and has cast them out as hopeless. Hindu reformers may do something to ameliorate their social condition, but as long as they remain Hindus they cannot remove the religious ban, and hence cannot truly raise them. The situation presents one of the most glorious opportunities to the Christian Church of showing forth again the power and the universality of Christ's Gospel, of manifesting in India what has been made manifest in the South Sea Islands, and New Zealand, and Africa, that Christ's love extends to *all*, that none are too far off to feel His power, to be regenerated and made children of God

and heirs of eternal life by His Spirit ; that He still raises the poor out of the dust, and lifts the needy from the dunghill, to set him among princes, even the princes of His people : and so to show forth in India that proof adduced by our Lord Himself to John's disciples, that the Saviour of the *world*, the Christ of God, has indeed come, that to the poor the Gospel is preached. In parts where the Gospel has been preached to them, many have received it, and very large numbers are willing to receive it if workers among them and teachers can be sent ; indeed at present it appears that in parts of the country almost any number might be gathered in and taught. The majority, of course, rise slowly, for the result of the oppression of centuries cannot be undone in a day, and it is not our object to take them away from their ordinary work, but to teach them to glorify God in it, and to rise by their own industry naturally to competency or higher positions. Too little has been done, but what has been done has shown what is possible.

In his last Annual Letter, the late Rev. W. T. Sathianadhan, himself a convert from the higher castes, and certainly one of the ablest Native pastors in India, bore strong testimony to the true piety of converts from the lowest classes, saying that some of them had been the ablest evangelists in Tinnevely. An experienced American missionary from Western India, speaking about them, said that some of the most remarkable instances of Christ's power to convert were found among them. He told me that the American Native pastor in Bombay, who exercises great influence among high-caste youths, is from this class. The importance of the work among them was fully recognised in the Decennial Conference. My own experience, extending over ten years, has shown me how full of hope the situation is. I am firmly convinced that if the present open doors are taken advantage of, if the Gospel of Christ be preached to them, and those gathered in be carefully instructed and treated as brethren in Christ, they will form a strong and stable element in the future Church of India, and a striking witness to Christ's power.

Care must, of course, be exercised in dealing with these people. The instructions given to catechumens should be such that they may fully understand what they learn, and not merely be able to repeat the Creed and Commandments by heart. The schools for their children should have as careful attention as those for high-caste heathen and well-to-do Christians. Too often this is far from being the case, and the mistake is made of supporting an incapable teacher quite sufficient for these children. Can we be surprised, where this is the case, that little real progress is made ? Again, they may be much helped by industrial schools. In India each trade is exclusively shut up to one caste. Christian carpenters and blacksmiths and masons do, and would, in Southern India find plenty of employment and would be respected. European influence may legitimately be used to enable these people to get small grants of land from Government, which they find it so difficult to do unaided. They would have to pay the tax themselves, and it would depend on their own industry whether they succeeded. In cases of cruelty and oppression, help should be given to enable them to obtain justice because (1) it makes manifest that the law of the land is not on the side of such oppression ; (2) one or two cases properly dealt with will prevent a great deal of suffering and wrong. But in and through all these minor matters the chief point, of leading them to know and love the Saviour, will never be forgotten. Every sign of love shown, every little help given, will be done in His Name and for His sake, that these oppressed and despised poor may know that *He* is the Author of all, and may learn to glorify *Him*.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

A. F. PAINTER.

RECOLLECTIONS OF A BENGAL MISSIONARY.

VI.*



IN some of my former Reminiscences I have alluded to English friends whose memory it is pleasant to recall. It was my privilege on several occasions, as a matter of course, to be brought into connexion with Archdeacon Pratt. His associations with the C.M.S. missionaries were always of the most friendly kind, rendered none the less so by the fact that in his dealings either as Archdeacon or as a representative of the C.M.S. Committee he was faithful and judicious. In friendly conversation it was interesting to listen to his reminiscences of the "fathers" of the C.M.S. He mentioned once a curious incident connected with Bishop Daniel Wilson. That prelate, before he became Bishop of Calcutta, preached in Cambridge the Annual Sermon of the C.M. Association. Mr. Pratt, then an undergraduate in the University, was present. While the preacher was in the midst of his discourse he suddenly stopped, and with every sign of terror rushed down the pulpit stairs. On explanation, it appeared that in his energy the preacher, while moving, had got his ear exactly into the focus of the peculiarly-shaped sounding-board, the result being such a concentration of sounds as produced the impression that the whole building was collapsing. On regaining assurance that all was safe, Mr. Wilson reascended and concluded his discourse. The Archdeacon added, as he narrated the circumstance, "I saw that;" as if he meant to say, Now, that is a little event which you may bear in mind as well authenticated.

My "Reminiscences," if they are to be worth recording, should point a lesson. What lesson can I point from this? Perhaps one of caution to missionary deputations to beware when they preach beneath sounding-boards of the same construction. A similar experience once happened to myself when preaching for the C.M.S. at Trinity Church, Margate. I had been forewarned, indeed, but I was forgetful of it for a moment, and my ear coming into the fatal focus, a most life-like echo was heard, and it sounded as if some one from the opposite gallery was mocking me. I immediately remembered the warning, and no disastrous results occurred.

Dear Archdeacon Pratt! His memory is revered, and I shall not forget my last interview with him. It occurred at a time when his career, not only in India, but in this world, was just reaching its close. I was living at that time in Calcutta; and a day or two before he left that city he did me the kindness to pay a farewell call. He was about to start for Bombay on his final return to England, after resigning his office. He was lively and bright, as usual, with a word of hearty cheer and encouragement. It seemed as if he had many a year in store of activity and usefulness in England; but a day or two afterwards I was stopped in the street by a Native messenger, who was the bearer of a letter to the clergy announcing the startling intelligence that Archdeacon Pratt was dead. He had contracted the fatal disease of cholera, and before his friends in Calcutta had heard he was ill, he was dead and buried. His work was done; and he had gone to a nobler rest and a higher "home" than perhaps he had anticipated. His memory will live as that of one who united a kind disposition with uncompromising fidelity; and of one in whom the highest intellectual powers were united with earnest piety.

But to return to an earlier period, my diary recalls some matters of interest. We hear much, and much that is only too true, at Zenana meetings, of the seclusion of the Indian women. This seclusion, however, is much modified

* Previous sections of the Rev. A. P. Neele's "Recollections" were printed in the *C.M. Intelligencer* for March, September, and November, 1892.

in the country parts, and among women of the poorer class. When out on a preaching tour, the itinerating missionary will sometimes see that a knot of women are eagerly listening a little distance off outside his male audience. Very frequently was this the case outside the missionary's tent; and in such case Mrs. Ncele, with her Native female attendant, could obtain a second audience, often more quiet and hopeful than my own. On one occasion, as I was walking back to our tent in company with an old catechist, I remarked upon the greater liberty enjoyed by humble village women than by those socially superior; and this led him to speak of woman's influence generally, and especially of a deeply interesting illustration in his own family, whose conversion to Christ was due, under God's blessing, to the influence of his maternal grandmother. She could read, and had met with some Christian books; and she had also been in the habit of frequenting the house of a Christian neighbour, by which means she had become thoroughly persuaded of the truth of Christianity. She then left no means untried until she had convinced her husband and all her family. She was a woman of prayer, and her old age was spent in little else than prayer and godly conversation. She died, at the advanced age of 100 years, in perfect peace, leaving an illustration behind of what God's Spirit can do by the prayers and example of a Hindu woman.

When I first reached India, the Zenana work, since so wonderfully developed, was but in an embryo condition; and many Native gentlemen had not attained the courage to carry out their convictions, though in words they advocated the education of women. I remember hearing Mr. Forsyth, of the Scotch Free Church, describe the enthusiasm expressed by a Native gentleman to whom he had broached the subject. Under the idea of striking while the iron was hot, he suggested the immediate introduction of zenana teachers to his home; but his friend cooled down at once, and replied in inverted English idiom, "Yes, in three or two years!"

My companion in the cold-season itineration on several occasions was the Rev. H. C. Milward, who originally came to India in connexion with Bishop Wilson's Mission. Many happy hours have we spent in travel from village to village and in the preaching of Christ's Word, sometimes in scenes of opposition, though sometimes meeting with deeply interesting inquirers after the truth. Our experience, I think, always was that opposition was great in proportion as ignorance of Christian teaching was great, or the missionaries were personally unknown. Friendly intercourse disarmed opposition. Where Brahmin influence was high, contemptuous enmity was encountered. The little urchins of the village were sometimes encouraged to throw upon us dust, or substances viler, though regarded as pure by Hindus. I remember once I had a good and attentive congregation, but which was suddenly, without any warning, broken up. A Brahmin had taken his position behind me, and with a movement of the finger, bidden them all depart.

As a rule, the Hindus are more accessible and more ready to hear than the Mohammedans. Myself and a Native companion were on one occasion preaching near the house of a Mussulman. He came out, and after listening for a minute or two, with a face kindling with scorn, bade us begone to the Hindus, who might attend to such chattering. I replied that we taught the Gospel of the Messiah, in Whom the Mohammedans believed as a Prophet. His answer was ready, that he did not wish to be taught to eat swine's flesh; and then breaking forth into a volley of offensive language, he retired to his house, and sent out his servant to disturb the congregation. Some Hindus, on the other hand, though possibly none the more hopeful, have shown great politeness. I have been invited to witness the so-called *pūja* (or worship) carried on in their

houses on festival occasions. I have accepted the invitation, on the understanding that I came only as a spectator. But oh! how painful to the Christian the sight and sounds in front of the hideous idol! There may be seen the bloody sacrifices offered to Kali. There may be heard the debasing songs accompanying equally debasing dialogues and dramatic representations and dances of the "nautch" girls; and all in the name of, and in close connexion with, religion, so-called. In the midst of the turmoil a sudden pause occurs, and a screen is drawn in front of the idol. Why is this? In answer to your inquiry you are informed the divinity is eating. You smile in mingled sadness and incredulity; and you venture to quote the Bible text which tells of gods who "have mouths but eat not." "Listen!" says a bystander; and champing sounds indicative of the consumption of rice and sweetmeats may be heard. You still are incredulous; "But," says another bystander, "our gods have mouths which *eat*; the Brahmin priests are the god's mouth." It is long past midnight: sad at heart, but prayerful, you retire; and long on into the small hours the "tat-tat" of the tom-tom and the clash of the cymbals disturb your attempts at repose.

On one occasion a friendly Native gentleman actually permitted me to pass through his zenana. The ladies were, of course, carefully secluded from view; but though I could not see them, I was aware that they were peeping at me through their *pardah*.

Time passed on to the end of the eighth year of my first period in India. During all that time my dear wife had been a very diligent worker in various ways. The principal charge was that of the girls' orphanage so long conducted by the late Mrs. Weitbrecht. It involved much heavy correspondence with friends in England who sent special contributions for the support of particular children. This system seems ingrained into missionary operations. It is, as we all know, regarded with a little jealous watchfulness by some, lest it should contract and narrow down the conception of the great duty of Christ's Church to evangelize the world. But the question must be faced, What is to be done with the waifs and strays that, from one cause or another, are cast upon the sympathy of the missionary? They cannot be left to perish while Christian sympathy is at hand. The support of them from the existing method, if cut off, would have to fall upon the funds of missionary societies. But this alternative is not likely to be adopted. I think I am correct in saying that in the numerous cases where, in my experience, such contributions were received from friends in England, they were nearly all regarded as quite supplemental to general missionary effort, and not as a substitute for it. In the matter of giving a Christian name, there is a very perverse tendency to label the child with some name which pleases its English supporters, but which would denationalise its possessor if he did not, on attaining years of discretion, renounce it. Many an orphan girl we had with a name calculated to make her a suitable bride for "Timothy Kensington." The previous history of some of the little waifs brought into our orphanage was sometimes a sad one. One such little one was found on the bank of the neighbouring river, and might soon have formed the prey of the jackals and vultures, or have been swept away by the stream. She was welcomed, and she received one of the strange names alluded to, but which had in this case something very appropriate in its sound, namely, that of "Grace Mortlake."

The climate of Bengal from the first had not agreed with Mrs. Neela. She was frequently ill, and a change to England became imperative. An opportunity at last occurred when some missionary friends were returning, and it was arranged for my dear wife to travel with them. I went down in the steamer to the mouth of the river, and there, along with the pilot, I was

received on board one of the pilot brigs. The good ship *Colombo* sped upon her homeward course; and I may be pardoned when I say that with bedimmed eye I watched the last glimpse of her topmast as it sank beneath the horizon. The following day was Christmas; and I found myself surrounded by a party of a dozen or more of the pilots who were waiting their turn to take vessels up to Calcutta. I was rejoiced to embrace the opportunity of conducting divine service with these fine men. In the evening all was merriment, not altogether in accord with my feelings. Songs passed round; and one of these did not contribute to my cheerfulness, its refrain being, "It may be for years, and it may be for ever."

Prayer and work are, however, the best remedies for all inclinations to depression; and so I soon found myself in the train retracing my way to Burdwan. Our Heavenly Father orders things mercifully for His children, and I had good company by the way. My friend, James Vaughan, who was going to Burdwan for a few days' stay, was with me; and in the same compartment of the railway-carriage was a stranger who speedily engaged in conversation. I found at once that he was no ordinary man, but one of high intelligence and information; and who expressed his views incisively. My regret was that Vaughan could not join in the conversation; he was at the other end of the seat, and railway travelling in a second-class carriage was, in those days, very noisy, and it was difficult to hear what was said. The stranger inquired how far I was going, and soon discovered that I was "connected with the Mission." He proceeded to criticise Missions and missionaries; but not after the careless or unfriendly manner of the world. On the other hand he expressed the deepest interest in the work, and said he wished the adoption of improved methods in carrying it on. "You missionaries," said he, "don't sufficiently study the Hindu and Mohammedan literature, you don't imitate their method of thinking; you hold yourselves too much aloof, you don't identify yourselves with them." "Oh," said I, "but do you know the missionaries?" "Know them," he replied; "yes, every one of them intimately." "Well, then," I rejoined, "there's Mr. Leupolt, doesn't he identify himself with the people?" "Well, he's an exception," was the reply. "Then, again, there's Mr. Smith." "Oh, he's an exception." I am sure that, if my friend had given me the opportunity, I could have named some other notable "exceptions," going far to weaken, if not to disprove, the rule. But my companion skilfully veered round, and opened up the attack in some other direction. The time of the journey was beguiled, and we were all too soon at the Burdwan station. Before parting, I inquired if I might make bold to ask the name of the gentleman who had so well occupied my time. "My name," said he, "is Cust." I have but little doubt that my fellow-traveller was the same whose name or whose initials I have since seen appended to many a trenchant article on missionary and kindred topics. Had I known what I now have learned of the redoubted owner of that name, it would have thrown a flood of light on the matter of our conversation. As it was, I thanked him for having so profitably whiled away the time; and I mentally determined to give heed to his friendly, if caustic, criticisms so far as they commended themselves to me.

In Burdwan, after Vaughan's departure, I found myself in a now solitary home; but I was at once engaged in the pleasant work of village preaching in company with two Native brethren. It was on this tour that an incident occurred of a noteworthy kind. It was recorded at the time in my journal, but, with the Editor's permission, may be recalled in these Reminiscences. It affords a remarkable instance of opposition to the preaching of the Gospel,

such as I have above alluded to, but in which features of encouragement were not wanting.

In the village of D—— we had what appeared a good congregation; there were plenty of people present; they sat or stood and listened in silence. They were, however, *too* silent: one expects, in addressing a heathen audience, *some* interruption, some remark to be made, or some question to be put. But no such interruption took place; the silence was of a sullen kind, and my endeavours to call forth any remark met with no response. The people appeared as if in expectation of something coming, and every now and again glances were cast towards the doorway of the dwelling of the rich man of the place. At length the explanation appeared when there issued from the house the great man's *durwan*, or porter. He was a stalwart up-country man, adorned with red turban, and carrying a formidable bamboo pole in his hand. He walked with a certain unsteadiness of gait, which indicated that he was not a teetotaler. He unceremoniously rushed into the middle of our congregation, and, squatting down grotesquely, with mock gravity requested to hear the "words about Jesus Christ." I tried to tell these words; but this was not his purpose; he altered his tactics and demanded "barandy" (brandy). His design evidently was to stop our preaching. He began to shout and sing and dance; I appealed in vain to the people to restrain him. At last, seeing that we still kept our stand, he whirled his bamboo staff around, and brought it down with a heavy blow within an inch or two of my head. I looked at my two Bengali companions, and their brown faces had assumed that change which in a European would be called turning pale. How my own face looked I cannot tell, as I could not see it! But, maintaining my composure, I turned away, as it was evident we were fairly driven off the field. Some of the people, however, followed us, and I inquired of one of them the reason of the strange scene. He answered, cautiously looking round, "The man who lives in that house is the owner of all the land here. He has a brother who was a pupil in one of your missionary schools in Calcutta. He read the Bible, and has embraced Christianity." "Joyous," said I. "Ah," he rejoined, "his brother up there did not think so. He says his family is disgraced, and he has sworn an oath that there shall be no preaching of Christianity in his village. So when he heard that you had come, and were preaching, he primed his *durwan* with drink, and sent him to break up your congregation." In that, indeed, he had succeeded; but when I heard the explanation, I turned to my Bengali friends, saying, "Let us thank God and take courage."


A. P. NEELE.

IN THE FAR WEST OF CHINA.

I. ACROSS SZ-CHUEN—FROM WAN HSIEN TO CHENTU—ON FOOT.

JOURNAL OF MR. D. A. CALLUM.

FROM WAN HSIEN TO PAO-NING.

 U-SI-PU, Feb. 27th, 1893.—I left Wan Hsien to-day after having spent eight happy months there, and having learnt many lessons—otherwise than those in the Chinese Primer. The Lord has been very good to me all the time, and, though I did sometimes wish

to be nearer the field of my (probable) future work, it was not without a little pang that I bade good-bye to Wan Hsien. Having bade good-bye to brothers Gill [C.I.M.] and Jackson [C.M.S.], I set my face Pao-Ning-ward and went forward. It came on raining, and the road was very bad for walking, and I have only gone forty

li (Chinese miles, one equal to one-third of an English mile), and took a chair for the last eight li of that. I am in a good inn, an inn where the mandarins stay at times when they are travelling, so I have a good room, and very quiet. Had Chinese prayers with servant and coolie; I prayed in Chinese. The servant is on his way back to Pao-Ning; he is in the employment of the C.I.M. there, and has just come down to Wan Hsien to get married.

Tu-Peh-Tso, 28th.—Started this morning at 6.15 and walked thirteen li before breakfast. After breakfast we walked fifty li and had dinner in a mountain inn. For the greater part of the day we have been walking among grand mountains, among such grand pines seventy or eighty feet high. At the place we had our dinner the landlady had the toothache, and she sat down next to me and groaned aloud complaining of her tooth, but I was not able to help her. We walked forty li after dinner, and at last have found a lodging in a wayside inn. There are a lot of coolies in the same room with me. No doubt to-night when I go to bed I shall be "a wonder unto many." The Lord will keep us from all evil, and will keep all evil from us. He slumbers not, nor sleeps.

Sao-in-Chang, March 1st.—Started at 6.15 from my inn and got twenty li in before breakfast; feet very sore after yesterday's walk. Reached the city of Liang-Shan Hsien about 11.30, having walked forty-five li on the way to Liang-Shan. When nearing the city, I was much struck by seeing a number of memorial arches, each of them a fine specimen of Chinese architecture: there is a good deal of art shown in the "finish" of many of these memorial arches. The people of this city seem to be very fond of erecting them; one wondered what great act had been performed by those who were thus honoured, i.e. having an arch erected in memory; probably in some cases a young woman has not married again after the death of her first husband, and her virtue has been thus rewarded. The people of the city seemed very nice. I walked right through the city in my sandals, and did not hear an uncomplimentary remark. I took a chair here for thirty li, as the cords of my sandals were hurting my feet. I passed a great many fields given up to the

cultivation of the poppy; in some places there was a row of poppies growing, and next to it a row of cabbages, and so on through the whole field—the useful and the hurtful very close together. I also saw a good many coolie trains carrying opium. Have got a good inn, a room to myself. The Lord has been speaking to me to-day about praising Him at all times. May I be enabled to do so!

Shi-Ch'iao-Pu, 2nd.—Started at 6.30. Good road; crossed a very high hill, and found it very hard to get my breakfast, rice being all sold. After breakfast we passed through a large market, Yaren-Pa-i; the streets were full of people, but they were not uncivil. I did not hear any uncivil remark made. Passed through some splendid bamboo groves, the great reeds being, I should think, fifty or sixty feet high. On my way I saw a herd of water-buffaloes, seven in number, wearing straw sandals! probably their feet are not used to travelling long distances on a hard road. Also saw one or two temples built on the summit of some very high conical hills. All day I have been passing through such lovely scenery. The coolie's feet were bad, so I have only gone seventy li to-day. Have a very good inn. Praise the Lord!

Ku Hsien, 4th.—Yesterday the roads were very bad, owing to rain during the previous night. I managed to walk ninety li, but was very tired at the end of my journey. We passed through a walled city yesterday, Ta-Chu Hsien. Last night it commenced to rain, and has continued all to-day; the roads have been simply puddles through which we have had to wade. I took a chair after we had gone ten li, and kept it for the rest of the journey. We have only gone seventy li to-day, and are now in a nice, though rather expensive, inn, just outside the city wall. Here we rest to-morrow, "according to the commandment."

Sunday, 5th.—To-day we have been resting. The cook, coolie, and I had Chinese worship together this morning; I gave a short exposition on 1 John ii. 1, 2, 3. Have had a quiet, nice day, with no visitors. Much enjoyed reading some of Mr. Inwood's addresses in *The Life of Faith*. Had a good, quiet time with the Lord. Hope to start early to-morrow morning.

Huei Long-Chang, 7th.—Yesterday

we had a fine day and got a good start, so we managed to do 105 li. To-day we have not done so well, but we have got in ninety-five li, five li more than the ordinary day's journey. We are all three very tired, and the poor servant is suffering much from an abscess in the jaw. We have passed through several large villages and one walled city to-day, and in neither of them is there a missionary, except it be a Roman Catholic evangelist, and I am not sure whether there be one or not in any of these places. I have heard scarcely any remarks made about my appearance, country, &c., though in most places people did turn round to look after me, and some (mostly children) ran on a few yards, then stood and had a good look at me. The country through which we have passed, both yesterday and to-day, is very beautiful. Mounting a hill one looks down on a beautiful, broad valley; far away in the distance are blue, misty hills, and between us and the hills lies this beautiful valley with its fields of young wheat; while here and there are clumps of fir-trees and groves of bamboo, through which can be seen gleaming the white-washed walls of some farmhouse. The water in the rice-fields gleams like silver mirrors, the whole making a beautiful picture with its various tints of green, brown, and white. The inn we have is a middling one. At present I have several visitors in to see me, who are greatly taken with my pencil. I have been much helped to-day by Ps. cvii. Praise the Lord for His goodness!

Sin-Chen-Pa, 8th.—We got a good start this morning, and managed sixty-five li before dinner, after which we were able to take it easy for the remaining twenty-five li. We reached our inn here about 5 p.m. We have had some more hills to cross to-day, and I have been rewarded for my climb up the hills by the lovely view from the top. I do not think the coolie and servant take much notice of the view; they are of a more practical turn of mind, and look rather at the difficulty of climbing the hill. These long walks are very tiring, day after day, day after day, walking on and on. I have been thinking of those lines, or rather that line—

"One step and another and the longest walk is ended,"

and sometimes think our day's journey

must be the "longest walk" referred to, for that does come to an end, though the "one step and another" seem to be unending. At the place where I had my dinner there was a good crowd standing round to see me eat (there generally is at meal-times), and it was hard for me to keep a grave face and eat in dignified silence, for they were making such remarks, and now and again one would turn round and explain to the rest all about this strange foreigner. After I had eaten, some of them asked me questions about various things, about my Bible and the paper it was printed on, about opium, &c.: such a lot have asked me about opium, for they think that as I am an Englishman I must know about opium! What a shame, and what a pity that the name of our beloved country should be so closely associated with the curse of China in the minds of the Natives! At one of the inns in which I have slept since starting on this journey, I met a young gentleman (Chinese); he and his wife arrived at the inn in chairs, after I had got in the inn. After they had got out of their chairs, I saw their servant take a set of opium-smoking instruments out of each chair. After a while I got in conversation with the young fellow, and during the conversation he asked me if we in my country used opium? I said, "No, except as medicine;" and then he said, "Ah, alas! we Chinamen use it;" he said it in an inexpressibly sad tone, as if he felt it was indeed a thing to mourn over. He looked so young, but he seemed to have found opium his master. I told him that we had places to cure opium, but he did not seem to take much hope from what I said. Even now, as I am writing, there are men in a room not far from mine smoking the drug. Now I must draw this long entry to a close. I have been much helped by thinking over Exod. xix. 4: "I bare you on eagle's wings, and brought you unto Myself."

San-Pu Hsien, 9th.—We have only gone eighty li to-day, and sixty of those we have gone in a boat, but riding in a boat is very slow work, especially going up-stream. We went sixty li (twenty miles) and paid forty cash a man; forty cash are equal to about 1½d. I was very glad to get out of the boat (after being cramped up for more than eight hours) and stretch my legs by a walk of twenty li. I have a decent inn

here, and have had quite a host of visitors already, among them a B.A. who has been to Shanghai and knows a good deal about foreigners. I have been able to understand a good deal of what they have been saying. I have found them very friendly indeed. I have hopes of getting into Pao-Ning by dinner-time to-morrow; it is seventy li from this place. My text to-day is Exodus xx. 21, "The thick darkness where God was"—the tent of impenetrable mystery and holiness in which dwells the God "Who is Light, and in Whom is no darkness at all."

Pao-Ning Fu, 10th.—This morning we did not start till half-past six, and as it had been raining during the night, and as we feared the roads would not be good, I took a chair for forty li, but walked the other thirty-five. The servant and I reached here shortly after 3.30; the coolie arrived about an hour or so later. There is a station of the C.I.M. here, under the care of the Rev. W. W. Cassels. The work is prospering, and there is now a Church roll of about thirty-eight members. There were three baptized last Sunday. There are also two very good schools, one for boys and another for girls. I attended a Native prayer-meeting to-night, and was much refreshed by it, the prayers were so earnest. Mr. and Mrs. Cassels gave me a very warm welcome, as also did Mr. Evans, the C.I.M. Local Secretary here.

FROM PAO-NING TO MAO-CHEO.

Sin-Tien-Tsi, March 15th.—I left Pao-Ning yesterday morning at seven o'clock, and reached Sin-Tien-Tsi at 5.40, having walked 130 li, or 43 miles. My stay at Pao-Ning has been a most refreshing time, both spiritually and bodily. After ten or eleven days on the road, living in inns, and seeing no one but Chinamen, one appreciates the clean rooms, &c., at the Mission station, and one feels a greater sweetness in that "communion of saints." It is so refreshing to meet with kindred spirits around the Father's Throne, and unitedly praise and pray to Him, and remember all the way which He has led us, and the lovingkindness which He has shown us in a strange land. The Native Christians at Pao-Ning are so bright, it quite gave one a lift to meet with them. When one listens to them as they so heartily join in the singing of God's praise, it is hard to realise

that all of them a few years ago knew absolutely nothing about the true God, "and Jesus Christ whom He hath sent;" in fact, some of them have only known the Gospel for some months. What hope there is given to us when we look at these people and remember that the God who has turned these people from idols to Himself is the same at all times, and has the same power, and He can do for all the rest of the city, of the province, of the empire, what He has done for them. Praise the Lord, they are only the first-fruits of an abundant harvest! Each of them has a history connected with their conversion "from idols to serve the living and true God." With many it would be a history of persecution, and separation from dearly-loved relatives and friends. Some of them have indeed "witnessed a good confession," and one has been actually "beaten with rods" for the sake of the Master whom he loves.

I attended three native meetings on Sunday, and at the evening service gave a short address from Eph. vi., on being strong and standing firm. I also went down to a booth of bamboo-work they have down on the river-side, where they hold daily preachings, mostly conducted by Natives; they are doing a good work, and I was told of one man converted this season as a result of that work. I also visited the schools, and found that the boys had a knowledge of the text and truths of the Bible that would be considered good for an ordinarily intelligent English child. Then we had a meeting of missionaries, and had a most blessed time. But time and space forbid me telling even a little of all I have seen at Pao-Ning. And now I am at Sin-Tien-Tsi, and have the joy of meeting Mrs. Horsburgh and other members of our party after almost a year's separation. I find them all enjoying excellent health. Sin-Tien-Tsi is a very healthy place, being very high and cool; it is in fact the sanatorium of the C.I.M. in Eastern Sz-chuen. It is not a village, but a large house which was once an inn—in fact, the name Sin-Tien-Tsi means "The New Inn." The landlord of the place was an opium-smoker, and he was selling the place piecemeal to buy opium; he was taking off the tiles, tearing up the floors, taking down the doors, and selling them at a ruinous price in order to get opium. Mr.

Beauchamp (I believe) got to know of it, and then the C.I.M. rented it, repaired it, and now have a fine, large establishment. The landlord is, I understand, taking medicine to cure him of his craving for opium. [P.S.—He is cured.] Although this house is some miles distant from the nearest village, there are many cottages scattered about, and from these cottages quite a number of inquirers have come, and there is to be a baptism of three or four of them on Sunday, the 27th of this month. Praise the Lord for the work here! There has been a school for boys started, but at present it has only five boys; that will grow ere long.

I leave here on Friday next, 17th, to go over a road that no one seems to know; but the Lord knows, and He has gone before to prepare the way for me. I am longing to get to Mao-Cheo to Mr. Horsburgh. On this part of my journey I have a man from the Yamen with me to protect me, a sort of official protection and police supervision! I need not say I am not relying on him for protection; my Guardian never wearies, He neither slumbers nor sleeps.

Kien-Cheo, "Heavenly-Favour" Hotel (Sunday), 19th.—Since making my last entry we have gone two days' journey, and are now resting, keeping the Lord's Sabbath. The road over which we have been travelling has been very heavy, and though we have managed to get our full stages in, we have been tired at the end of them. The journey has been very quiet indeed, and I have not heard any one say anything undesirable to me. I have had opportunities of speaking about "Jesus and His love" to several people. While nearing the city I noticed several tracts pasted on the walls of the houses, showing evidence of the former visits of missionaries, especially (I believe) of Mr. Horsburgh. The people of this place are very friendly: one man asked me to open a medicine-hall here. I told him that at present I was unable to do so. There are no Romanists here, which is a wonder, for they seem to be all over the country. They have indeed been very zealous; one cannot help but wish that their zeal had been laid out for the propagation of a better gospel than the gospel of Popery: one can at least imitate their zeal. There has been great excitement here this morning, this being the day for a periodical idol procession. The procession went

by with a great beating of gongs and letting-off of crackers. It was so painful to see the people bowing down and knocking their heads on the ground, as the idol went by in a gorgeous chair. May they all learn to bow only to the true and everlasting God!

A few minutes ago there was a great noise of shouting at the door. A band of coolies were carrying in a coffin; they had brought it up from Chen-Tu, about twelve days' from here, and are taking it to a place called Si-Nang, twenty days' or more from here. Some one, a native of Si-Nang, has died in Chen-Tu, and, being a wealthy person, is being taken to his native place to be buried. This is a literal gathering to one's fathers. It is a widely-spread and old-established custom. The coffin is a massive affair, and is in a quilted cover of blue cloth. It is carried on a long pole, which is like a dragon, one end having the head, and the other the tail; the whole is carried by six men. The inn at present is pretty full of guests, and there are many curious eyes looking at me through my open door. How I wish I could lead them to a knowledge of my Lord and Saviour!

Un-Lien, 20th.—We got a start at 5.45 this morning, and travelled twenty li before breakfast. We are now on the great Northern Road leading from Peking to Chen-Tu, the capital of Sz-Chuen; it is a fine road for China, though it would not be reckoned so for England. It is broad, and paved all the way, though the paving is sadly in need of repair; it is very busy, and the inns are numerous. We are now staying in a large market-town; the streets have been very busy to-day, as this is market-day. I had one or two walks up and down the main street, and, of course, was well stared at. I have just been preaching the Gospel to a crowd around the inn door, the landlord being one of the chief of the crowd. They said they understood my words; they have never heard the Gospel before. The seed has been sown, and now the Lord will "give it a body." We have only gone eighty li to-day, as both to-day's and to-morrow's stages are only eighty li. Have been much refreshed to-day by Jer. i. 17-19. He will give me the words; may I have grace and courage to speak as He gives!

Tsi-Tong Hsien, 21st.—We reached here this afternoon at 2.30, after a walk

of eighty li. It had been raining during the night, consequently the road was a little wet and muddy, but the sun and a good wind dried the road by about twelve noon. This road being very much used, is much easier for walking than many roads, and therefore we were able to go quicker. Although we have gone eighty li to-day, my coolie has only carried his load twenty li. Perhaps you will wonder who carried it? Well, he *hires* other men to carry it. His pay is about 350 cash per day, equal to 1s. 2d.; this, of course, is considered *good* pay. Out of his day's pay he will perhaps spend 100 cash in hiring men to carry his load, which means he will have it carried for at least sixty li, or twenty miles; he carries it about ten miles and gets 250 for his carry. To-day I saw him hire a man to carry his load for twenty li (rather more than six miles) for twenty-five cash, equal to one penny! That is not considered bad pay. There are men who make their living by carrying loads for coolies, but I think it cannot be a very grand living. While the other man is carrying, the coolie walks behind, carrying nothing, like a fine gentleman.

This city is a beautiful, big, busy, wealthy-looking city. When we came through the main street this afternoon it was crowded with busy people; there were many stalls filled with beautiful things, I have not seen a greater variety anywhere. I bought a beautiful little japanned box for sixty cash. I had a walk through one or two of the streets after I had tidied myself up a bit, but during my walk I did not hear a single shout after me, though many curious eyes followed me. When we reached here we found it very hard indeed to get an inn, they all seemed to be full up, although it was early.

Chang-Ming Hsien, 23rd.—We left Tsi-Tong early yesterday morning, and spent last night at a large market called Sin-Tien-Tsi. It rained very heavily last night, and consequently the roads were very bad, but we had only fifty-five li to walk to this city, so it was not so bad after all. I change my *fu-song* (i.e. my guide and protector from the Yamen) at every city, and have to change this one here. The last two *fu-songs* I have had have been opium-smokers, and they have not been nice fellows at all. This last one is a perfect slave to opium, and

goes to his pipe on every possible occasion. Poor fellow, he is such a wretched-looking man, and seems to be a very weak character. I have advised him to try and get some anti-opium medicine, and told him where he may get it. I have particularly requested the Yamen folk not to give me an opium-smoker this time. This city is such a quiet old place, with very little business going on in the street, and a general look of stagnation about the whole place. The people are kind and civil, and as I was walking down the street some very politely invited me to tea, which I politely declined. We are drawing nearer to Mao-Cheo, and hope (D.V.) to reach it by Monday or Tuesday.

Cha-Ping (Sunday), 26th.—It is now two or three days since I made my last entry, since then I have been on the move westward. On Friday I neared a sleepy little city called An Hsien; the streets were almost deserted. I found a good inn, and shortly after getting in the inn, a crowd of about ten scholars came to me; they were very polite and kind, and asked all sorts of questions; they wanted me to stay a few days in the city, but of course I could not. At this city I heard that Mr. Phillips, who was with Mr. Horsburgh at Mao-Cheo, had gone down to Chen-Tu two days before; that either means that Mr. Horsburgh is alone (with a Native evangelist), or that they have been turned out of the city—I pray it may not be the latter, but I shall know in two or three days' time, as I am just about two days' from the end of my journey, Mao-Cheo. Our way yesterday lay along such a lovely valley, with a rushing stream at the bottom, and lofty, rugged mountains on either side. Some of the mountains were crowned with newly fallen snow. The scenery well merits the name I have heard applied to it—Alpine—this being called the "Switzerland of China." I passed through a tea plantation yesterday, the first I have seen since I came to China. I am now in a very dirty little village at the foot of some grand mountains; the accommodation is poor, but it could be worse. I have had one or two visitors to-day, to whom I had a talk about the Lord Jesus.

Mao-Cheo, 29th.—In my Sunday entry I spoke of snow-crowned mountains; I have since had the pleasure (?)

of ascending and passing over one. On Monday we began to climb a mountain, as the road lay that way; when I was a little way from the base I looked up to the snowy heights above, and wondered whether we could go up as far as the snow, and hoped we could. After much climbing we got near the top, and found it muddy and bad for walking. By-and-by I came to a patch of beautiful, white snow, and I took a handful; soon I came to the top, and to the snow, lots of it, and—I then wished I was somewhere else! for it was cold, and slushy, and slippery. My sandals and socks were soon saturated with muddy water. If I stepped out of the track I stepped into deep snow, and if I kept in the track I was in danger of finding myself on my back among some mud. I was not sorry when I had passed the region of snow, and got down to a more rational level. When I reached the bottom of the mountain I was very glad to sit over the smoky fire of our inn, and to warm my feet and dry my muddy socks and sandals. I shall like "snowy heights" better in the future when they are a good distance off, or when I read of them in books, but not when I have to cross them, unless I have on a pair of good, water-tight Chinese hob-nailed boots!

At the place where I slept last night I heard that both Mr. Horsburgh and Mr. Phillips had gone down the road from Mao-Cheo a few days before; I of course wondered why they had both gone, and imagined all sorts of things had happened, but I knew that the Lord was leading in all things, so I was not afraid. To-day I reached here about 3 p.m., and inquired where the foreigners had been living. I did not know whether there had been a disturbance or not, but I did know that the Lord would keep me from all harm, so I made inquiries, and soon found out where the house was. I went to see if I could hear anything of Mr. Horsburgh, and also to see if there were any letters for me. Mr. Horsburgh had left no message, probably expecting to meet me on the road, and all I could learn from the landlord was that the mandarin of the place would not allow Messrs. Horsburgh and Phillips to stop. The mandarin is only a man after all, and the Lord will not be hindered in His work by him. It was rather disappointing after so many

days' travelling to reach the place where one had been making for, and find no one to welcome one. But I shall just put an "H" in the place of the "d" and make it "His-appointing," and just wait to see what the Lord God will do. I am staying here now by permission. I shall rest to-morrow, and on Friday start for Chen-Tu.

This city of Mao-Cheo lies in a valley; on all sides there are high mountains, most of them snow-crowned. The city is square, and most of the houses are built of irregular-shaped, rough stone, and have flat roofs of stone. The inside of the city is very quiet, and there seems to be no business done inside; the busy part is outside the south gate. I have had a walk down the two principal streets, and the people were very civil, one old gentleman inviting me to his house; his son had been to Chen-Tu and heard the doctrine, and seems really desirous of being further instructed.

FROM MAO-CHEO TO CHEN-TU.

Nen-Cheo Hsien, April 1st.—I left Mao-Cheo yesterday at 6 a.m. and got a fair start on my journey to Chen-Tu. This part of the journey was not quite expected, but I do not feel any fear about the way or the provision for it: God, who has been my supply all the way hitherto, shall not fail me now. I praise Him for the strength and peace granted me during the journey past, and trust him for all that is to come. Our way yesterday and to-day has been through a wild, rugged gorge through which rushes a small river. This river has no bridges, and when any one wishes to cross the river they do so by means of slanting ropes which are placed at intervals along the course of the river. The ropes are arranged on the same plan as the "aerial railway" at Saltaire. There is a grooved piece of wood placed on the rope, then it is made fast by means of a belt which the person wishing to cross fastens round his waist, someone gives him a push, and away he goes sideways down the rope to the other side. All down this valley there are ruins of old towers and forts built of stone. There are several villages of stone and also of concrete; the houses have flat roofs, and look like the houses one sees in pictures of Palestine. The people wear garments of goat's hair, not unlike those worn by the Bedouin Arabs, and

also wear sheep-skin coats. They look very wild and picturesque, and very dirty.

The city I am staying in at present is a very dilapidated place, but the people are very nice. I have had quite a nice time with some of the scholars of the place, and have been enabled to tell them a little of the "glad tidings of great joy;" many of them have heard the Gospel before. One gentleman has been to Russia, and he was specially courteous; I had an invitation to drink tea with him and some others in a tea-shop. I accepted the invitation, and got one of them to read part of John iii., and explained as much as I could. The above-named gentleman is a Mohammedan, and does not worship idols. I praise the Lord for the kindly reception given me here. It may be that He will be pleased to use the few words spoken for His glory.

Easter Sunday.—"The Lord is risen indeed and hath appeared" (Luke xxiv. 34). It is Easter Sunday, an ideal Easter Sunday; a cloudless blue sky, trees laden with pink and white blossoms, many covered with fresh green leaves; the birds singing, and everything telling of peace, and joy, and life.

"And every bird and every tree
And every opening flower,
Proclaim His glorious victory
And Resurrection power."

And I, alone in this heathen Chinese

city, share in the joy of the Resurrection with the sunshine and flowers, and with God's people everywhere. Oh, that the people of this land knew of the joys of Easter, and shared in the power of His Resurrection! Although I am alone, I am not lonely. The coolie and I had a service together in the quiet back garden of the inn, and I read John xx. and gave a short exposition of it. I had one of my friends of yesterday here this morning, inviting me to go and drink tea in a tea-shop; but I thought it best not to go, so I told him that to-day was our Sabbath, and I worshipped God to-day, and could not go to the tea-shop. I have had one or two visitors to-day. And now the day is drawing to a close. I shall be able to start on my way tomorrow refreshed and strengthened both in spirit and body. I hope to reach Chen-Tu by Wednesday next.

Chen-Tu, April 9th.—I reached here on Wednesday last at about 4.30 in the afternoon, after a walk of 120 li from Kwan Hsien, a ladies' station. I spent part of the Tuesday with the ladies in the station, and was very much refreshed and strengthened. I praise the Lord for all His goodness to me in all the way from the first day until the last. I shall stay here a week or two, and then Mr. Phillips and I hope to go to a city about forty-five li from here, named Shin-Tu. Brethren, pray for us, and for the Word of God, that it may have free course and be glorified.

II. SEVEN HUNDRED MILES IN WESTERN CHINA.

LETTER FROM THE REV. O. M. JACKSON.

March, 1893.

I HAD been staying at the mission-house at Wan Hsien, for about eight months, when I received a summons to join others of our Mission in the west. My companion, Mr. Callum, had some days before started for Pao-ning, and there being no likelihood of others going in that direction, I set off on my long tour alone. On March 8th we were astir early, and Mr. Hope Gill accompanied me a few li. We had prayer together on the road before parting, and talked of some of the precious promises of God's Word. When we may meet again God knows, for *he*, after seven years' work in this land, expects soon to see the homeland; and *I* go forward, waiting on God that I may spend a few useful years of service

among the heathen, preaching the "unsearchable riches of Christ."

As the journey is on foot, all my necessities are made up as small and light as possible. I have two coolies to carry these things, such as my bed and basket and clothes and other odds and ends. As the weather was fair and the sun often quite hot, I had but light clothes, and wore soft sandals and often a large, broad-brimmed straw hat. My coolies carried nothing of their own besides their loose clothes, a big hat, for either sun or rain, a long thin pipe, and their strings of cash tied round their waist. The first ten days of road was fairly good and generally paved, so we travelled very fast, but before we could reach the next Mission station we had to pass over 300 miles and go

through no less than forty-two towns and cities, not mentioning many more smaller villages. If we applied the distance to our own land it would be about the same as going from London to Carlisle, and just think of having to go that distance to the next vicarage!

For some days we had plenty of company, and those going in the same direction are always ready to talk. One young man was with us for two days, carrying a big parcel strapped on his back with a yellow handkerchief; and slung across the other shoulder, besides the usual umbrella, he had an old rusty sword, which, I suppose, was his protection. I hear that there are plenty of thieves on these roads, always on the look-out to relieve travellers of their baggage. One of my coolies was one day relieved of his money; he had carelessly slung it over his shoulder, and some sharper, with a pair of scissors, quietly helped himself! When such men are caught they are severely dealt with. Some of the punishments are extraordinary, for in one or two of the yamens I went into, I saw prisoners in open wooden cages, with just room to stand upright, and then left to the sun and cold; others with the heavy wooden collar, and some with long chains.

All sorts of merchandise are carried along the road, and as the roads are so narrow, there is not much room to pass: one got quite used to rubbing against bags of rice, bundles of charcoal, baskets of coal from the mountains, and packages of rough paper; and when one passed a big chair or a pony with loaded pack-saddles, it was sometimes just a narrow escape from being jerked into the watery rice-field.

We travelled usually about ninety li a day (thirty miles), rising each day very early, when the first streaks of dawn were peeping through the chinks of the tiled roof or the big, open apertures so common in these inns. In a few minutes after the first man has called out that day has come, all are astir, and coolies are issuing forth with their loads, and the hand-mills are turning, and travellers are soon on the road, getting over twenty or thirty li before stopping for breakfast.

One morning I thought I would try a chair, thinking to get an opportunity to read; but the morning was so cold, and the rate we went along made such a wind, it was more than I could do to

keep warm. After this experience I was not so ready to patronise that mode of travelling, and used but one other the whole journey, for a third one that I tried had seen too many days of wear, for it collapsed after taking me only a few steps! Along the road there are plenty of inns and halting-places, every few miles there is a village or market, and large cities are about a day's journey apart. At the inns and tea-shops by the wayside small native cakes and various other eatables can be got, and seats are placed for travellers to rest. Speaking of inns, I am told that Sz-Chuen has some of the best in China: once or twice I happened to stay at these first-class places and had a room to myself, with a boarded floor and a table, and a quiet courtyard away from the street; but I usually found myself in much more humble mansions, with rough mud floors and no table, and, what was not always so pleasant, a number of other people, perhaps smoking opium until late in the night. A most important personage in most inns is the cook, who is so glad to have a foreigner that he tries to honour the occasion by getting a very big fee.

A curious feature of Chinese roads is the large memorial arches; most towns have one or two, but on entering large cities one passes seven or eight, one after the other; some are beautifully carved stone, some are painted and gilded, and some partly of wood. The largest in Sz-Chuen is near Wan Hsien, recently erected at a cost of over 2000*l*.

The country we passed through was most mountainous. The first week we were crossing range after range of mountains, rising to a great height above the clouds. At one time our path led through forests of tall bamboos, then a rocky mountain pass, then a fertile valley by some mountain stream, where one saw the tiny huts and busy people making rough bamboo paper; at other times one saw the coal-burrows, or the holes on the mountain-side from which coal was drawn, but little more could be seen than coolies carrying the coal away.

When I reached the Mission station at Pao-ning I changed coolies, and an escort was sent by the authorities to accompany me. My passport provides that the Chinese Government will provide protection in travelling. This

man was the first, and accompanied me three days, but I soon found that these Imperial protectors were not the pleasantest of companions. I had a different man every few days, when at the large cities my passport was examined and copied.

At Sin-tien-tsi, near Pao-ning, a house beautiful for situation on the top of the mountains, I stayed over one Sunday with the C.I. Mission and Mrs. Horsburgh, who is also there. It was a pleasant rest and a memorable time, for the two first converts of the station were baptized on that day, and seven others were enrolled as inquirers. The next morning I journeyed on, and Mr. Cassels, of Pao-ning, accompanied me a few miles. The country was now very different from that I had passed; instead of mountain ranges and fertile plains, I saw nothing but barren and rocky heights. The further I went the more rough and rocky they became, making the paths all the more crooked and difficult. Over the sandstone mountains nearer Wan Hsien, paths were smoother, and flights of smooth steps, now winding round the gaunt and bare cliffs of blue slate—they were most irregular; and further on we passed through a district where the rocks were of marble, of various colours. The slopes were bare enough of trees and vegetation, but the road was, indeed, picturesque, as it wound over rough-hewn steps of red and yellow marbles, often worn smooth to a polish by the constant tread of soft sandals.

For part of my journey I had a very good road, for at the city of Kieu Cheo, three days from Pao-ning, I came to the "Great North Road," and was able to keep to it for fifty-nine miles; it is one of the ancient royal roads, and leads from Peking to Chentu; it is wide and well paved and fairly level, and lined on either side with large cypress-trees of ancient growth, so that the road, with few exceptions, passes through a cool, shady grove, every tree bearing a small wooden tablet, telling how the trees were planted by an emperor long ago, and were not to be destroyed. It was on this road that I spent Good Friday, and saw a remarkable sight. I passed some Confucian temples, where many thousands of people were gathering. The city of Chang Ming was a few miles away, and as we passed we met procession after procession of people from the city, dressed in black and red, singing

and chanting, and carrying sticks of burning incense. I was told that it was the birthday of one of China's ancient sages, and the people believed his soul rested in that temple, and so the heathen world were keeping high day on the same day that Christendom remembered the great Sacrifice for sin, and that Jesus died for the world. But when will these people hear the good news?

I soon left the good road and followed a narrow, eccentric path, sometimes along a dry and stony river-bed, then a long series of ups and downs by the side of a roaring cataract, then a steep ascent by a tunnel-like cutting in the face of the cliff, then a climb to a mountain summit, where snow was still lying thickly and the wind blowing keenly; then a sharp descent, perhaps passing through some temple shrine, so common in these parts, or under some castle-like gateway, with its tablets full of praises to the man who helped to build the road; now and then across a steep gorge, sometimes by a strong stone bridge, but more often by a mere rickety structure, and once by a couple of logs tied together and thrown across! But near the cities, as, e.g., Kuan Hsien, there are several fine bamboo suspension bridges across wide rivers.

All these things may be interesting to mention, but the Mission work one was able to do is far more so. At most towns, when I had time, I stopped and distributed tracts, and often stood among the crowds in the markets, telling the Gospel story and answering the usual questions as to why I had come, &c. I will mention one or two incidents. At Kieu Cheo, on the great road, while resting in an inn after standing in the streets, two gentlemen came in to see me; they having heard that a foreign teacher had come, were anxious to hear more about the doctrine he taught. They listened for some time, and then finding I could read characters, one of them took a pen and wrote a few lines, the purport of which was something like this: "We have heard of your sacred religion, and we believe it is good; we have heard of Jesus Christ, the Son of God, and that He gives salvation, but we do not understand it; we want to be your pupils. Please tell us what we are to do; we would like to enter your religion." They then stayed some time with me, and I

told them of repentance and the remission of sins. May God bless the Word to them!

At another place, a village near Mao-cheo, an inn-keeper, who would not take any money for the tea I drank, showed great interest in the doctrine, and in reading two tracts I gave him. Presently he brought out a book, a portion of the New Testament, which he said he had had given to him fifteen years ago; he had not read it, however, and after a while asked if he ought to worship it with his idols (I notice old books are often kept with the idols). I then read and explained various passages, and when I left he promised to continue reading, and accompanied me out of the village, and finally ran after me to ask my name and to request that I soon return to tell him more of the doctrine.

I had thought that Mao-cheo would be the end of my journey, as I would meet Mr. Horsburgh; but it was not to be. When I entered this fine walled city in a valley shut in by lofty mountains, I soon learnt that my friends had gone, and by the excited manner of some of the people, I saw that they were anxious for me to go too. Being Saturday night I put up for Sunday in a small inn. A messenger presently arrived from the great governor, requesting me to go and see him, which I did. It was then quite dark when, accompanied by a small crowd, I walked up the court-yard and ornamental gateways of the yamen. For some time I was left standing among the crowd, who stopped me going further, but as I insisted they at last allowed me to pass in. The great man bowed to me, but said nothing but a few words, and requested his attendants to see that I had a good escort when I went away.*

All the next day, Sunday, I had visitors, mostly men, some of whom were quiet and some very rowdy, and as others occupied the same room, I was almost smoked out with tobacco and opium. The following morning I was

* He was glad thus to get rid of me so easily. I knew, of course, that he had refused to allow Mr. Horsburgh to rent the house or to stay, but I am glad to know that the governor of the district, on being informed, has issued a proclamation in our favour, so we may, I hope, soon return to Mao-cheo.

again on the road going south for the capital, and for the first few days along one of the most stony roads and poorest of districts I have seen, nothing but craggy, granite cliffs, and, except for wild flowers and ferns in some sheltered nooks, the rock-strewn slopes were almost bare. The villages are very poor, as so little can be grown. There is no rice to be seen in all the district; the common food is ground Indian corn, which they make into buns, and once, being hard up, I tackled one for dinner, and found it a most satisfying luxury. The appearance of the villages all round Mao-cheo is very curious, reminding one of the pictures of Palestine, for they are all built of stone or rough rock, and walls like our old Roman walls; and the roofs are flat, covered with mud, I suppose from lack of timber or of tiles. On that path I met numbers of poor Manchurians, dressed differently to Chinese in rough cloth of various shades of brown. As these men and women travel they have a merry way of singing in loud, sonorous tones, one taking up the strain as the other left off. Our path for the most part followed a noisy mountain stream, across which I saw at intervals the curious bridges of just a single bamboo rope. I was not fortunate enough to see any one cross, although one day four men had just finished the "operation" when I reached them. Each man carries a sort of small wooden saddle fitted with straps; they sit in the straps and hang on to the saddle, which slides along the rope; the rope slopes considerably, so their weight is enough to carry them across. The return rope is a few yards further on.

In about five days I reached the city of Kuan Hsien, the first city in the great fertile plain, then for forty more miles on the wide, flat, dusty road to the capital, quite busy with passing travellers, and coolies struggling with heavily loaded and squeaking wheelbarrows, and many of the more picturesque travellers, the ladies, riding in lighter but otherwise similar conveyance. On April 16th I landed in Chen-tu, to rest for awhile, having made a circuit of the greater part of the province, 2200 li, or about 730 miles.

"O give thanks unto the Lord, for He is good, for His mercy endureth for ever."

BISHOP TUCKER IN UGANDA.

LETTERS FROM THE BISHOP.

Hoisting of the Union Jack—Request for the Abolition of Domestic Slavery—New Mission Stations—The Capital of Singo—100-mile Tramp—Death of Captain Portal—Foundation of a Native Ministry—Native Missionaries for Busoga—Five Eventful Months.

Buganda, April 16th, 1893.



SINCE I last wrote, two events have occurred in Uganda of the greatest possible moment.

The first is the termination of the Company's rule, and the inauguration of an administration by Government officials. That the hauling down of the Company's flag was not the termination of British rule and influence in these regions is indeed a wonderful answer to prayer. Our hearts are full of thankfulness and praise. One of the happiest features connected with the movement (which we have recently witnessed) of public opinion in Great Britain, is the way in which Christians of all schools of thought have united in urging upon the Government the necessity of maintaining British rule in Uganda. I am sure that those warm-hearted friends who, at the Annual Meeting of the Gleaners' Union in 1891, so lovingly and cheerfully gave of their silver and their gold for the cause of Christ in Uganda see that their money was not thrown away. *Indeed, I make bold to say that the money subscribed on that never-to-be-forgotten night saved Uganda.* It secured exactly what we wanted—breathing time—time in which to inform and move public opinion. All has been divinely ordered, and already fruit is being borne. On April 1st (my birthday, and you may be sure it was a happy day) the Union Jack was hoisted at Kampala (the fort) and we all (missionaries) met together for special prayer and praise.

And now for the second event to which I alluded above. It is perhaps the most significant event recorded in the modern history of the Continent of Africa, and will, I am sure, rejoice the hearts of all at home who inherit the work and traditions of the Buxtons, the Wilberforces, and all who have laboured in the cause of freedom for the slave. It is nothing less than a declaration of the desire of the majority of the great chiefs in Uganda that slavery should be entirely abolished. This desire was expressed in a document of which the enclosed is a copy. It runs as follows:—

"All we Protestant chiefs desire to adopt these good customs of freedom. We wish to untie and to free completely all our slaves. Here are our names as chiefs."

Then follow the names of forty of the principal chiefs in Uganda. The story connected with the signature of this paper is an interesting one. Let me tell it in as few words as possible.* Early in the month of March certain slaves who had been ill-used by their Mohammedan masters took refuge with some of our Christian people. A demand for their surrender was made but refused. The Katikiro was appealed to in one particular case—that of Bartolemayo. He ordered the slave to be produced that the case might be tried. Bartolemayo refused to yield. An appeal was made to the king, who ordered the slave to be brought before him within fifteen days, but without effect. The slave was not produced, and the ground of the refusal was said to be a conscientious scruple on the question of slavery. I was asked to meet the

* [A letter from Bishop Tucker, giving a list of the chiefs signing the document and a short account of the proposed abolition of domestic slavery, appeared in our August number, but we have no hesitation in publishing the fuller account here given.]

chiefs in order that this matter might be brought before me, and so I might be in a position to advise them. We all met in the church. I was then informed of the details of the case I have mentioned, and my opinion was asked on the matter. I said that without question as long as slavery was the law of the land they were bound to deliver up all runaways, and more especially when ordered by the king and Katikiro. I added that if they thought the law a bad one, they should try and get it altered. I then told them what I thought about slavery, but dwelling more especially on what I believed to be the teaching of Scripture on the subject. I spoke to them of the law of Love, the new commandment, of Philemon and Onesimus, &c., and then I recommended them to pray over the matter, and to talk it over amongst themselves, with constant reference to the Word of God. Should they come to any conclusion on the subject I said that I should be glad to know what it was. The answer came in due course. It was the enclosed paper signed by forty Protestant chiefs, including nine of the great chiefs of the country. When we remember that there are only thirteen great chiefs in Uganda, the full significance of the declaration will at once be apparent. Whether the emancipation of all slaves in Uganda will be the result of this movement among the Protestants will depend largely on the action of the Roman Catholics. Should they agree to the measure, then freedom for all slaves will be the law of the land. The Mohammedans will, of course, object to it. But when nine-tenths of the people declare for such a constitutional change, then the minority must give way. Of course it means the death-blow to Mohammedanism as it has existed here in the past. Should the Roman Catholics decline to join in this measure of freedom, then I trust that our people may have grace given them to free their own slaves.

It may be asked, How will the slaves themselves be affected by this measure? First of all there will be no more bartering of men, women, and children, like so many cattle. The buying and selling of human beings will for ever come to an end (I wonder what the opponents of the retention of Uganda will say to this!). Again, one of the great incentives to war will be removed. At present one of the great inducements for one Central African tribe to wage war with another is the hope of capturing slaves. This will no longer operate in Uganda, should this measure be adopted. People need not fear that a large number of destitute freed slaves will be wandering about the country without means of subsistence. On being freed by their masters they will naturally take the place of the *bakopi*, i.e. free men who hold their land on a service tenure. Happily there is plenty of land unoccupied, and it only needs to be taken up and cultivated, and at once there will be employment for the slaves and an increase in the prosperity of the country. Whichever way the matter is looked at, there seems to be nothing but good that is likely to be the outcome, whether it be for the slaves themselves or their masters. Then the effect on the nations and tribes around will be great. It will soon be noised abroad that the Waganda have declared for freedom, and the yearning for the same blessing will take possession of many a downtrodden soul. The movement has begun, and none—thank God—can stay it. The Gospel has not lost its ancient power. It is doing its work, and we shall yet see greater things. The Holy Spirit of God is at work in the hearts of the people, leading them unto Truth and delivering them from the power of sin and Satan. "Greater is He that is on our part than all that be against us." Not unto us—not unto us, but unto Thy Name be the glory. Amen.

Messrs. Günther and Fisher start to-morrow for Singo, to commence work at our third station. One of our Native teachers, Stefano, will go with them as one of the permanent staff. I expect that, after Trinity Sunday, Jairo,

whom I hope to ordain deacon, will also join in the work. He is one of the Singo chiefs, and one of our most earnest and capable men. Mr. Pilkington will also accompany the party, but only stay for a few days. He will be a great help to the new men on account of his knowledge of the language. We earnestly ask for prayer for this new venture of faith.

Last week I met the French Bishop, with Sir Gerald Portal and Captain Macdonald, in conference, with the object of trying to arrange a *modus vivendi*. The "words" are still in progress, and I am not without hope of a settlement being arrived at. I cannot say more at present.

Mengo, May 20th, 1893.

I have just returned from a visit to Singo, which is a large province in the north-western part of the Kingdom of Uganda. Messrs. Günther, Fisher, and Pilkington had preceded me some ten days. It had been decided to commence missionary operations as soon as possible at the Mukwenda's capital. Mr. Pilkington's presence with the party was of very great value. His knowledge of the language and the people enabled him to give a most favourable impression to all with whom he came in contact.

I started on my journey of fifty miles on May 9th, and, about two hours' from Mengo, came upon a long and dismal swamp. This passed, the road is a good one until the capital of Mugima is reached. There I camped for the night. The people of the place were most hospitable. They cooked food, not only for me, but also my men—some twenty in number. Here mosquitoes simply swarmed. Happily, I had brought my net with me, and so slept in comfort; but my boys had a very bad time of it. It was very delightful to find that my Waganda porters were readers, and many of them Christians. Both night and morning prayers were said, and generally conducted by one of their own number. Before daylight the murmur of voices told me that the men were engaged in prayer, not in my presence, but at a distance in their own sleeping-place. It was interesting to notice how one was chosen by the rest, and that without any formal election, to be the leader in their devotional exercises. He seemed naturally to fall into the proper place. I called him the "minister," and certainly he deserved the title. He truly served his people. The road to Singo is, I think, without exception the very worst road I ever travelled. Instead of going round the base of the hills, the path generally goes over the tops; and when it would be possible to avoid a swamp by going over the hills, the road generally runs through the valley. The Waganda are not great road engineers; they think little of swamps and hills themselves, and are unable to conceive the idea of these being obstacles to travellers of other nations.

After four days of marching by such roads as I have described, through swamp and forest, and over hill and down dale, I found myself on the morning of the fourth day within sight of the capital of Singo. The country-seat of the Mukwenda—the Earl of Singo—is strikingly situated on the brow of a hill overlooking the Lake of Wamala. This lake has, I should imagine, about the same area as, say, Lake Windermere; it is not so long, but much wider. The whole country of Singo is a very fine and open land, and I should think very healthy. A fair proportion of the people have learnt to read, and many more are anxious for instruction. During the short time that we were in Singo hundreds of books were sold. The demand is likely to increase. The services are well attended, three and four hundred people coming together for the Sunday services. A Native teacher named Stefano has volunteered from Mengo to assist in the work. He is very zealous and true. Altogether the work is of the most promising character. A spot for the Mission station has been chosen, and building operations will be commenced

almost immediately. The view from the Mission station is most beautiful. The Lake of Wamala can be seen almost from end to end, sometimes glittering in the sunlight, sometimes overshadowed by a passing cloud, but always beautiful. Then beyond lie the hills, undulating and in some places like extinct volcanoes, on the borders of Bunyoro. Down below in the valley between the Mission station and the lake is a beautiful forest of trees, varied in form and colour. Altogether the picture is a very charming one—one that will often linger in my memory when far away.

On Sunday, the 14th, Mr. Pilkington conducted the services, both morning and afternoon. I preached on both occasions, and Mr. Pilkington interpreted for me with his usual ability. The number gathered together was scarcely as large as usual, on account of rain having fallen in the early morning and generally doubtful character of the day. However, we were greatly cheered by the evident interest and attention of those present.

On the following day we paid a visit to a neighbouring chief, the Sekiwala. He is a man of striking appearance, about 6 ft. 2 in. in height, and well built. He takes a great interest in teaching the people over whom he has recently been appointed. He is a popular man with them in consequence. During the last ten days more than twenty-five men, representing a population of 100, have come out of the Mohammedan country and settled down in the Sekiwala's country. I have an impression that the Mohammedan question will settle itself in time in this way. The adherents of the Mohammedan chiefs have little or no knowledge of their religion; they have no "priests" among them teaching, and generally they have no part in the government of the country. The result is that they are dissatisfied, and with very little excuse are ready to settle down in the more prosperous Protestant provinces. The Mohammedan party in a few years will, I believe, melt away, unless there should be an influx of the outside Mohammedan element.

On Tuesday, May 16th, I and Mr. Pilkington started on our return journey. The morning was cool and the march pleasant. We sold several books on the road to people who were lying in wait for us, or who were roused by our drum. On the day following we experienced an accumulation of miseries. On starting rain fell heavily, the paths were slippery with a greasy mud. Sometimes we were obliged to march through long grass ten to fifteen feet high, sometimes through a thick muddy swamp. The mosquitoes, too, although it was day, bit most unmercifully. Then the River Myanza had to be crossed. I waded through water up to my waist. However, as I was clad entirely in woollen clothes and kept on moving, no chill or harm of any kind resulted. Altogether, for accumulated misery it was a day to be remembered. But it is darkest before dawn, and the day following was a delightful contrast.

On the 19th we once more found ourselves in the capital—none the worse for our 100-mile tramp—very thankful to God for all His mercies and goodness towards us.

May 22nd.

Yesterday was another of our red-letter days. Forty-three men and women were baptized; thirty-five of these in the church at Mengo, and eight at the new station in Chagwe. At the morning service at Mengo a member of the Church who had been excommunicated on account of notorious sin, was publicly readmitted to the enjoyment of Church privileges. His profession of penitence was, I believe, sincere. A time of probation had been given, and the Church elders were all satisfied as to the reality of his repentance. The ordination on Sunday next (Trinity Sunday) is engaging all our thoughts, and preparations for it nearly all our time. I have been greatly cheered by the intercourse which I have had from time to time with the

candidates. More or less, the examination and instruction have been carried on continuously during the past five months, and I am glad to say that it will be with the utmost confidence that I shall ordain them on Sunday.

May 29th.

I am sorry to say that the day to which we looked forward with so much joy was saddened by a death in the little British community at Mengo. Captain Portal, the brother of the Consul-General, died on Saturday night and was buried early on Trinity Sunday morning. A little more than two months ago, he, with his brother and the whole staff, attended the English service at Namirembe. Shortly afterwards he started for Toro in order to take in hand the Nubian question on the frontier, one of the most difficult pieces of work confronting the Commissioner in Uganda. It was while on his way back, having successfully accomplished the object of his journey, that he was stricken by the sun; fever came on, but still with true English pluck and courage he continued his journey, marching, marching, until he could march no longer. News of his illness was brought to the Consul-General, and Mr. Villiers and Dr. Baxter went out to meet him. For a week he lingered, and then, to the great sorrow of all the community, he passed away, as I have said, on Saturday evening, May 27th, just as the sun was setting. We all feel greatly for Sir Gerald Portal in his time of trial, and pray earnestly that the bereaved parents at home may be sustained and comforted in their deep sorrow.

The ordination service commenced at nine o'clock. The congregation was large and most attentive. The king was present in his usual place. The following is a list of the candidates:—

- | PRIESTS. | |
|--|--|
| 1. J. Roscoe, C.M.S. Coll. | 2. Yairo Mutakya. |
| 2. E. Millar, B.A., Trin. Coll., Camb. | 3. Yohana Muyira. |
| 3. W.A. Crabtree, B.A., St. Cath., Camb. | 4. Yonathani Kaidzi. |
| 4. E. H. Hubbard, C.M.S. Coll. | 5. Nikodemo Sebuwato (permanent deacon). |
| DEACONS. | |
| 1. Henry Wright Duta. | 6. Zakaria Kizito (permanent deacon). |

It was with the most solemn thoughts, and with the deepest feelings of gratitude to God, that I took part in this service. The foundations of a Native ministry have been laid, and an immense increase of strength has thereby been given to the Church. Much prayer has been poured out with reference to this important event in the history of the Church of Buganda, and the fruit, we doubt not, will appear in the days that are to come.

Mr. Baskerville came over from the station in Chagwe and preached the ordination sermon, and also presented the candidates. As one after another came forward to receive the laying on of hands, it was with the utmost difficulty that one could restrain one's emotion. The history of these dear Native brethren was well known to me. They have been tested and tried in the fires of persecution and adversity. They have been tried, too, in the time of prosperity and have not been found wanting. Their labours in the cause of Christ have been arduous and many. And now the call has come to them to serve their God as ministers in His Church. That they will be faithful, earnest, and true, I do not doubt for a moment.

At the afternoon service I set apart and licensed ten lay evangelists. The following is a list of their names:—1. Nataneli Mudeka. 2. Yoswa Kute. 3. Anderea Dugwandaga. 4. Bartolemayo Musake. 5. Sira Nlulume. 6. Tomasi Semukasa. 7. Kamu Mukasa. 8. Eri Ngiri. 9. Samwili Naganafa. 10. Tomasi Semfuma.

All these men were recommended to me by the Church Council, and the recommendation was endorsed by the whole body of the missionaries. For a

long time past they have given their services to the Church, and have been engaged in the work of teaching. Now I have given them the Church's authority to take part in the services and to preach as need may arise.

I am sure that much prayer will be offered by the Church at home that both the deacons and lay-readers may have grace given them for the work which they have taken in hand, and the responsibilities that have been laid upon them, that they may be examples of holiness of life, and self-sacrificing and self-denying labourers in the cause of Christ. God has promised great things in answer to believing prayer. Let us expect great things.

May 30th.

Sir Gerald Portal and his staff left this morning for the coast. The work of the Commissioner has been concluded, and, I think, successfully. A treaty with Mwanga was signed yesterday. Of course it will have to be ratified by Her Majesty's Government; but its provisions are so framed that I cannot conceive a British Parliament rejecting the treaty.

And now my work here, for a time at least, is at an end. In a day or two I hope to leave for the coast. God has indeed been good to me in giving me health and strength for all that has come upon me during the past five months. I am sure that it is an answer to many prayers. How much has happened since December 23rd—the day of our arrival in Uganda! More than 10,000 Gospels have been sold, and 25,000 copies of other books and reading-sheets. Total in five months, 35,000. How fruitful of results for the future is this one fact! Three confirmations have been held, and 141 candidates confirmed. Three ordinations have also been held, and nine deacons and four priests have been admitted to Holy Orders. One hundred and fifty-three adults have been baptized, and fifty-three infants. Ten lay evangelists have been set apart and licensed. Two new stations have been opened—one in Singo and the other in Chagwe. Visits have been paid to each of these places. A lasting peace, I trust, has been made with the Roman Catholics. And, lastly, the mission of Sir Gerald Portal has come and gone, and slavery practically abolished. For all this we humbly thank God.

I am now engaged in saying good-bye to our friends. Their position is absolutely secure, in my opinion. Otherwise nothing would have induced me to leave the country. The whole missionary band here is determined to share the lot of the Church of Buganda, whatever that lot may be. Humanly speaking, I see no possible chance of the country being abandoned. Sir Gerald Portal will, without question, advise its retention. This being so, and the situation in my opinion perfectly safe, I feel that I must turn my face coastwards. I do so with much thankfulness to God and a heart overflowing with praise. My stay here has been a very, very happy one. It has been a time of anxiety and trial in many ways, but still a time that has brought untold joy to my heart and soul. I can only now pray on leaving Buganda that God may be pleased to own and bless all that has been done in His Name, and graciously to pardon all that has been done amiss or left undone.

Extracts from Bishop Tucker's Letters to the Rev. H. E. Fox.

[Most of these letters are of earlier dates than those in the preceding pages, but the extracts given contain some interesting items of news not previously printed.]

Mengo, Buganda, Feb. 12th, 1893.

Last week I went with Mr. Pilkington to see the queen-mother, who keeps up a good deal of Royal State. Quite accidentally we heard on the road of the approaching arrival of the Consul-General. I took the old lady a looking-glass, a piece of Pears' soap, a copy of the four Gospels and the Acts, and a brass chain. She was delighted with them all. At the beginning of the inter-

view I quite won her good graces. She was handling a beautiful copper knife—native make. Mr. Pilkington drew my attention to it, and I said, “Myuri gana”—very beautiful. The old lady thought that the remark was made concerning herself, and was immensely pleased in consequence. On leaving, when I had gone about 100 yards, a man came running after me, to salute me for the queen—another 100 yards, and another man came full speed—and at length a third arrived with greetings. According to custom each one was sent back immediately with greetings to her majesty. It was all very amusing.

Kyagwe, Buganda, Feb. 16th, 1893.

I came over here yesterday with Messrs. Baskerville and Crabtree in order to start the new station. It is three days' journey. When I go back I shall probably do it in two. From what little I have seen of the place I like it. But as we arrived late that night I have not had an opportunity of seeing much. . . . This country of Kyagwe is a fine one. The chief in whose country we are staying is a Christian man named Timotea—Timothy. He is a good, earnest fellow; quite a young man. It is possible that I may license him as a lay-reader. He has several thousand people in his country, and his example and influence, as you can readily imagine, will be a most important element in the situation. . . . If we have a reinforcement this year of at least six men, I should begin to feel a little easy as to our course here. It will show that the Committee are in earnest. But less than six men will disappoint us. We are looking certainly for that number at least. Even then it will scarcely keep us much beyond our number. . . .

Mengo, Buganda, Feb. 19th.

I am back “home” once more again, and in good health. I have had some hard marching under a blazing sun, but, thank God, without fever. Last night I was without my tent, but I had a capital native house in which I slept. The people of the house were most kind. The master, a chief named Luka—a Christian man—was away, but his son, Selorsi, entertained me. How many families in England, even when family prayers is a regular thing, omit these prayers when the master is absent; but in Luka's family his absence made no difference. Both morning and evening there was family prayer conducted by this young man. The prayers in the morning were a little after five o'clock, before it was light; those in the evening at sundown. The place I have chosen for a Mission station is beautifully situated on the shoulder of a high hill called “Zibba.”

March 11th.

The people are coming forward for baptism simply in hundreds. How to deal with them is the problem. Henry Wright Duta has just given us a little estate that he has got. During the persecution he went into the country with some of the refugees and they built over thirty houses on it. Of course it has improved by the lapse of time, and now he wants to give it to the Mission. It is very good of him, and very generous. . . .

March 12th.

. . . I had a visit from the king yesterday. He came to afternoon tea; and came on horseback. Of course all his followers are bound to keep up with him whether he trots or gallops. It so happened that he came galloping to my house, and got there before them. He greatly enjoyed seeing his men come in puffing and blowing and perspiring. The king was so excited that he could hardly hold his cup and saucer. One of his courtiers held the cup and saucer, and another the plate of biscuits. As he sipped his tea with a spoon he would occasionally give his cup-bearer a spoonful. He enjoyed the biscuit so much—“Huntley and Palmer's Maizena Wafer

Biscuits"—that he asked whether I would give him the tinful. So when he left I was obliged to send the biscuits with him. I gave him one or two small presents, and he went away, after staying an hour, highly delighted. He has been asking for baptism, but whether he will give up his wives or not I do not know.

Messrs. Baskerville and Crabtree are getting on at the new station in Kyagwe. The first Sunday they had a congregation of 100, the second Sunday 200. I quite hope that a good work will be done there.

March 16th.

. . . A very interesting thing happened this morning. It was a valedictory meeting to some two or three missionaries (Native) who are going into Busoga. The dismissal was entirely one of the Native Church. They prayed for the men, and indeed are sending them forth. It was like an incident in the Book of the Acts.

April 24th.

I am glad to be able to report the signature of a treaty between the Protestants and the Romanists. The former give up a certain amount of territory—the Island of Sesse, Kaarma's country, and the district of Libekula. It has also been agreed that a Roman Catholic shall judge in all law-suits concerning their own people; and, by special officers under the Resident, have control of their own soldiers and canoes. On the other hand, the Romanists have agreed to deliver to the Resident the king's nephews, and to pay tribute and to build for the king. One great point gained is religious freedom for the people. Sir Gerald Portal drafted the treaty, and then asked me to lay it before the Protestant chiefs, and endeavour, if possible, to get their signatures. I accordingly called them all together, and they met at my house. I talked the matter over with them for about two hours, and then having prayed together, they signed the treaty. The Romanists have now also signed it, and on Saturday the king added his signature. . . .

April 29th.

Very good news has come in from Singo. I sent Messrs. Günther and Fisher there last week in order to start a new station. Mr. Pilkington accompanied them, but only to stay for a short while. I have received a letter from the latter. He speaks in glowing terms of the prospects before us in Singo. The capital, where we propose to start work, is like a second Mengo. The people are most numerous, and most anxious to be taught. Over 300 books were sold in two days. On the road also there is great eagerness for instruction, and teachers are being clamoured for. I shall do my best to send Native teachers, but at present they are only a sort of stop-gap. We have now three stations in Uganda itself. Busoga and Kavirondo must be occupied this year, or we shall be forestalled.

May 6th.

I have just returned from paying the Consul-General a visit at a place called Ntebe, on the lake-side. It is proposed to make it the port for Uganda in the matter of steam communication, with the terminus of the railway in Scio Bay. It is a beautiful spot, and I should think most healthy. In view of the large influx of population to the place, I fixed provisionally upon a site for a Mission station. The journey (fifty miles there and back) has done me a great deal of good. The pleasure, however, was somewhat spoilt by my boy's neglect to bring my mosquito-net. The first night I was almost eaten alive with mosquitoes. But when I reached the camp of the Commissioner I was all right. It was on the top of a high hill, with a good breeze blowing.

THE RIOTS IN BOMBAY.

LETTER FROM THE REV. A. H. BOWMAN, C.M.S. BOMBAY.

IT seems difficult to believe that this beautiful city (Bombay), so peacefully nestling between its two bays, the most enlightened and advanced in our Indian Empire, with its inhabitants numbering more than a million of many nationalities, should have been turned almost in a moment to such a scene of riot and bloodshed as has not been known since the dawn of English rule in this country. Yet such is the case. As I write these words an armed sentry is pacing, and has paced day and night for some days past, in front of this house; and he represents a force of more than three thousand men, composed of cavalry, infantry, artillery, marines, volunteers, and police, both European and Native, who are responsible for the peace of the city in this anxious time. As we have every reason to believe the worst is now over, we think a short account of the disturbances may interest your readers.

The riots are the result of religious differences between Hindus and Mohammedans. Some little time ago there was started in Bombay, immediately following some troubles up-country, a "Cow Protection Society." Your readers will know that the cow is an animal worshipped by the Hindus, and they bitterly resent its being slaughtered either for food or for any religious use. The Mohammedan, on the contrary, not only is willing to eat the flesh of the cow, but also on certain occasions offers the animal as a sacrifice. At a glance, then, we see how the Mohammedan realised that the "Cow Protection Society" was nothing more nor less than a blow aimed at his religion and his daily food, consequently he took a vow to avenge the insult.

Friday is the prayer-day of the Mohammedans. On Friday last, after prayer, a large crowd of these men started from one of the leading mosques in the city, armed with heavy sticks, and shouting their war-cry, "Din! Din!" They made straight for a Hindu temple in the vicinity, and attempted to break it down and desecrate the idol. This was the signal for the riots. Soon the whole of the Native city was in an uproar. The small body of police was utterly unable

to quell the disturbance. The military were at once called in, and soon arrived on the scene. During this time, terrible conflicts were taking place in many of the streets between the contending parties, which resulted in a number being killed and many more wounded.

My own experience on Friday was not a pleasant one. Quite ignorant of what was going on, I had been to the Robert Money School to minister to the sick, and what has since proved to have been the death-bed of the wife of our respected missionary, Mr. Jackson, and was returning by train to take a baptism at the Girgaum Church at 5 p.m. I found the trains would not go beyond Pydownie. I could hire no *gari*. I had just time to walk. Being told that if I kept to the train-lines I should be quite safe, I hastened on, but quickly found it was anything but safe. I had not gone far before I met a party of European constables, looking very hot and battered about, who told me it was dangerous to go further. I had scarcely time to turn before I saw the crowd, armed with heavy sticks, making for a spot near where I was standing, and soon a shower of stones followed. Fortunately I was not hit. How I should have got away I do not know, had not some gentlemen given me a seat in their carriage and driven me away from the troubled scene.

One of our missionary ladies, Miss Schwarz of the I.F.N.S. Society, had a most providential escape. She has a school in the most disturbed part of the Mohammedan quarter. On Friday afternoon she reached the school in a hired conveyance with a Mohammedan driver, and found the children in a state of panic. Her first work was to drive about a dozen of them to their homes: this was, under the circumstances, a most dangerous undertaking. Presently her own conveyance came, with a Hindu driver. The mob at once set upon him, and struck the carriage with their sticks, and told Miss Schwarz if she dared to get into it they would smash up the carriage and her too. The crowd were awed by her great courage, and wonderful command of their languages. But, after all, we must trace her merciful preservation to the good hand of God upon her.

On Friday, for several hours the Mohammedans seemed to get the better of their opponents, and did a large amount of damage; but the victory was short, seeing that they are outnumbered by the Hindus, nearly four to one. Late in the evening the mill-hands turned out from their work. They number about one hundred thousand men, of the lower class, mostly strong and well built. They attacked the Mohammedans without mercy, desecrated their mosques, destroyed the tombs of their saints wherever they could. The scene had now reached its climax, and it became necessary for the military to charge the mob with fixed bayonets and to fire upon them. This, of course, had a great effect in driving back the crowds.

It is at such times as these we see the wisdom of the policy of the Government in not allowing the Natives to possess firearms. Had they such weapons, we should, in all probability, be able to count the dead by hundreds, possibly by thousands, not as now by tens.

Then Friday came to an end. It was described by the leading daily paper as a "ferocious scene of carnage." It was succeeded by a night of great anxiety, especially in the Native quarter. On Saturday and Sunday the city was well in the command of the military, who drove the crowds into their houses. In many of the less important streets there were outbreaks, though on a smaller scale than on the day before, and a considerable number more have to be added to the list of the dead and wounded.

On Saturday our quarterly Gleaners' Union meeting could not be held, as many would not dare to venture out.

On Sunday, as I walked to the jail, I met bands of Hindus on the watch for any unlucky Mohammedan they could discover. Inside the jail, where I hold a regular weekly service for Europeans, there was considerable excitement on account of there being more than four hundred extra Native prisoners, all rioters. Our congregations in church were sadly diminished, so many of our regular members being on special duty. For instance, the officer who reads the lessons was in acting command of the Bombay troops; our churchwarden is one of the most active of the police officials; others

have been made special magistrates, others are serving in the volunteers, &c., &c.

We may mention a few minor incidents. Here in the streets you may see, torn to shreds, the Koran; a little farther away, a Hindu idol thrown out of its temple; presently a funeral party, under strong armed escort, bearing the dead to their last resting-place, or to the consuming fire. So bitter has been the feeling aroused, that the Hindus have shown no respect even to the dead of their opponents, for they have hurled missiles upon the biers from their houses as they have passed by. Now we meet a man, carried by another, who has been pierced by a bayonet; or one with his own head bound up, carrying on his back a brother who has been shot in the feet, with his wife following behind, weeping piteously.

In the midst of all these sad scenes there have not been wanting relieving features in the dark picture, pointing out to us the great truth of the universal brotherhood of man. For Christians have, at great personal risk, been sheltering Mohammedans from danger; Parsees have done likewise; and even Mohammedans have sheltered Hindus.

As far as is known at present, between fifty and sixty have been killed, a great number wounded either by the rioters or by the military, and over 1300 are in jail.

We can but look at all these troubles in the light of the command of the Great Captain of our Salvation, and lament most deeply that so little has been done to bring the Gospel of love and peace to bear on the lives of these people who know not God. How difficult it seems to arouse the Church of Christ to the fact that here in this city of Bombay—so near, comparatively, to England, so familiar to English travellers—there must be at this moment several hundred thousand men, women, and children who are perishing for the Bread of Life, of which we have enough and to spare!

"What are these wounds in Thy hands and Thy feet?" Can we wonder the Redeemer answers, as with sorrowful eyes He gazes on the apathy and indifference of His people, "These are the wounds with which I have been wounded in the house of you, My professed friends"?

A SUNDAY EVENING WALK IN CALCUTTA.

(From the North India Localised Edition of the "C.M. Gleaner.")

"**E**VEN I, am the Lord, and beside Me there is *no* Saviour." With such words as these ringing in our ears, and finding a ready echo in our hearts, we stepped out of the Mission church one Sunday not long since, to walk home in the cool of the evening. How did the words accord with our surroundings?

Leaving the line of carriages, and the crowd of European worshippers pouring out of the church, we turned into one of the busiest streets of Calcutta, and at once by rapid transition we passed into what seemed to be another world. No trace here of the conventional (sometimes *only* conventional) quiet of the home Sunday, which, while it has been the butt of continental critics, has been the source of unreckoned blessing from the "Lord of the Sabbath." Carts, carriages, and tramcars passing up and down the street, passengers jostling each other on the pavement, shops lit up for the every-night trade, and here and there a bell or gong incessantly sounding to attract at least the attention of the passer-by. Evidently we are here beyond the reach of Christian influence!

Let us keep our eyes open as we pass homewards. Here are some Jews standing at the entry of their shops, conversing with each other, or listlessly waiting the arrival of a customer; as we take stock of them a group of Chinamen drift past with faces, at least to our eyes, as inscrutable as the Sphinx; then in this ceaseless stream of humanity, our eye is caught by a Malay in his bright-coloured clothing; while across the road are some larger, solemn-looking men, whose dark-blue turbans and ample dust-stained garments proclaim them to be Cabulee traders.

But what is this which we are passing? A small, dome-roofed building with a narrow door, and what seems as though it might have been a shop-window, defended by iron bars. Looking through these bars into the small, ill-lit room, we become conscious of a man, who seems to fill nearly the whole room, solemnly waving a fan in front of a very ugly doll, painted black, with open mouth and pointed teeth, and long, protruded tongue. Besides these embellishments the doll has further some garlands of white flowers round her neck, which, with the smoke of the oil-lamps, fill the room with a sickly odour.

This of course is a shrine—it can hardly be called a temple—of Kâli. Evening service is in full swing, but there is no congregation, no community of desire to worship or propitiate what is thought to be a great power for good or evil. As we stand aside to watch for a few minutes, a few men make a passing obeisance, a few women come and present a few small offerings, apparently of flowers or rice—then standing a few moments in silence, they too pass away, while the Brahmin priest continues his droning intonation and fanning of an idol which cannot even perspire.

What is the secret power that sustains such worship? Is it love or fear that depicts the all-powerful with the most hideous features and the most repulsive attributes? If in the lowest depths of savagery a human being were to display a thousandth part of the blood-thirstiness attributed to Kâli, his fellow-men would fall upon him in detestation of his crimes and put him out of existence: by what perversion of soul can that which is detestable in man be regarded as adorable in God? Truly there can be no knowledge of love, the spring of true devotion, and we think sadly of the "all-deceivableness of unrighteousness in them that are perishing" (R.V.). Three more of such shrines do we pass in the homeward walk, alike in their general

features, differing only in their respective popularity as exhibited by the larger or smaller number of their votaries.

Turning from this travesty of worship we come to a Mohammedan mosque. It is but a small building; and looking inside as we pass, we fancy we can see the whole of it. There must be something of special interest going on, for not only is all the room inside crowded with seated figures, but outside along the pavement for twenty or thirty yards is a double row of the same squatting figures, and the interest is evidently caused by a discussion which is being held between a grey-bearded moulvie and two younger men, evidently from up-country. As we look inside we note an agreeable absence of everything which might in any way be suggestive of idolatry (would that all of our churches were equally free from that taint!), and the light falls most picturesquely upon the central group, the surrounding figures being lost in the gathering gloom. What the subject of the discussion was we could not hear any more than those who were silently sitting outside the door; and it was difficult to understand how they could be edified any more than ourselves, but at least it was a relief to see some evidence of a community of interest in worship, and freedom from the degradation of idolatry.

We pass on: not much farther along the same street we come across another, and perhaps the most recent illustration of the old inquiry, "What is truth?" A building, evidently copied from the idea of a Christian church, with a broad flight of steps leading up to the wide-open entrance door. We quietly mount these steps, and stand near the open doorway. Inside are rows of seats, and a gallery crowded with an orderly and, for the most part, attentive congregation. Between the swinging punkahs we discern the preacher seated at a reading-desk, giving his discourse in Bengali, although from the appearance of the congregation we judge that he would be nearly as well understood were he preaching in English. A good specimen of a Brahmo church and congregation.

In subsequent conversation with a member of this church we got the admission that Christ is the highest and holiest example of manhood, and further that He alone is perfect among men in His life and in His teaching. The admission goes at least as far as that of John Stuart Mill, when he characterises Christ as "a morally perfect being." But together with this admission is the rejection of our Lord as the only Begotten Son of God. Alas! for the pity of it, for, can there be a more illogical position than to admit Christ as "morally perfect," of necessity therefore truthful in utterance, and yet to reject His teaching about Himself as revealed to us in such passages as John viii. 58; Matt. xxvi. 63-65; John v. 18 and x. 33?

In our walk home we seem to have been shown, as in an ascending scale, human effort in the search for truth. But can human effort, however earnest, find the Truth without accepting the revelation of God? Let the Word of God decide: "No man speaking by the Spirit of God calleth Jesus accursed, and no man can say that Jesus is the Lord but by the Holy Ghost."

What then is *our* part, who have received the free gift of the grace of God? Our responsibilities are great, "for unto whomsoever much is given, of him shall be much required." And our Lord "died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." It is not possible to close our eyes to the great need of the people all round us, of the saving knowledge of Christ. Let us who have this knowledge, earnestly seek in prayer and faith that further gift of God whereby we may be "endued with power from on high," to be used for Him and His glory only, "who willeth that *all men* should be saved and come into the knowledge of the Truth."

THE MISSION-FIELD.

WEST AFRICA.



HE first Annual Report of the Princess Christian Cottage Hospital, Sierra Leone, which Bishop Ingham was instrumental in starting in 1892, has been received. It will be remembered that Miss Alice Griffin, who laboured for a short time in the Upper Niger Mission, went out last year to be the Honorary Matron of the institution, accompanied by another English lady nurse. A few cases were treated in August by the sisters, but work was commenced in earnest in September, when Dr. Harford-Battersby spent a fortnight in Sierra Leone on his way homeward. By December the hospital had its own medical officer in the person of Dr. A. C. Jackson. Up to the end of May, 9377 out-patients and 47 in-patients had been received. The chief object for which the hospital was opened was for training educated African ladies in nursing, and for this purpose two probationers were received in December, who in Dr. Jackson's opinion bid fair to become efficient nurses. The hospital is not connected with the Society, but is entirely supported by subscriptions and offertories from friends in the Colony and in England. The Rev. E. Leversuch is the Hon. Treasurer.

The seventeenth Annual Report of the Lagos Native Pastorate Auxiliary Association for the year 1891-2 has quite lately come to hand. The total amount contributed to the funds of the Association during the year was 870*l.* 18*s.* 11½*d.*, viz., from class fees, 239*l.* 19*s.* 3*d.*, and annual subscriptions, &c., 630*l.* 19*s.* 8½*d.* The number of adult baptisms in the several pastorates was 74, and 148 candidates were on the roll. Twelve hundred and sixty-six children were in the schools.

On April 4th the church at Gbagura (an out-station of Abeokuta), which was completed in March, 1892, but could not be opened because of the blockade, was publicly opened by the Rev. T. Harding. The number of attendants (Christians, Mohammedans, and heathen) was 601. On the Sunday following three adults and five children were baptized by the Rev. S. W. Doherty.

On his way up-country to Ibadan in May, the Rev. R. Kidd spent a Sunday at Ijebu Ode with Mr. George, the agent of the Lagos Church Missions. The whole Ijebu Country seemed to him to be ready for the Gospel. At Ibadan, Mr. Kidd was much encouraged by the readiness of the people to listen to Gospel addresses, and by the apparent intelligence with which they heard.

Mr. T. Jays has removed from Abeokuta to Ibadan. The direct road between these two towns, which has long been closed owing to disputes between the respective inhabitants, was declared open in July, consequently a journey of two days suffices to take the traveller from one place to the other.

A new king was crowned at Ode Ondo in May last. The Native school-master sent the following account to the Editor of the Yoruba *Gleaner* of the ceremonies:—

Two days before the institution the man was led into a sacred bush and placed in a prepared hut. On Tuesday evening he was led forth by an aged man, clad in a ragged cloth, white apron, and leathern hat, to a spot a few feet from the hut. He was conducted thrice round the spot by the old man. Just before being led into another sacred bush, half an hour away, a ram was killed, and the king-elect walked

over the blood and entered the public path. It was getting dark before the second bush was reached, so that I was unable to see what took place. I noticed his dress was changed. After dancing for a few minutes, he was led away to a chief's house (the justice officer of the town), where he has to remain till the end of the third month, when he will be taken to his own residence.

The following letter from the Rev. F. Melville Jones will be read with interest:—

*Abutshi, River Niger,
June 26th, 1893.*

It is now nearly three months since I arrived in the Mission here, and perhaps it is time that I should write you something of my work.

At present I have only had the opportunity of seeing three of our stations on the Niger, but these three form a very interesting group—Onitsha, the parent church, and Asaba and Abutshi, its two children, as it were. They are each within a few miles of the other, and seem to form a three-fold ray of light in this dark part of the world. One could wish that they shined with a brighter light. It is somewhat saddening, when the number of converts, compared with the vast multitude of heathen around us, is so small, to find among the few who profess the Name of Christ, those in whom the light burns dimly. But on the whole I am encouraged by the little I have seen. I came out expecting to find things in a bad way. I had heard so much of the unsatisfactory state of the churches on the Niger that I was ready for the worst, and one approaching the work in this frame of mind cannot help finding many things to encourage him. On the other hand, I can well understand that any one coming here, expecting to find the Mission churches purer and more perfect (as many persons seem to do) than other churches, would be sadly disappointed at the state of things on the Niger. There are tares with the wheat in this part of the field, but I am sure that wheat is by no means wanting, and some of it is of fine quality; and I think this last is especially true of this Abutshi Station, where I have the good fortune to have been put in charge. Our Christian community here is small—small when compared with the larger congregations of Onitsha and Asaba; and small, very, very small when compared with the vast heathen population around us. Our congregation on Sundays does not number more than between forty and fifty, and a good many of these are children. But though few in number our little band have shown themselves earnest in spirit, and it is a pleasant thing to be the pastor of this little flock.

Mr. Dobinson sent me over here a

week after our arrival, with Mr. Wilson as a co-worker, and we are now nicely settled down to our work. I found things in capital order. The catechist, who had of late been in sole charge, has his heart in the work, and gets on well with the people. Our coming here will lighten his work with regard to the church and its services, and I hope he will now pay more attention to the school, which sadly wants working up.

My own work is not romantic or exciting, but varied and interesting. I may speak of it under the following heads:—

(1) *Living*.—Yes; to live forms an important part of the work here, and takes not a very small part of one's time. You see we are bachelors, and have to do our own housekeeping. It is true that we have an ample sufficiency of servants in our boys, and willing workers they are as a rule. But if an English housekeeper finds that her servants want looking after, you may be sure these African boys cannot be left altogether to themselves. . . .

(2) After the work of the household and the general supervision of the station as a whole, I come to speak of work in connexion with the church. The catechist takes the lion's share of this. I, as a rule, preach once on the Sunday, and take the communicants' class alternately with him, and besides manage to do a little visiting. All this pastoral work is very delightful. I have a sympathising people to minister to.

(3) *Itinerating*.—I am glad to be able to take some part in this, but I was delighted to find that it was already systematically carried on by the converts themselves, assisted by their catechist. I go with them sometimes, and help in the preaching, but I try to make them feel it is *their own* special work and duty to tell the good news they have themselves received to their heathen brethren, and have found, too, a few opportunities of work among the heathen independent of those before organised, and this work might be indefinitely extended had one the time and strength. At present, of course, want of knowledge of the language is a very great drawback to one's usefulness in this respect.

(4) *Teaching*.—This takes up the

largest part of my time. I read regularly three times a week with George Amgeybanam, our catechist, and I hope to be able to increase his usefulness by this instruction. Then the pupil-teachers come to me twice a week, and the interest they have taken in their lessons has been very encouraging.

But now I must tell you of a very interesting experiment we have been making. There were four lads in the school here who had outgrown school days, and the question was what to do with them. They had tried apprenticing them to a trade, but the plan had failed, and when our party arrived there was still some difficulty as to what

their future was to be. Accordingly we opened a kind of college (!) for them in a small way. During part of the day they do manual work about the compound under Mr. Wilson's supervision, and for two or three hours I give them lessons; Scripture naturally takes the first place. In this way we shall be able to see what is really in them, and hope that one or more of them may turn out fit to work in the Mission some day. It is a very interesting experiment; the continual intercourse with them day by day gives a splendid opportunity of leading them on in the Christian life, and I hope the effort is not in vain.

Mrs. Strong, the wife of the Rev. A. C. Strong, Native pastor at Asaba, died in July.

EASTERN EQUATORIAL AFRICA.

The Rev. W. E. Taylor has sent home a copy of a Swahili tract, entitled "Unhampered Happiness," which he claims to be the first book in Native character to be printed and published in East Africa. It was printed at Mombasa by Mr. Taylor. A copy of this tract was lately bought by a Mohammedan the day before he sailed from Mombasa. On the following day, just before sailing he told Mr. Taylor that a friend and he had sat up till 2 a.m. reading this tract, and that he was quite convinced of the truth of Christianity.

Bishop Tucker and Dr. Baxter arrived at Mombasa on August 6th, and the latter came home at once on furlough. They travelled from Uganda by the old route, and spent Sunday, July 23rd, with the Rev. J. C. Price at Mpwapwa, when the Bishop administered the rite of Confirmation to some candidates whom Mr. Price had prepared. The Bishop had purposed to persuade Mr. Price to accompany him to the coast for the purpose of taking furlough, but Mr. Price pleaded his much improved state of health as compared with what it was when Dr. Wright and Mr. F. C. Smith passed through Mpwapwa in December, 1892, and prevailed. The Bishop has appointed the Rev. R. H. Walker, whom he met at Zanzibar with the Rev. E. C. Gordon and the rest of the party who sailed in June, Archdeacon of Uganda. The Bishop saw this party start in good health for Saadani, on the mainland, where all arrangements for the journey up-country had already been completed. Letters from Bishop Tucker will be found on p. 756.

The Rev. J. Roscoe writes from Namirembe, in Uganda, under date April 11th:—

We have on the books this year 400 names for baptism, the largest number there has even been at one time; they are divided up into classes of about ten, and are taught by some of the best of our teachers. We have a regular course for them: first they learn a small catechism almost like the one for the Indian C.V.E.S.; when they pass that they go on to a Gospel, and from that to general teaching by one of the most able Native teachers, and lastly to one of us; in this way they have three examinations before they

are baptized. Pilkington helps me in this work each day, as a change from his translational work. Each morning the Natives assemble in the church from about seven to nine. They form themselves into classes and read under a teacher, chiefly the Gospels; others teach letters and syllables, and Henry W. Duta the Epistles at nine. We have a short service, then those who are forced to leave, go; the others again form classes for baptism or confirmation until about eleven o'clock. In the afternoon the teachers take classes at their

homes for baptism and confirmation for those who are unable to attend in the church.

We have started our station in Kyagwe; Mr. Baskerville and Crabtree are there. It promises fair to be an important centre; already some fifteen people have come forward for baptism. Next week two men, Günther and Fisher, leave for Singo, to open a station there. For this I am most thankful, as Singo is very dark at present. Don't allow our friends to run away with the idea that half the Baganda are inquirers; we have only just begun

the work if you gauge it by numbers. Directly we go out of the capital we are in the midst of heathen, and find only one here and there anxious to read and know Christ. I am thankful to say a great many of the Basoga are coming forward to learn to read; there are now in Mengo over a hundred being taught, and we have three teachers in Busoga; some of these now in Mengo have mastered the Creed and Lord's Prayer, and have begun the Gospels. God grant the Word may go home to their hearts! Thus, whilst we have much to do, we have great cause for thankfulness.

PALESTINE.

Mrs. Gollmer and Miss Edith Newton came home in July, the latter on short leave, under medical orders; and Miss Coote and Miss Nevill came home in August, the former on medical certificate.

The Rev. Chalil Jamal, of Nazareth, had an accident at the beginning of June. He was riding home after conducting service on Sunday evening, June 4th, at Reneh, one of the Nazareth out-stations, when his horse slipped and he fell heavily, breaking his leg. He was making good progress but still unable to walk at the date of the last despatches.

In a private letter, the Rev. Dr. Sterling wrote some weeks after reaching Gaza that the opportunities for preaching Christ to the Moslems of that city are "simply wonderful." The people who attend the hospital, he says, listen to the Bible-reading with the greatest attention and keenest interest. During the first seven weeks over three thousand out-patients were attended to.

NORTH-WEST PROVINCES OF INDIA.

We regret to learn that Mr. J. B. Braddon, a member of the Allahabad Corresponding Committee, and a warm friend of Missions, has been transferred to Burmah. The North India *Gleaner* justly says that he will be much missed in North India, where his help and counsel in all matters affecting the C.M.S. work have been much valued.

The English congregation which meets in the Mission Church at Lucknow has lost one of its leading members by the death of Mr. H. J. De Cruz in June. For more than twenty years Mr. De Cruz was the superintendent of the English Sunday-school, which is held in the Zahúr Baksh, and it is stated that during the whole of that time he was not absent from his post half a dozen times.

The North India *Gleaner* mentions several recent baptisms among the Gonds. On Trinity Sunday, two men with their wives and two children, were baptized at Marpha; the men were both relatives of other Christians. On July 9th, two young men from villages a few miles from Marpha, where there were no converts previously although the Gospel has often been preached in them, were baptized.

A catechism on the Prayer-book which Archdeacon Wolfe of the Fuh-Kien Mission published in the form of a tract has been translated by the Rev. S. Nihal Singh, B.A., and published in Roman Urdu, at Allahabad.

PUNJAB AND SINDH.

An interesting movement is taking place among Native Christians in the Punjab for the promotion of higher education. A meeting of Native Christian ladies and gentlemen was held at Lahore on May 27th, and an Association was

formed, and a Provisional Sub-Committee appointed to draw up rules, &c., and to solicit subscriptions from Native Christians to be spent in promoting the higher education of poor and deserving Christian lads.

Disastrous floods occurred in parts of the Punjab during July. "In the general ruin," the *Punjab Mission News* says, "the mission-house at Pind Dadan Khan has shared." The following letter describing the floods in Kashmir appears in the same paper:—

We have had a time of anxiety and changes since Thursday, the 20th. On that day the flood began, and the river had flooded its bank, but in the evening it was hoped it would rise no more. However, on Friday morning it had risen nearly to the top of the *band* by the Munshi Bagh, and at 3.30 the *band* broke. At 1 p.m. I was just able in a *shikari* to get under the bridges with the roof off, but the current was very great. Arriving home at 3 p.m. I found all our party packed up and ready to fly in boats. Our things were just ready, when we heard a cry that the *band* had broken, and out we rushed to see, and there we saw the further *band* broken and the water roaring through, and we ran for our boat and fled to the Dilawar Khan Bagh, that being on the Dhal Lake was thought to be safe. We arrived safely, and made ourselves comfortable, but on preparing to retire at night we heard a distant roar, which was rather alarming, and we decided only to lie down, and if the water rose a foot to again flee to a boat. The servants came, and said the Dhal gate was broken, and the water was rushing through the embankment into the Dhal, and they feared the whole city would be submerged. We hoped this was only report, but, alas! it was too true. This evening six of the city bridges were swept away, the first bridge being the only one left standing, and many Kashmiris were standing on the bridges and got drowned at the time of the accident, and some boat-people were lost through their boats being upset. A photographer, Mr. Lane, was drowned in the Munshi Bagh this same terrible evening, through his boat being upset by the current. This was an awful night, and the roar of the water got nearer and nearer, and the noise of the houses falling near us was heartrending to hear. At 11.30 p.m. we found the water had risen one foot, so up we got, and packed and engaged a boat. At 12 midnight the water came roaring into our garden. The Zenana Dispensary is a separate building, and the lady in charge had to go and get her medicines

and patients upstairs, and then had to wade back through about two feet of water. Our boat ran off, and we could not get another till 3 a.m. In the meantime we sat on the doorstep, to which the water had almost reached, wondering when the house would fall on us, as the reports around were getting more numerous and nearer, but we got safely into the boat at 3 a.m., and about 3.30 a.m. the water ceased rising. We had to wade in water over our knees to the boat. On Saturday the river went down some feet, but the Dhal only a few inches. We went in a *shikari* to see the Munshi Bagh; it was water as far as the eye could reach, all *bands* were covered, and the water was roaring through the broken Dhal gate, and over the *band* into the Dhal. The Munshi Bagh was all water, and we saw one house down. The Rev. J. H. Knowles' house was almost covered with water, only a little of the wall and roof appearing. We did not dare sleep in our house, as still houses were falling. On Sunday morning the water began to rise again, but we managed to get to the Native Church in a boat; there we heard that a wall in Dr. Neve's house had fallen down, and that the mission-house was being undermined. Next day, Monday, we found water coming up from the foundations, and it remains to be seen whether the Dilawar Khan Bagh still stands, or will be safe. The Mundar Bagh Zenana house has only three walls left standing. On Monday we went in a boat to the Munshi Bagh, and were relieved to hear that Mr. Biscoe had not lost so much as he had feared. All the English are in boats with their baggage. We got to our destination, but scarcely dared walk in the house, it was so cracked and dangerous; as we were looking at it a house fell down. There was still two feet of water in the Bagh. Next day on our way to Palhalla (to Gulmarg) we saw more desolation, many poor horses in the water half dead with cold, no dry land for them to go to, and many homeless Kashmiri families in boats; also some half-drowned foxes and

dogs. We also met two of the bridges, I suppose the others have gone nearer Murree! We were told that the water reached thirty-five miles.

This is *one* experience which two missionaries had on coming to Kashmir. Another, and much pleasanter one, was being benighted on the road to Gulmarg, and being invited to spend the night at Wagra, the village where a catechist and his relatives (nearly all Christians) live. There we were hospitably entertained (with tea, rice, and *suyi*), and housed and speeded on our journey next morn-

ing. The Kashmiri prayers in the moonlight were impressive when this old man's son said, "We know that Christians fall very far short of the Bible standard, but especially we Kashmiri Christians do," and prayed that they might be given strength so that they might be different, and might not bring a reproach on Christians and Christianity. Will all your readers pray for this poor land, that all their trials may draw them to the Great Comforter, and that the Christians may indeed be lights shining in a dark place?

We extract the following from the printed report of the Kashmir Medical Mission under Drs. A. and E. F. Neve:—

It is no complete picture of a year's work that we here attempt to draw, but just a sketch here and there; a few outlines to give relief to the background of medical statistics. The shadows are apt to predominate, for the day is scarcely beginning to dawn on the people of Kashmir. Our aim is not to describe the mountain and forest scenery, or the glory of its everlasting snows, but to speak of the little beacon-light established at the hospital as a witness to the True Light which lights every man that is in the world. And this witness is, as of old, that the blind see, the deaf hear, the lame walk, and to the poor glad tidings are preached. Our task is to make this witness as attractive and as thorough as possible; and nowhere can this be better done than in a Mission Hospital.

Here is an independent State, with a territory of about 68,000 square miles, and a population of over 2½ millions. Of these, perhaps 100,000 may have heard something about Christianity. But how confused and how false are their ideas of it, derived in many cases, one fears, from their observation of the lives of professing Christians. How very few of them, prejudiced against all that is foreign, and enchained by the long bondage of old and powerful religious systems ramifying all through their social conditions, have much chance of knowing what Christianity really is, unless brought into close contact with our medical or educational organisations, where they may watch the life as well as listen to the doctrine.

Christianity has in some places been brought into disrepute by the character of its adherents. We have heard

of "famine Christians," "rice Christians," and "no-caste Christians." To these categories a friend of mine added that of "hospital Christians," but humorously remarked that we were not over-burdened by such.

There can be no doubt of the power of hospital work, especially among the in-patients. And there is, perhaps, in some countries, a danger that a patient should appear to be converted to Christianity merely by adapting himself to the conditions in which he is temporarily placed.

Under the conditions met with in Kashmir, such mere nominal conversion is most unlikely. Most of our patients are as staunch to their local saint-worship with its debased Mohammedanism, as they are ignorant of the doctrines of the prophet of Mecca.

A City of Dreadful Death.—We are looking from the bows of our mat-roofed boat for the first sight of Srinagar, the so-called Venice of the East. The turbid and lazy stream sweeps against the prow masses of dirty foam, floating straw, dead bodies of dogs, and all the other garbage of a great city. How can one admire the wonderful sweep of snow mountains, the deep azure of the sky, and broad rippling sheet of cloud and sky-reflecting water when every sense is assailed by things that disgust? Upon one bank stands a neat row of wooden huts. This is a cholera hospital. Upon the other bank the blue smoke curling up from a blazing pile gives atmosphere and distance to the rugged mountains. It is a funeral pyre. And as our boat passes into the city, now and again we meet other boats, each with their burden of death. All traffic seems suspended. Shops are closed. Now and

again from some neighbouring barge we hear the wail of mourners, the shrieks of women as in a torture den, echoed away among the houses on the bank.

Srinagar, the city of the sun, is, indeed, the filthiest city under the sun. The streets, as we enter them, are ankle-deep in liquid black mud, many of the alleys are simply impassable; while the river bank is rendered hideous by an utter disregard of the first principles of sanitation. Little wonder is it that cholera should have claimed so many thousands of the citizens for its victims.

Small-Pox.—Another of our great foes is small-pox. It is impossible for people in England to conceive the ravages of an epidemic. The death-rate has lately reached fifty a week on a population of 120,000. This is at a rate of over twenty per thousand per annum from small-pox only; thus exceeding the total death-rate of many English towns.

There is a certain parallel between the attitude of the Mohammedan Kashmiris towards vaccination and towards Christianity. The witness for both depends mainly on the Native Church. The proof in the former case seems almost absolute; for with the exception of the fifteen or twenty vaccinated Christian children of various

ages up to fifteen years, not one of whom has ever had the disease, it would be scarcely possible in the whole city to find that number of children who have not had small-pox. In spite of this, the apathy and fatalism of the people make them oppose any change. Small-pox is "Fate," or the "Will of God." And they do nothing to avoid contagion. A child desquamating will be brought in the middle of a crowd of patients, none of whom will mind rubbing against it or handling it. In this apathy we have, perhaps, the key to their indifference to the Gospel we preach.

One of the chief noblemen here said, "What courage these Christians have in caring for the sick!" Another high official said, "I ask you to treat me because you are a Christian and will sympathise with me." Such are the testimonies of heathen.

We sometimes say to Mohammedans who come begging for help or food: "We are ready to treat you and give you medicines free; but why do you not ask your Mohammedan brethren for food and shelter?" The replies are always very similar. "What will Mohammedans do for me? Nothing."

The reputation of our hospital is due quite as much to Christian kindness and charity as to European surgical skill.

WESTERN INDIA.

Mrs. Jackson, wife of Mr. Joseph Jackson, Acting Principal of the Robert Money School, Bombay, died after a long illness on August 15th.

TRAVANCORE.

A Conference of C.M.S. European missionaries in the diocese of Travancore and Cochin was held at Cottayam, under the presidency of the Bishop, on June 28th and the three following days. Divine service, says the *Indian Churchman*, was conducted in the College chapel, and the Bishop administered the Holy Communion. Archdeacon Caley preached the special Conference sermon. The next day being St. Peter's Day, there was another administration of the Holy Communion in the Pro-Cathedral under the charge of Archdeacon Koshi.

The Rev. W. J. Richards, who is now in England, writes to us:—

The Syrian (Reforming) Diocesan Paper, just received, reports the decease of Rt. Rev. Mar Thomas Athanasius. This is the Metran or Bishop who, with his clergy, paid our Hon. Secretary, Rev. F. E. Wigram, a visit at the mission-house in Alleppey.

I have known the Metran, who was the head of the Reforming party, since 1871, when he used to live at Cottayam with his cousin, to whom he was then

suffragan. After he became the head of the party, various important changes took place, the most serious being the adverse decision of the highest Court of Travancore whereby he lost the titular headship of the whole Syrian Church of Malabar and the possession of the old Syrian College, where the Rev. Joseph Fenn and other missionaries after him presided as principals. Mar Thomas Athanasius was a good

English scholar, having received his early education in the Free Church College, Madras. He was not constitutionally strong, and his position being difficult in the face of powerful opponents, he did not give full satisfaction to those who would have him more thorough and active. There was

never a stain on his character as man or Metropolitan, and he could have had no personal enemies. His death took place the end of last month, and Mr. Bishop and several of our Native pastors were present with multitudes of Syrians at the funeral.

SOUTH CHINA.

The Rev. C. Shaw, who returned in January last with instructions to take up his residence in the Hing Hwa district, in which hitherto there has not been a resident C.M.S. missionary, wrote from that district in June. He had been there for some weeks, having left Mrs. Shaw and their children at Fuh-Chow until he should have procured and prepared a native house for their reception.

Dr. and Mrs. Horder lost a little child from dysentery in June, and Dr. Horder was very ill from the same cause, and was ordered, on gaining convalescence, to leave Pakhoi for a change. Dr. W. W. Colborne took temporary charge of the Medical Mission.

MID CHINA.

On September 11th a telegram was received from Shanghai conveying the sad announcement of Miss Edith E. Cornford's death. Miss Cornford sailed for Mid China with her brother, Mr. Charles E. Cornford, who purposed working as an independent missionary at his own charges, in October, 1892, and they went at once to Shaou-Hing. Miss Cornford's state of health obliged them to leave that station for Ningpo in June. A letter of Bishop Moule, written early in July, mentioned that she was then lying dangerously ill at the house of Dr. Browning. The Rev. G. W. Coultas and Mrs. Symons suffered from ill-health in the summer, but were convalescent when the Bishop wrote.

The party of ladies, consisting of Miss B. Casswell, Miss A. Snell, Miss M. A. Thompson, and Miss C. Kelly (the *fiancées* of Mr. A. A. Phillips), who sailed in October last for Sz-Chuen, reached that province in May. Miss Thompson and Miss Kelly left the Yang-tae River at Wan Hsien, and travelled thence by land to Pao Ning. Miss Casswell and Miss Snell went some 350 miles farther up the river to Chung King, and then proceeded 335 miles by land to Chen-tu. A letter has been received from the last-named place, written by Miss Snell, dated June 27th, soon after their arrival. She says: "The journey overland, accompanied by two reliable Chinese servants, could not have been better. The inns were good (as Chinese inns go), and we had no crowds, and all the people in the villages appeared quite friendly."

The Rev. J. H. and Mrs. Horsburgh visited Chen-tu together from Sin-tien-tai in January, to the great delight of the C.M.S. ladies stationed there—Miss Wells, Miss Garnett, and Miss Mertens. It was then arranged that Miss Wells should temporarily remove to Kuan Hsien, in order to relieve Miss Fosberry (C.I.M.) of that station to take an itinerating tour, accompanied by Miss Garnett. These two ladies went to Tong Chuan Fu, an important city half-way between Chen-tu and Paolin, where they still were in April, "living in the retired part of a very suitable inn, where God is giving them many tokens of encouragement," Mr. Horsburgh wrote.

At the end of February Mr. Horsburgh and Mr. A. A. Phillips went to Mao-Cheo in the hope of renting a house there, but the mandarin would not sanction foreigners residing in the city. This place, Mao-Cheo, is some six days' journey from Chen-tu, and half-way between that town and Song Pan, where Mr. and Mrs. Polhill Turner were treated with much violence and ex-

pelled from the town some months ago. The house they occupied has since, in February, been re-entered by a C.I.M. missionary without any disturbances or opposition.

Mr. D. A. Callum walked from Wan Hsien, Pao Ning, and Sin-tien-tsi to Mao-Cheo, hoping to meet Mr. Horsburgh there, but he arrived a few days after they had left, and so he followed them to Chen-tu. He arrived at the last-named place on April 9th, having been travelling since February 27th. Interesting extracts from his journal, together with a letter from the Rev. O. M. Jackson, are given in this number.

NORTH-WEST AMERICA.

The consecration of the Rev. J. A. Newnham took place on August 1st, at Holy Trinity Church, Winnipeg, during the session of the Provincial Synod of the Ecclesiastical Province of Rupert's Land. The Rev. Canon Henderson, D.D., father-in-law of the new Bishop, preached the sermon, and five Bishops of the Province took part in the service. Archdeacon Vincent, of Fort Albany, was also present.

In March, the Rev. J. Lofthouse, of Fort Churchill, visited York Factory, for the supervision of which he has been responsible since Archdeacon Winter came home. The journey of 160 miles took five days, and he suffered from snow-blindness for three days afterwards. The residents in York are very few in number, but some sixty Indians visited the station for Easter. On Good Friday, the Native helper, Joseph Hart, who conducted the services throughout the previous winter, gave an excellent address. Mr. Lofthouse did not hear of Bishop Horden's death until April 10th.

A letter from Bishop Bompas dated so recently as July 20th has been received. He had just visited Archdeacon and Mrs. Canham at the new station at Fort Selkirk, but had only been able to spend a few hours in their company. A school opened for the Indians had an attendance of over thirty, and some sixty had been baptized.

The Rev. G. C. Wallis has been compelled, very reluctantly, to return home, in consequence of Mrs. Wallis's serious state of health, and the Rev. B. Totty was about to take their place at Rampart House.

NORTH PACIFIC.

Conferences, Diocesan and C.M.S., were held at Metlakahtla in August. The gatherings were larger than on any former occasion, and Bishop Ridley writes that they were greatly enjoyed.

Mr. and Mrs. Hogan and Miss Appleyard, who left England in June, the two former a fortnight after the latter, met at Victoria and proceeded together to Metlakahtla, where they arrived on July 9th.

The Rev. J. H. and Mrs. Keen, who were at Massett, on Queen Charlotte's Island, inaccessible from the outside world for seven months in the winter of 1892-3, visited Metlakahtla in August.

Miss Annie G. Hicks, a sister of the Rev. Dr. Hicks, Commissary to the Bishop of Caledonia, has gone out to British Columbia to take up work under the guidance of Bishop and Mrs. Ridley, in connexion with an institution at Metlakahtla for the education of the children of the scattered whites and half-breeds, who need Christian care as much as the youthful Natives.

An extremely interesting letter from Bishop Ridley is printed in this month's *Gleaner*.

REVISION OF THE C.M.S. CYCLE OF PRAYER.



FOR many years the C.M.S. Cycle of Prayer was a fortnightly one. It was issued from the Church Missionary College, and its use was almost entirely confined to the inner circle of friends who had some link with the College. In 1885 it was determined to have a new Cycle, arranged for a month, and to issue it from Salisbury Square among the members and friends of the Society generally; and its use in its new form commenced on New Year's Day, 1886. It therefore belongs to the same period in the Society's history as the first F.S.M., the Weekly Prayer Meeting in the new C.M. House, and the Gleaners' Union, all of which date from that year. It at once obtained a circulation twenty times that of the old fortnightly Cycle, and, very largely through the influence of the Gleaners' Union, it is now used by many thousands of praying people in all parts of the world.

There has, however, been a growing feeling among us that the Cycle needed further revision. In the edition of 1886, other Societies and Missions were included for the first time—although only on the 31st of the month, that is, to be remembered only four times a year. But God has been teaching us the lesson of Phil. ii. 4, "Look not every man on his own things, but every man also on the things of others;" and again and again we have felt that not only other Missions as such, but the great mission-fields where C.M.S. is not represented, such as North and South Africa, the Congo and the Zambesi, Madagascar, Burmah, Mongolia and Corea, South America, Polynesia and Melanesia, ought not to be beyond the range of our prayers; nor yet the vast and still unoccupied regions of Central Africa and Central Asia. The revision of the Cycle became especially necessary if its use was to be promoted in Australia. It was actually revised at Sydney, in June, 1892, during the visit of the C.M.S. Deputation; and it was printed and circulated in the Colonies nearly in the form now adopted for general use.

A few words on the alterations actually adopted may be desirable. The Cycle has not changed its general character. It is still, in the main, a C.M.S. Cycle. Particular days of the month had become closely identified in many minds with particular Missions, and with this identification it would be wrong to interfere. The Niger must keep the 4th of the month, and Frere Town the 5th, and Uganda the 6th, and Palestine the 8th. Many a missionary from Bengal has asked not to be forgotten on the 9th day, and many a Ceylon missionary to be remembered on the 17th. Still, as the thirty-one days were all occupied, *some* change was inevitable if new topics were to be introduced; but every care has been taken to cause the least possible inconvenience. First, Sierra Leone is transferred from the 2nd day to the 3rd, leaving the 2nd day free for general prayer for Africa. (The Yoruba Mission has to be divided between the 3rd and 4th days, owing to the new arrangements for the episcopal jurisdiction of the Bishops of Sierra Leone and Western Equatorial Africa respectively.) Secondly, the Missions to the Hill Tribes of India lose their own day, the 16th. This, we are sorry to feel, will affect a good many missionaries; but the change seemed by far the easiest and most natural in order to get a day for the still unreached fields beyond India; while the Hill Tribes Missions are distributed among those parts of India where they are carried on, viz., the Santals in Bengal on the 9th, the Gonds and Bheels in the North-West and Central Provinces on the 10th, the Kois in the Telugu Mission on the 14th, the Arrians in Travancore on the 15th. Thirdly, the 22nd day, hitherto allotted to New Zealand alone, now includes the other South Sea fields. Fourthly, the special day for Native Clergy and Teachers, the 26th, is taken away, in full confidence that they are remembered daily

as the different Missions are prayed for; and the day is added to America, in order to bring in those Missions in the American Continent hitherto passed over. These four days, therefore, now stand as follows:—

"2nd Day. AFRICA: General.—(1) Morocco, Algiers, &c. (2) Nile Valley. (3) Abyssinia. (4) Eastern and Western Soudan. (5) West Coast Districts. (6) Congo State. (7) Benguela, &c. (8) Lakes Tanganika and Nyassa. (9) Zambesi. (10) South African Colonies and States.

"16th. REGIONS BEYOND INDIA.—(1) Afghanistan, Beluchistan, Kafiristan. (2) Thibet. (3) Burmah, Siam, Straits Settlements. (4) Central Asia. (5) Malay Archipelago.

"22nd. AUSTRALASIAN MISSIONS.—(1) Aborigines of Australia. (2) New Guinea. (3) Melanesia and Norfolk Island. (4) South Sea Islands generally. (5) C.M.S. New Zealand Mission: the Maori Church, Gisborne Training Institution, Boarding Schools, &c. (6) The Bishops.

"26th. OTHER AMERICAN FIELDS.—(1) Greenland and Labrador. (2) Canadian and U.S. Indians. (3) British Columbia. (4) Alaska. (5) Mexico, &c. (6) West Indies. (7) South America. (8) Patagonia."

Further, the following additions have been made. On the Scriptural principle, "To the Jew first," a new clause suggesting prayer for the Jews is added to the 1st day, which now stands thus:—

"1st Day. For the CHURCH OF CHRIST, that it may be filled with a Missionary spirit. For the WORLD, that the way may be prepared for the Lord's return. For the JEWS, that they may know their true Messiah, and have God's promises to their nation fulfilled."

Then, on the 5th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 17th, 19th, 20th, 21st, 23rd, 25th days, the additional clause, "Other Missions," is inserted, meaning the Missions of other Societies in those countries. This was not necessary, for various reasons, on the other days. On the 17th, the day for Mauritius, Madagascar is specially named. On the 18th, when South China is prayed for, there is a special new clause, "Missions to Chinese in the Australian Colonies," as most of the Chinese in Australia come from the southern provinces. On the 20th, "North China," and "Corea, Mongolia, &c.," are inserted. On the 30th, the day for prayer for the C.M.S. Committees, the clause is added, "Branch and Corresponding Committees in the Colonies, &c." On the 31st, "Other Societies," a new clause names "Australian and Canadian Societies and Missions." It is hoped that by these modifications opportunity is now given for intercession on behalf of "all nations and kindreds and people and tongues," and of all Christian Missions among them.

The following "Suggestions," also, are now appended to the Cycle:—

"SUGGESTIONS TO ALL WHO USE THIS CYCLE OF PRAYER.

"1. Consider why we should pray for Missions. (a) Because Missions are the fulfilment of Christ's Last Command to His Church (Matt. xxviii. 18-20; Mark xvi. 15; Luke xxiv. 46, 47; John xx. 21; Acts i. 8). (b) Because Missions are preparing the way for His Second Coming (Matt. xxiv. 14). (c) Because the Heathen are promised by the Father to the Son for His inheritance, and the uttermost parts of the earth for His possession (Ps. ii. 8). (d) Because He bids us pray (Matt. ix. 37, 38).

"2. Study the Word of God, both the Old and New Testaments, and see what He says about Missionary duties, motives, methods, and results.

"3. Read Missionary publications, and learn from them the condition and need of the Heathen and Mohammedan World, the actual work carried on, and the results achieved by the grace of God. Let prayer be based upon knowledge.

"4. So far as the Cycle refers to C.M.S. Missions, accounts of them will be found in the C.M.S. Annual Report, Pocket Kalendar, and Pocket Manual; current news in the monthly periodicals (*Intelligencer*, 6d.; *Gleaner*, 1d.; *Awake*, 1d.; *Children's World*, 1d.).

"5. Concerning other Missions in C.M.S. fields, and concerning Missions in fields not occupied by C.M.S. (see 2nd, 16th, 18th, 20th, 22nd, 26th, 31st days), other publications must be consulted. Let largeness of heart be cultivated. Even if contributions are necessarily confined to one Society or Mission, let sympathy and prayer be extended to all.

"6. With a view to fuller knowledge, combined effort, and united prayer, join some Mission Band or Union, either a local one, or the world-wide Gleaners' Union.


"7. Take your own part in the great work by advocating and vindicating Missions, by encouraging offers of personal service, by inviting and collecting offerings for the support of the work, by suggesting the use of missionary-boxes, by selling and distributing publications, by helping in working parties, &c.

"8. Remember that we Christians are 'not our own,' and that all we are and all we have belong to the Lord. Let this thought govern the scale of your offerings to His cause.

"9. Ask regarding yourself, 'Lord, what wilt Thou have me to do?' 'In the place which the Lord shall choose'—at home or abroad—'there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.'

It has pleased God unmistakably to bless the Cycle of Prayer in the past, and we will not doubt that He will continue to make it very helpful to His children, and by it to stir many hearts to care for the grand cause of the Evangelization of the World.

NOTICES OF BOOKS.

 R. CUST sends us his *Essay on the Progress of African Philology*, prepared for the World's Congress at Chicago (Elliot Stock). It is, we need not say, a complete and scientific paper, and the appended tables, of languages, of Bible translations, and of scholars who have contributed to our knowledge of the subject, are most valuable. But the Essay is also eloquent, and, of course, has some clever (though not always quite fair) passing hits at men and things not in agreement with Dr. Cust.

A Churchman to Churchmen, by A. E. Barnes-Lawrence, M.A., Vicar of St. Michael's, Blackheath (Blackheath: Henry Burnside), is a series of lectures delivered to the writer's congregation on the Church, the Ministry, Baptism, the Lord's Supper, the Prayer-book, &c. It is an admirable statement of the principles and views of Evangelical Churchmanship, and we strongly recommend it to our missionary brethren all over the world, and to friends at home who come in contact with intending candidates for missionary work.

The Rev. C. Hole is bringing out, "in separate Memoirs," a Biographical Account of the Eighteenth Century Revival in the Church of England. His first Memoir is of the Rev. Benjamin Jenks, Rector of Harley, Salop, 1646—1724. Our own readers know the extraordinary industry with which Mr. Hole ferrets out past history, and we are sure these Memoirs will be most interesting. The publisher is A. Bachhoffner, Clapham, and the price of each 3d.

The Rev. J. B. Whiting has published some admirable *Confirmation Notes* (J. Nisbet and Co., price 4d.), which really are much more than "Confirmation Notes," for they contain a capital summary of what the Christian religion is, in a novel and popular form. On the fly-leaf is this question: "If a Heathen from Africa or India were to say to me, 'Christian, what is your religion? Tell me about it, so that I may tell my people when I get back to my country,'—could I answer him? Can I explain my religion?" Mr. Whiting's booklet is designed to put into the Christian's mouth the necessary answer.

We have also received *The Resurrection Glory; or, Thoughts on 1 Cor. xv.* By S. S. (London: Elliot Stock). Also *Manx Recollections*, by Katherine A. Forrest (J. Nisbet and Co.), which are, in fact, Recollections of Mrs. Eleanor Elliott, who seems to have been an excellent Christian lady, and whose biography enables the authoress to refer to many leading persons who have been connected with the Isle of Man.

NOTES ON OTHER MISSIONS.

THE average "well-informed man," if asked to describe the work of the S.P.C.K., would probably reply that it is a large publishing agency on pronounced Church lines. The *Intelligencer* has often shown the inadequacy of this description, and yet the false impression needs to be corrected again every now and then. Any stray copy of the S.P.C.K. *Monthly Reporter* would suffice to do so. In the sample which lies before us as we write, the first page gives an illustration of emigrants on a Canadian liner, with the Bishop of Liverpool apparently in the act of addressing them. The picture heads an article describing the work of S.P.C.K. chaplains on emigrant vessels. The rest of the Report is largely taken up with details of grants in aid of various Church objects at home and abroad.

Our concern in these pages is solely with the foreign missionary work. It is surprising how large and how many-sided this department of the S.P.C.K. is shown to be. A Mission church is needed in the country of the Christian Chief Khama; the Bishop of Lucknow wishes to build a chapel to his schools at Naini Tal; a Bombay missionary asks for a lantern and Scripture slides; Dr. Alice Marston needs further assistance in building a hospital at Peking,—and all these look, not in vain, to the S.P.C.K. Assistance is rendered towards the training, in theology, of two Japanese students; in medicine, of three intending medical missionaries, two of them ladies connected with the C.M.S.; and of Basuto schoolmasters. Bishop Corfe returns thanks for a grant towards the maintenance of a medical missionary at Chemulpò, in Corea. Grants of books are made to C.M.S. students at Islington, to New Westminster, to Rupert's Land, to Bechuanaland, to Ahmednagar, and to the Falkland Islands. Only at the end of the paper are publications mentioned. The new issues of the month include spelling-sheets in Chinyanga, for East Africa; a Cree primer, for use in C.M.S. Missions in N.-W. America; the *Peep of Day*, in Gogo, for Central Africa; Old Testament stories in Haida (or "Hydah") by our late missionary, the Rev. C. Harrison; the collects in Luganda; and a revised Prayer-book in Swahili.

The whole forms a wonderful record, considered as one month's work of one department of this great and ancient Society. Whether the work is more successfully accomplished when the diffusion of Christian literature, the supply of the incidental needs of Missions, and the support of medical and other candidates are undertaken by separate societies, is perhaps a question which admits of more than one answer.

We regret to find that the receipts of the general fund of the Missionary Leaves Association are barely half what a cursory examination of the balance-sheet had led us to suppose they were. The Secretary has kindly pointed out to us that 1173*l.* was received and 1206*l.* expended on administration and freightage. While we must apologise to the executive for having unwittingly made their expenses to appear disproportionately large, the exceeding smallness of the receipts gives still greater emphasis to our former remarks upon the need of more support to this department.

The Report of the London Society for Promoting Christianity among the Jews rejoices in the fact that the income of the past year, 36,487*l.*, was larger by 1000*l.* than the average of the five preceding years, and that an upward movement is perceptible in the receipts from Auxiliaries. Like another Society whose report we lately summarised, the Jews' Society credits the receipts, not with the actual amount of legacies received during the year, but with the average of five years.

In the mission-field, the work in the Holy Land has been strengthened, in view of the influx of Jews. A new school for girls and a Mission hospital have been built at Jerusalem, and a highly qualified medical missionary has been added to the staff. In Persia, Mr. Norollah has been banished from Ispahan, but continues the work from Teheran. In Abyssinia, work is carried on at four stations near Lake Dembea, under the greatest difficulties. Civil war, with devastation

and famine in its train, has made the last year "a time of misery and tears." Argawi and his three colleagues, all Falashas, some of whom have been labouring among their fellow-countrymen for twenty years, have been in great danger, now happily over. It is needless to say that the work has been very much hindered. At home in London, the Whitechapel Mission Hall and Dispensary has proved exceedingly useful. The Report confidently predicts that when the cholera scare has abated, the immigrations of refugee Jews from Russia into England, America, and Palestine, which are now checked, will be considerably augmented.

The Bishop of Chota Nagpur has held his first Diocesan Synod, attended by twenty English and Native clergy. One of the subjects discussed was that of Church discipline. The Bishop was of the opinion that in India it was possible, as well as desirable, to enforce a discipline which is beyond the power of the Church at home. The people of India, he said, have, as Heathen, a very strict system of religious and social discipline, and they wish it and expect it. Not to enforce any such discipline upon Christians is to put them rather in the way of temptation to license. The Native clergy seem to have been somewhat divided upon this subject. One urged a social as well as religious excommunication. Another deprecated both as likely to produce impenitence, concealment, and schism. Several stated drunkenness to be a frequent cause of sin, and one urged that all Mission workers should be total abstainers. The diocesan *Quarterly Paper* reports that the new hospital and dispensary are in full working order in Chai-basa, and a second medical man has been added to the staff at Hazaribagh. A Native Christians' Church Extension, that is, Missionary, Society has been founded.

Bishop Smythies held the second Synod of his diocese, now reduced in size by the creation of the See of Nyasaland, on June 30th, July 1st, 3rd, and 4th last. Fifteen clergy were present, besides the Bishop and Archdeacon, and a number of laymen. It was opened with a celebration of Holy Communion, at which the Bishop officiated, standing on the east side of the Table, and facing down the church. Amongst the resolutions of the Synod was the following:—"That in all books or translations issued by the Universities' Mission in Native languages, while our own positive beliefs are stated and taught, the object shall be kept in view of so putting them as not to reflect on the beliefs of other Christians who hold the Apostles', Nicene, and Athanasian Creeds, so that our books may be read by them without offence." A list of precautions against the ill-effects of the climate, and resolutions for promoting the self-support and preventing the Europeanising of the African converts, were also drawn up.

Mutual good feeling between widely differing Missions is happily not uncommon. Between the Universities' Mission and the Scotch Presbyterians it is constantly shown. Bishop Hornby, on his way up to Lake Nyasa, was entertained at Blantyre. "Mr. Scott," he says, "has been kindness itself to all of our party. I was prepared to find this from what I had already heard of himself and colleagues. He has, moreover, a distinct genius for organisation"—and so on. The Blantyre missionaries say, in *Life and Work*, "Bishop Hornby has come with strong reinforcements for Likoma, and Dr. Hine, whom we all honour." As a contrast to this, we read of a new Mission in that neighbourhood the head of which has not only publicly expressed contempt for the ordained missionaries previously at work, but has bribed away some of the converts, and even proposed to baptize some of them over again. Similarly, in Basutoland, an indiscreet agent of an English Society appears to have told some Natives that it was a sin to enter into the places of worship belonging to the Missions Évangéliques. The story has been reproduced with indignant comment in more than one Nonconformist periodical.

Not many persons remember that Bishop Mackenzie lies buried on the banks of the Shiré and Ruu. Bishop Hornby's party visited the grave on their way up to the Lake. Dr. Hine says the place is a few hundred yards from the rising town of Chiromo, in Portuguese territory. It is a perfect jungle, overgrown with

grass, and they had a long search before they could find it. Before leaving, they cleared the ground around as well as they could.

The Report of the RELIGIOUS TRACT SOCIETY informs us that the R.T.S. has published tracts and books in Arabic, Armenian, Bengali, Canarese, Chinese, Cree Pilgrim, Hindi, Hindustani, Japanese, Mahrathi, Oriya, Parsi-Gujarati, Samoan, Singhalese, Tamil, Telugu, and Urdu. It has aided all the leading Missionary Societies, and has at different times assisted the publication of works in 209 languages, the *Pilgrim's Progress*, for instance, having been published in 87 of them. This is in addition to all its home and continental work.

The statistics of the CHINA INLAND MISSION for 1892 show that 35 new workers from England, 3 from North America, and 5 from Australia, joined the Mission during the year. In addition to these, 26 "Associates" reached China in 1892. At the time of the Annual Meeting the total number of workers was 552, of whom 115 were Associates. Eight workers died during the year. The number of stations occupied was 106, with 101 out-stations; there were 323 Native helpers, 95 of them unpaid, and others supported by Native converts. Native communicants numbered 3637, of whom 2251 were men, and 673 were baptized in the year. Eight boarding and 21 day schools were carried on, mainly for the children of Christians. Seven hospitals, 15 dispensaries, and 20 opium refuges were supported, besides others carried on by Native Christians. The gross income was 34,356*l.*, of which 24,496*l.* came from England.

The ZENANA BIBLE AND MEDICAL MISSION, with its usual enterprise, is issuing *The Zenana* in an enlarged form, with a new cover, as a monthly magazine, instead of its quarterly *Indian Female Evangelist*. From an advance copy which has reached us, we learn that the Misses Leitch, the two American ladies whose pleading on behalf of Jaffna has been heard by so many in England and Scotland, have reached Ceylon, where they received an enthusiastic welcome.

No other report is presented in so tiny a form as that of the MISSION TO LEPERS, and few are more hopeful in tone. For the Mission, "the year 1892 has been, thank God, one of steady progress, and much encouragement." It supports nine leper asylums of its own in India, and one each in Burmah and China, and subsidises, to a greater or less extent, nineteen other similar institutions. It maintains five homes for the untainted children of lepers, and supports these children in three places where as yet no home has been erected for them. The work is undertaken in conjunction with twelve Missionary Societies, of which the C.M.S. is one. During the year two new asylums have been built, one at Hangchow under Dr. Duncan Main, and another at Raniganj, Bengal, under the Wesleyans. The gross income for the year was 5512*l.*, being 500*l.* in excess of what last year's Report asked for. The Mission has, in common with other societies, benefited by the fall in the exchange value of the rupee. The Mission has received urgent appeals for help towards leper work in Kolaba, Bombay; Muzaffarnagar and Saharanpore, N.-W. Provinces; Kalimpong, Darjeeling; and Kinshiu, Japan. The additional expense which would be incurred by responding to these appeals is 810*l.* A home for European and Eurasian lepers in India is also urgently needed.

Those who watch with interest the progress of our Mission amongst the Gonds will be glad to hear what the WESLEYAN MISSIONARY SOCIETY is doing in the neighbourhood. There is a Wesleyan missionary in Jabalpur, whose time is almost wholly occupied in that city itself, where there is a large English colony, partly owing to the fact that it is a junction of two great railways. A Wesleyan minister was appointed in 1883. At present work amongst the Gonds appears to be confined to catechists, but the people are reported to show "a remarkable readiness to accept the Gospel," as our missionaries have also found. There is plenty of room for the extension of Wesleyan efforts among the Gonds without their coming into any contact with our work in the Mandla district.

It has always been a matter of remark that the conduct of the English in

India has a vast influence for good or evil upon the work of Missions. Two illustrations of this fact have just come to hand. In *Work and Workers* (W.M.S.) mention is made of a party of eight godly English soldiers, stationed at Secunderabad, who, desiring to see something of Mission work in the villages, obtained a month's leave, and tramped on foot a circuit of two hundred and fifty miles, visiting different stations, and fraternising with the Native Christians. It was in the height of the hot season, which makes their effort the more surprising. On the other hand, the *Chronicle* (L.M.S.) has to tell how that at the hill sanatorium of Ramadrag, ten English soldiers, armed with three guns, and disguised, made a raid upon a mango-garden at night, seized and beat the poor peasant who rented it, stole a great deal of his fruit, and wantonly destroyed trees and fruit that they could not carry away. "Judge," says the missionary, "what effect this must have on our work."

The Jubilee of the FREE CHURCH OF SCOTLAND has occasioned much thankful retrospect on the part of its members. A calculation has been made by the Convener of the Finance Committee that out of a sum of 23,342,809*l.* which has been contributed for the purposes of that Church during the past fifty years, 3,605,648*l.* has been devoted to Missions at home and abroad; of which 1,537,028*l.* was raised in Scotland, and 784,363*l.* in India and Africa, for Foreign Missions; 690,894*l.* for Jewish, Continental, and Colonial Missions; and the remainder for Home Missions. The roll of the Free Church missionaries includes many noble names. Dr. Duff, the father of Educational Missions in India; Dr. John Wilson of Bombay, his hardly less famous contemporary, with his converts, Danjibhoi Naradji, Narayan Sheshadri, and others; Dr. Miller, of the Christian College, Madras; Stephen Hislop of Nagpur, the pioneer of Missions to the Gonds; W. Chalmers Burns, McCheyne's successor, and Carstairs Douglas, both of China; Dr. Stewart of Lovedale; Dr. Laws of Livingstonia; the Hon. Ion Keith-Falconer, the brilliant young Laudian Professor of Arabic at Cambridge, who laid down his life, all too soon, in Arabia; Dr. Inglis of Aneityum; Dr. John G. Paton of the New Hebrides—these are but a few of the best known. The Mission to the Jews, begun by Dr. Keith at Buda-Pesth, and continued for a time by "Rabbi" Duncan, has been the means of bringing into the fold of Christ such men as Adolph Saphir, "mighty in the Scriptures," the learned Dr. Edersheim, and Warszawiak, "the little Messianic prophet," now of New York.

The Livingstonia Mission of the Scotch Free Church has sustained a great loss in the death of the Rev. Dr. Henry, who had been in charge of the station at Livlezi. He held a medical degree, had great linguistic powers, and had been very successful in extending the work. He had only lately returned from furlough, and his wife died a year before him.

The details of the cruel murder of Messrs. Wickholm and Johanssen, two Swedish missionaries, at Sungpu, in the province of Hupeh, and not far from Hankow, on July 1st, were published just too late for notice last month, and are now widely known. No redress is as yet forthcoming from the Chinese authorities, who allow the perpetrators of the deed to go practically unpunished, and the infamous Chou-han to continue the issue of his inflammatory denunciations. Public feeling appears to have been strongly roused among the Europeans resident in China, who naturally fear for their own security; and there is some hope that pressure will eventually be brought to bear upon the Chinese Government to insure the protection of life and property.

The Scandinavian Alliance Mission has usually been heard of in this country as a sort of feeder to the China Inland Mission. It originated in the labours of the Rev. F. Branson, a kind of Swedish Moody, who did much to revive the spirituality and missionary zeal of the Scandinavian peoples in the United States, as well as in Sweden, Norway, Finland, and Denmark. More than a hundred missionaries have been sent out to the foreign field, supported either by individuals or congregations, or, in the case of poor congregations, by a group of them. The majority of the missionaries have been associated with the China Inland Mission, but some have been sent to Japan and Africa, and a few to India, with a view to

their settlement in Tibet. A party of nine, including three women, arrived in Darjeeling more than a year ago, with this intention. Until their purpose could be accomplished, they have been co-operating with the Scotch Established Church Mission in that district, and have settled at Ghoom, working among the Tibetans and Bhutians there. A party of them recently made an expedition across the frontier into Sikkim. In crossing the mountains to a height of over 12,000 feet, they suffered much from cold, but recorded with great joy their first prayer-meeting on Tibetan ground. They wished to settle, but were not allowed to do so by the English Political Agent. It has, however, been arranged that their petition shall be set before the governing body of Sikkim, and then before the Council of Bengal, so that it is possible they may be allowed to do so after all. In any case, we have here another little force joining in what is now a veritable siege of Tibet on behalf of Christ. The Moravians, the Scandinavians, and the China Inland Mission are waiting at different doors, prepared to enter in as soon as they shall be opened. The Christian world will watch the issue with sympathetic interest.

The Mission to New Guinea, under the auspices of the Australian Board of Missions, which met with so severe a blow in the early death of its pioneer, the Rev. A. Maclaren, has lately made a fresh start. A comfortable yacht has been built in Sydney, more suitable for the use of missionaries on such a coast than the undecked whale-boat which they have had to employ hitherto. The *Albert Maclaren*, so named after the founder of the Mission, has started on its first voyage, taking a layman, Mr. Elwyn, and two Christian Melanesians, who had volunteered to act as teachers. [Mr. Elwyn is from the most ardent C.M.S. parish in Sydney, which shows that the recent C.M.S. development has not injured the New Guinea Mission.—ED.]

While so much is being heard of Australian support to various Missionary Societies, it may be noted that the Baptists have auxiliaries in South Australia, Victoria, New South Wales, New Zealand, Queensland, and Tasmania. "All these organisations," says the B.M.S. Report, "while working in association with the parent Society, are yet independent, and managed entirely by their own separate committees." Each of them works a separate district in East Bengal, except the Tasmanian society, which works in conjunction with the South Australian one.

The AMERICAN EPISCOPAL CHURCH has chosen the Rev. Frederick R. Greaves to be Bishop of Shanghai, and the Rev. John McKim to be Bishop of Yeddo. The former, who was born in 1858, has been labouring in China, chiefly at Wu-chang on the Yang-tse River, since 1881. The latter is forty years of age, and has laboured since 1879 in Japan, having for a long time been in charge of Osaka.

The Canadian Church has recently had assigned to it, as its special mission-field in Japan, the province of Shinano or Shinsen. The population is about 1,150,000, of whom not more than 400 are Christians. The *Canadian Church Magazine and Mission News* computes that there are ten catechists and four foreign missionaries in the province, an average of 80,000 people to each worker. The single representative of the Canadian Church is stationed at Nagano, the capital, a city famous for a great Buddhist temple, much resorted to by pilgrims.

The work of evangelizing Arabia, so strongly advocated by Mackay, and so seriously checked by the deaths of Bishop French and Ion Keith-Falconer, is now being attempted from the side of the Persian Gulf by an American Society. This Mission began work in August, 1891, and settled at Busrah. Three American missionaries and two Native helpers are now engaged there. It is hoped that a medical missionary would join them this autumn. A flourishing Bible work has been set on foot, aided by grants from various Bible societies. The usual opposition on the part of the Turkish authorities has been already experienced.

J. D. M.

EDITORIAL NOTES.



UST as this number of the *Intelligencer* is being published, the missionaries are assembling in London for the Valedictory Meetings, viz., the Holy Communion at St. Bride's on September 26th, the great gathering in Exeter Hall the same evening, and the Committee meetings for the delivery of the Instructions on that and the following day. The list stands as it appeared in our last number, so far as new names are concerned; but there are some additions to the number of returning missionaries, viz., the Rev. C. H. and Mrs. Gill, for the Central Provinces of India (who have already sailed); the Rev. M. G. Goldsmith, for Madras; the Rev. G. Chapman, for Japan; and Mrs. F. Lawrence, to rejoin her husband in the Punjab. To these must also be added Miss B. Nevill, formerly of Sierra Leone, going to the Punjab; and the Rev. J. H. Sedgwick, formerly of China, going to Palestine. On the other hand, the Rev. C. T. and Mrs. Wilson, of Palestine, and the Rev. W. and Mrs. Light, of China, who were on last month's list, are not going this year. The returning missionaries therefore number, clergy, 29; laymen, 3; single ladies, 6; wives, 18; total 56. And the recruits number, clergy, 16; laymen, 9; ladies, 30; wives, 2; *fiancées*, 2; total, 59. Grand total, 115. But in comparing this figure with those of past years, it must be remembered that the Society formerly sent out very few single ladies, and did not count the wives. Leaving these two classes out now, we find our present numbers to be 31 returning and 25 new; and the latter figure, representing 16 clergymen, 3 doctors, and 6 other laymen, is very far indeed from being satisfactory. Still, let the uppermost feeling of our hearts be gratitude for those we have; and if, as we trust, they, and the women too, are all being "sent forth by the Holy Ghost," and really going to spend and be spent in the blessed service of Christ,—if in every one of them self is to be nothing and the Lord everything,—then we may well thank God and take courage.

WE have been speaking very plainly in our last two or three numbers of the grave responsibility the Society is incurring in sending forth these additional missionaries, when the funds are more than pledged for the support of those already in the field. Our words have not passed unheeded. They have been taken to heart, at all events, by some of our friends who, though not great in this world, are great in faith and great in prayer. But perhaps the most encouraging token of the Lord's goodness in moving the hearts of His people comes from one of the most unlikely places on the face of the globe, Cape Colony. Unlikely, because the Church of England in that Colony has probably less of the Evangelical element than in almost any other part of the Queen's dominions. But there is a little band of friends there, devoted to their Master's work in the world, and warmly attached to C.M.S. in particular. One parish, that of Mowbray, has its Gleaners' Union and Sowers' Band, and (as the Contribution List in the Annual Report shows) sent the Society 70l. last year. It is the Incumbent of that parish, the Rev. A. Daintree, who writes. He says that he saw the Appeal in our July number with "deep pain." "I felt deeply what a reproach it was to us Christians that such a thing should be necessary. I spent the morning of Monday, July 24th, in humbling myself before God for this thing, and in prayer that He would teach the hearts of His people to offer their means to Him. I knew my faith was a poor weak thing, but His power is omnipotent." Exactly. We all know that; but it is one thing to know God's omnipotence, and another thing to claim it. Well, thus our brother spent the morning; and at 2.30 p.m. a lady

arrived from a neighbouring town (or parish ?), and said she had seen the same statement in the *Intelligencer*, and desired to devote towards the sending out of our fifty new missionaries a sum of 100*l.* that was at her disposal. From another letter, received by the Society from this lady herself, we find that the money had been collected two years ago towards a new building for the Sunday-school of which the lady is superintendent. Some difficulty had arisen in carrying out the plan, and at her suggestion the teachers and others who had raised the money resolved to send it to the Church Missionary Society towards the expense of the reinforcement going out this year. *O si sic omnes!*—not in respect of the exact thing done, but of the spirit thus manifested, the large-hearted love for the Lord's own cause, and the readiness to give up a cherished plan for the sake of it.

THE Church Missionary College at Islington pursues its quiet way, and rarely receives notice even in these pages, except when we record its annual successes in the Oxford and Cambridge Preliminary Theological Examination, and in the Bishop's Examination for Holy Orders. These have lately been emphasised by the Archdeacon of London, who has stated publicly that the Islington men are "indisputably the best trained" of ordination candidates. We refer to the College now, however, not to indulge in words of praise, well deserved as they would be, but to mention the interesting development which has lately taken place in its work.

Until recently the College was practically one for preparing non-graduates for holy orders; although occasionally a graduate would enter for some theological reading, and a man not quite up to ordination standard (or for some other special cause) would go out as a layman. But now regular provision is made for all three classes.

First, University graduates, or qualified medical men, are received for a year's definite course in divinity; and the new term has just opened with seven of these.

Secondly, men who can (with or without previous instruction in the Preparatory Home at Clapham) pass an entrance examination, are taken for the regular three years' theological course for holy orders; and, except in some special circumstances, no student is now presented to the Bishop who has not taken a first or second class in the Oxford and Cambridge Preliminary. As a matter of fact, only two or three times in past years has a lower class than the second been gained; but a few have been ordained without going in for the Preliminary at all.

Then, thirdly, the recommendations of the Sub-Committee which considered the suggestions of the "Keswick Letter" of 1890 have been earnestly and successfully carried out by the College staff. A "short course" for lay missionaries has been arranged. Most of these have been under instruction at Clapham, and they go from thence to Islington with no idea at all of ordination, and stay there for four terms, that is, about a year and three months. This "short course" is an interesting one. It comprises at present a good general study of the English Bible, with a little Greek Testament; Doctrinal teaching of the Creeds and Articles; History and teaching of the Prayer-book; Elementary Apologetics, based on Paley and Butler; Logic; Vocal Music; Hygiene and Elementary Surgery, with practical work at the Great Northern Hospital; Carpentry, Shoemaking, &c.; but Mr. Drury expects modifications and additions as a result of experience. Of course these men, like the others, engage in evangelistic home mission work.

There are now in the College eight men for the short course, and twenty-four for the full course, making, with the graduates, &c., thirty-nine alto-

gether. There are also ten in the Clapham Preparatory Home. We earnestly commend the whole work, and especially the valued brethren who carry it on, Mr. Drury, Dr. Dyson, and Mr. Moran at the College, and Mr. Middleton at Clapham, to the prayerful remembrance of our friends.

UGANDA is again this month a name that instantly suggests grounds of profound thankfulness. Bishop Tucker's letters on another page will be read—or have been read (for we sent them to the newspapers)—with great satisfaction. Important steps towards both consolidation and extension have been taken by him. The ordination of the six Native deacons on Trinity Sunday is an event of the deepest interest, and full of hope for the future of the Church. It will be remembered that seven men had been selected, but it was thought well to defer the ordination of the seventh. He was, however, one of the ten set apart as lay evangelists—another step full of encouragement. Of the six lay evangelists set apart when Bishop Tucker was first in Uganda in January, 1891, three are among the new deacons, viz., Henry Wright Duta, Zakaria Kizito, and Yohana Muwira. Of the other three, one, Sembera Mackay, was killed in the civil war; one, Mika Sematimba, was in England with Mr. Walker; and one, Paulo Bakunga, is not mentioned.

Another important step taken by the Bishop is the appointment of Mr. Walker to be Archdeacon of Uganda. Mr. Roscoe had already been appointed Secretary.

Extension is illustrated by the new stations in Chagwe and Singo. The Bishop's visit to the latter district is described in his letters.

MEANWHILE, the political events in Uganda have been of the highest importance. Sir Gerald Portal's despatches, extracts of which appeared in the *Times* of September 14th, give a vivid picture of the difficulties he had to contend with. Those which are due to the existence of the two hostile religious parties are indeed humbling. And yet two things should be remembered. First, Uganda is only, after a few years of as yet very partial knowledge of Christianity and still more imperfect fragments of civilisation, copying the example of Europe in the sixteenth and seventeenth centuries. Some Englishmen who rejoice over the destruction of the Spanish Armada, who glory in the heroic revolt of the Netherlands against Alva, and who regard Gustavus Adolphus as a hero, are offended because the Protestant party in Uganda, assailed and not the assailants, killed some of the Roman Catholic party in open war. War is at the best a sad necessity; but it does not lie in our mouths, and certainly not in the mouths of eminent Anglo-Indians, to scold those who fight on either side.

Secondly, let us repeat, for the hundredth time, that the English Mission was quietly in Uganda long before the first French priests appeared there; that the priests after a time left the country, and were out of it two years (1882-84). Why did they go at all? and why did they return the second time?

Still, we have to accept the fact now that a part of the Waganda nation is Roman Catholic, and must have its fair rights; and we rejoice that Sir Gerald Portal was able to effect an agreement between the two sides. When we read of the prolonged discussion which took place when the two Bishops met him, and of the despair Sir G. Portal more than once felt of an amicable settlement being arrived at, and put alongside this his frank testimony to Bishop Tucker's conciliatory attitude, we can easily draw our own conclusions. He says:—

"I am unwilling to conclude this despatch without placing on record my sense of the straightforwardness and conciliatory tone adopted by Bishop Tucker through-

out these negotiations, and of the anxiety which he manifested to come to an agreement which should secure a peace with some prospect of permanence, even at a sacrifice of some of the territorial possessions of the Protestant party."

The *Times* Correspondent has made a good deal of the supposed refusal of the C.M.S. missionaries to agree to religious liberty! The charge was too ridiculous on the face of it, and was quite irreconcilable with one of Bishop Tucker's letters (see p. 763), in which he speaks joyfully of the establishment of religious liberty. But Mr. Ashe's letter in the *Times* supplies the explanation—if explanation were needed. It seems that, two or three years ago, when Mwanga was restored to the throne, and the offices of state were divided between the Roman Catholics and Protestants, it was arranged that if the holder of one of these offices changed his religion he should vacate his office. Suppose a Roman Catholic became a Protestant, this would disturb the balance of power in the state, and give the Protestant party a larger share of office than had been agreed upon. In the recent negotiations the Protestant party merely wished this old understanding maintained. Now considering that the mass of the population in a district governed by a chief will probably—as in Europe in earlier Christian ages—follow the religion of the chief, it is obvious that if a Roman Catholic chief became a Protestant, a large proportion of his people would become Protestant too; and where then would be Sir G. Portal's careful division of the country? But apart from this, even if only office is considered, and not territorial rule, what right have Englishmen to complain of a rule that obtains even in so advanced a Christian country as their own? Why is Sir Charles Russell not Lord Chancellor at the present moment? Simply because he is a Roman Catholic; and if Lord Herschell joined the Church of Rome he would cease to be Lord Chancellor. We are quite aware that some English politicians wish to alter this; but such is the law at present. And yet the *Times* Correspondent calls a similar arrangement "a tyrannical measure worthy of the worst days of the Inquisition"!

We observe that the *Times* Correspondent's version of the Agreement differs much from that officially communicated by Sir Gerald Portal, which agrees in substance with the version published in our August number. The "6th Clause," establishing religious liberty, in the *Times* version, does not appear at all in the official version. Did the Protestant party succeed in convincing Sir G. Portal of the justice of their contention? This is not clear. The *Times* Correspondent seemingly implies that they did not. Anyway, it is certain that religious liberty, in the fullest and fairest sense possible in the country, is established. Whether that includes, or not, the old agreement regarding disqualification for office, does not appear.

ANOTHER point of difficulty was the requirement of Sir G. Portal that the two Missions should confine their future extension to particular and different directions. Mgr. Hirth suggested that the C.M.S. should work only eastward, and the French Mission northward and westward. To this Bishop Tucker demurred; but ultimately both Bishops agreed to observe this delimitation for a short time, until orders could be obtained from London and Rome respectively. The matter will of course receive the fullest consideration from the C.M.S. Committee, if and when the Government communicate the proposal to them. Bishop Tucker's letters do not refer to it.

MEANWHILE the telegraphic intelligence, which had caused some alarm, is reassuring. Bishop Tucker left Uganda at the same time as Sir G. Portal, but he came by the old or southern route, so he was not aware till he reached the coast that Sir G. Portal had retraced his steps in consequence of a report

following him that the Mohammedan party were threatening Uganda. It is satisfactory now to find that Captain Macdonald, who had been left in charge, had united the two Christian sections against the common foe, and entirely suppressed the rising; and that Sir G. Portal did not find it necessary to go back to Uganda after all. We suppose, therefore, that he will now soon be returning to England. Presumably his general report on Uganda has already been received; but up to the time of our going to press, the Foreign Office have not published it.

WE notice with much concern the death of the venerable Rev. R. H. Cobbold, Rector of Ross and Prebendary of Hereford, one of the earliest C.M.S. missionaries in China. Mr. Cobbold was a Cambridge man (Sen. Opt. and 2nd Cl. Class, Trip., 1843), and a distinguished athlete. He joined the Society's ranks in 1847, and sailed for Ningpo in the same year, with the Rev. W. A. (afterwards Bishop) Russell; and they two established the Ningpo Mission. He was appointed Archdeacon by Bishop Smith, of Victoria, Hong Kong; but in 1858 he retired from the field, and served for the rest of his long life in the home ministry. To the last he was always deeply interested in the missionary cause, and some years ago he preached the Ramsden Sermon on the subject at Cambridge. The Rev. J. S. Maber writes:—

"The C.M.S. has lost in him a true friend. He was always so anxious to promote its interests, and he endeavoured to make our annual meetings in the summer bright and interesting, throwing open the beautiful Rectory gardens after the afternoon meeting to all, and inviting all to tea. We can hardly realise our loss; the whole town laments him. The funeral is to be this afternoon [September 20th], when the Bishop is coming over to take it."

ONE of our missionary brethren writes as follows:—

"I note carefully your remarks as to direct correspondence from home with all missionary brethren. Mr. Wigram's letter is most valuable, and we, doubtless, all highly value it. But it is *general*. The sympathy of the missionary's own Mission circle is also most highly prized—but is it not most sadly conceivable that the tone of the whole Mission circle may be much lower than it should be, owing to the prevailing sinful atmosphere and other causes? Is there not indeed a need of something more than these?"

"Our Centenary approaches—doubtless all will be earnestly seeking for a mighty revival in the whole Society, both at home and abroad, a revival to be seen in every mission-field in the world. And this can only be when all we missionaries are living that Pentecostal life of power which we ought to live; and, humanly speaking, I believe this latter can only be when the great throbbing heart of the Church at home is in full communication and touch with every isolated member of the body sent forth from the same abroad.

"A question I would lay before the Church at home is this, 'How can we, the Church at home, better help our missionary brethren (in a personal and spiritual way) to do the great work entrusted to them?'

"I would make a suggestion in the matter. There are many earnest, mature clergy, and also ladies at home, who are longing to do more for the missionary cause. Would not many of such welcome a proposal that they should, unofficially, on behalf of the Committee, correspond regularly with three or four missionary brethren in the field? Interest at home in many a parish would thus be stirred up in certain missionaries and certain mission-fields. The missionaries themselves would reap untold blessings from the same, the warm, loving sympathy and interest, and the knowledge of many more people at home following the work in prayer and praise."

We think that such correspondence as our brother suggests would be of great value to our missionaries, provided the English correspondent did not look for replies. Most of our brethren and sisters find they have more writing to do as

it is than they are able to do well, and every addition to their correspondence means time taken from their proper work. Also, such letters should not be "on behalf of the Committee," but entirely of a private and unofficial character. A good many of our missionaries have correspondents of the kind indicated already, but we suspect there are still more who receive very few letters that are of direct spiritual benefit to them, and it seems to us that a great work might be done by home friends in this particular way. But we at head-quarters have no means of arranging such a system. We do not know which of our missionaries has many, and which has few, correspondents. The usual way in which such assistance is obtained is through a missionary making friends with some one while on his first furlough.

SIR HENRY NORMAN, who was appointed Viceroy of India, but has declined the honour, is one of the many Anglo-Indian soldiers and statesmen who believe in Missions. He is a member of the Council of Consultation of the Church of England Zenana Society, and his daughter was one of the first zenana missionaries at Peshawar. She died there after a short period of service, deeply lamented. Let this fact be kept in mind for use when the typical Indian cousin declaims against Indian Missions and missionaries.

REQUESTS have come from Canada that a C.M.S. Deputation might visit that Colony, as Australia was visited. Possibly hereafter the way may open for similar work being done for the Canadian Church; and meanwhile a preliminary step has been taken by commissioning the Rev. R. W. Stewart to return to China by way of America, and to spend a few weeks in Canada, *en route*, addressing such meetings as friends there may like to arrange. He sailed on September 2nd, and is no doubt now actively at work. He is accompanied by Mrs. Stewart, whose power as a speaker is known to many of our readers. Their three youngest children, whom they were taking with them to China, are meanwhile to be sent by the Red Sea route, in charge of a party of ladies whom the C.E.Z.M.S. is sending to Fuh-chow. We would ask that Mr. and Mrs. Stewart may be specially remembered in prayer, and only regret that we omitted to mention this last month.

WITH reference to Canon Barnett's recent statement in one of the reviews that there is little or no poverty in Japan—a statement at once seized, of course, by the opponents of Christianity to its discredit—the Rev. J. B. Brandram, one of our Japan missionaries now at home, writes to us,—

"I don't know where Mr. Barnett's eyes could have been, if he says there is none. I have often said, since my return home, that there seem to be no poor in England in comparison to the poverty in Japan. There are many people absolutely destitute in Japan; and thousands of poor have so little to live on, that if they were English people they would consider themselves too poor to live at all. Of course boiled barley or millet and a few vegetables cost very little—and most Japanese are content with little. Those who do earn their living have not plenty as we term it. The amount of debt in Japan is appalling. Every one seems in debt to some one else. Of course this is not literally true, but I have met very few Japanese who were not in debt to some; and so that those who seem to have money (from salary, &c.) are often paying off old debts.

"What will travellers bring home from Japan next? There are no poor laws in Japan; the parents and grandparents and other relations quarter themselves upon the one in the family who has any money."

OUR friends are aware that Dr. C. F. Harford-Battersby, after three

attempts to live in West Africa, has for the time settled down in London, but is still devoting himself heart and soul to the missionary cause. He not only has become an active member of the C.M.S. Africa "Group Committee," Medical Mission Committee, and Medical Board, but he is just opening an institution called Livingstone College, for giving missionaries some elementary medical training—not to make them "medical missionaries"—none are counted as such but fully qualified men,—but to enable them to do more efficiently, for themselves and others, the medical and surgical work which in actual life in Africa and elsewhere they *have* to do whether trained or not. The College begins on October 5th with eight men for the first year's course. It is an additional advantage that Mrs. Harford-Battersby has herself had much experience of medical and nursing work. She is the daughter of a medical man, and, as Miss Clapton, went out to the C.M.S. Niger Mission to assist in the hospital at Lokoja. Like others in that Mission, her health suffered much, and she was obliged to come home. Gladly would she have gone back to Africa had it been possible; but as that was not to be, it is appropriate that, as Dr. Battersby's wife, she should still be able to render service to the cause.

BRIGHTON and York are following the example first set some years ago by Cambridge, and passed on by Kensington, Norwich, Salisbury, Bath, and many other places since. They are organising Missionary Loan Exhibitions, with Sales of Work accompanying. The York Exhibition takes place on Nov. 7-10, and the Brighton one on Nov. 29—Dec. 1. Friends who can lend exhibits, or help in any other way, are requested to communicate with the Secretaries, the Rev. T. J. Clarke at York and the Rev. R. C. Macdonald at Brighton.

THE Valedictory Meeting of the Society for Promoting Female Education in the East will be held at the Lower Exeter Hall on October 10th, and that of the Church of England Zenana Missionary Society at Kensington Town Hall on October 12th. The similar Meeting of the Zenana Bible and Medical Mission will, like the C.M.S. one, have taken place before this number appears—viz., on September 28th. All these are interesting occasions, and all mean reinforcements for C.M.S. Mission Fields.

It has happened on several occasions that ladies inquiring about missionary service have desired, before definitely offering to C.M.S., or C.E.Z.M.S., or one or the other Zenana Societies, to get some practical training in work, especially in nursing work, in the homes of the poor. We hope the following notice, which has been sent to us by a friend at Birmingham, may help not a few such to the right place for them. In such a parish as Aston, and under the Rev. E. A. Knox, they would enjoy peculiar advantages:—"Would not some of our future lady missionaries find their efficiency greatly increased by a few months' practical training as nurses in the homes of the poor? We have here, as a parochial agency, under the Vicar, the Rev. E. A. Knox, a centre for such work, where two or three probationers are received, and instructed by resident trained nurses, gentlewomen, whose object is not only to minister to the body, but to carry the Message of Salvation to the sick and suffering under their care in this immense parish. For Evangelical training and work (without over-work), under motherly supervision, we have some special advantages, and there are opportunities of gaining experience which should make this, as an exercise-ground, widely fruitful in the best

results. For particulars, terms, &c., address Mrs. Leslie (House-mother), Westbrook House, Aston, Birmingham."

THE Gleaners' Union Anniversary this year is to be on a larger scale than hitherto. Two days are to be occupied. The following is the outline of the proceedings:—

TUESDAY, OCTOBER 31ST.

- 10.30 a.m.—Prayer Meeting at C.M. House.
 11.30 a.m.—Holy Communion at St. Dunstan's, Fleet Street.
 2.30 p.m.—Conference, Sion College. Subjects:—
 (1) "Isolated Gleaners."
 (2) "Branches in relation to the Centre."
 Short Papers and Open Discussion.
 7 p.m.—Social Gathering, Sion College. Addresses.

WEDNESDAY, NOVEMBER 1ST.

- 10.30 a.m.—Prayer Meeting, C.M. House.
 11.30 a.m.—Conference Sion College. Subjects:—
 (1) "Branches in relation to other Parochial Organisations."
 (2) "Branch Meetings: how to be Conducted."
 Short Papers and Open Discussion.
 3 p.m.—Meeting, Lower Exeter Hall. Lady Speakers.
 7 p.m.—General Meeting, Large Exeter Hall.

Among those who have already consented to take part in the various meetings are Bishop and Mrs. Hill; the Rev. H. B. Macartney, of Melbourne; the Rev. J. G. Watson, who has just returned from a tour round the world; the Rev. Philip Ireland Jones, of Calcutta; the Rev. T. C. Chapman, Vicar of Jesmond; the Rev. Louis Byrde, Hon. Sec. of the Student Volunteer Missionary Union; the Rev. W. A. C. Fremantle, proceeding to North India; Lady Dodsworth, Harrogate; Mrs. Bishop, the Asiatic traveller; Mrs. Percy Brown, Miss Enfield, Miss Nugent; Miss H. Newcombe (C.E.Z.), Foochow; and Miss Tasca (I.F.N.S.), North India.

THE newly-formed C.M. Union for Surrey will hold its first meeting at Guildford on Thursday, October 12th. The proceedings will include Holy Communion (with address by the Rev. R. A. Pelly), afternoon meeting (at three) in the Constitutional Hall, and an evening meeting. The area of the Union is that portion of the county of Surrey which lies outside the Metropolis. It already numbers some forty members.

In reference to the notice in our last number, under "Selections," of the Rev. E. T. Higgins's interview with the Committee, Mr. Higgins asks to correct the statement that "he mentioned that the majority of the Singhalese gentry in the country were at least professing Christians." He actually said, "in the *Low* country."

TOPICS FOR THANKSGIVING AND PRAYER.

- PRAYER for the depressed classes in India. (P. 738.)
 Prayer for Sz-Chuen—that the Word of God may have free course and be glorified. (Pp. 745—755, 775.)
 Thanksgiving for encouraging news from Uganda: prayer for Native deacons and lay readers. (Pp. 756—763, 787.)
 Thanksgiving and prayer for recent converts in the Yoruba Country, in Uganda, and among the Gonds. (Pp. 768, 770, 771.)
 Thanksgiving for the work of the Kashmir Medical Mission. (P. 773.)
 Prayer for the new Bishop of Moosonee. (P. 776.)
 Prayer that the revised Cycle of Prayer may be used to stir up many hearts to care for the Evangelization of the World. (P. 777.)
 Thanksgiving for the increased usefulness of the Islington College and the Clapham Preparatory Home: prayer for the Principals, tutors, and students. (P. 786.)
 Prayer for Mr. Stewart's work in Canada. (P. 790.)
 Prayer for "journeying mercies" for missionaries sailing in October. (P. 796.)
 Prayer for a ready response to the appeal for Lay Evangelists for India. (P. 793.)

AN APPEAL FROM INDIA.

[The C.M.S. Committee have received the following appeal from Members of the three Bands of Associated Evangelists working in North India.]

DEAR BROTHERS IN CHRIST,—Millions of young men in India are growing up in ignorance, superstition, and vice; we are in the midst of it, and know it and lament over it: will not the young men of England come over and help them? They are of all sorts—University men, High-school boys, young merchants and clerks, artisans and villagers. Young Englishmen of all sorts are wanted to teach them.

Who will come to the help of the Lord against the mighty? India with its Hinduism, superstition, and scepticism is one of the greatest strongholds of Satan in the whole world. Faithful men have for years past been, as it were, firing at this fortress with the siege guns of truth; they have made many breaches. Now an army of active, zealous young men is wanted to rush up into the breach and take the stronghold by assault!

"I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the Wicked One."

We, whose names are below, write as members of three Bands of Associated Evangelists in North India; we would put before you a few practical points:—

(i.) Many senior missionaries in North India are appealing earnestly for Bands of Associated Evangelists: scores of *you*, young men at home, are longing to become missionaries. Millions of souls out here are growing up and passing away with no knowledge of Christ; doors are open, opportunities abundant: you are begged to come out, you desire to come, and yet you don't come! How is this?

(ii.) We cannot, and do not believe, what, however, we hear on good authority, that nothing but Uganda interests at home. The call to evangelize the millions of China and India is as strong as ever. Millions of souls for whom Christ died! Hundreds of millions of Heathen in the British Empire!

(iii.) Do you think Indian work is not evangelistic? True, much is educationally evangelistic; but the point for you to understand is this—educational and pastoral and organisation and superintending work is taking up the energies of our present men. While busy with these things, they pray over and yearn over the still unevangelized millions. You, young men, are wanted for the evangelistic work. You are wanted as *evangelists*.

(iv.) Again, "Associated Evangelists:" We who are A.E.'s assure you that this association with other men will be most valuable to you during your first years as missionaries. You will learn the language together, you will make your first attempts at preaching together, you will meet your first disappointments and perplexities together, and together you will pray over all these things. You will hold one another up, you will help one another to be bold and zealous before the enemy, you will keep one another from eccentricities and "ruts," you will sympathise with one another's peculiar difficulties, you will rejoice at one another's triumphs, and search out one another's strong points for the work's sake. You will have "*esprit de corps*" in your corporate life.

(v.) You need not have any doubts on financial questions. If you have any spirit of missionary economy, and if your personal tastes are simple, you will find the small amount of pocket-money which each gets out of the common fund enough for your detailed wants. But you need not hope to save.

So we advise you, all young men, clergy and lay, who are hoping to be C.M.S. missionaries, and are coming out unmarried and unengaged, to volunteer for this work and this status. We do not regret it, and we believe you will not.

Further, we beseech you, brethren, by the mercies of God, and by the millions of heathen still unevangelized, that you will present yourselves unto God and constantly wait upon Him saying: "Lord, what wilt Thou have me to do?"

(Signed) Your brethren in Christ,

(i.) For the Nuddea Band: ARTHUR J. LOCKETT.

(ii.) For the Gond Band: HERBERT J. MOLONY.

(iii.) For the Lucknow Band: A. I. BIRKETT.

April, 1893.

THE C.M. SHEET ALMANACK FOR 1894

IS now ready. The pictures are illustrative of the Africa Missions, including Portraits of Bishops Ingham, Hill, Phillips, and Oluwole. The central picture is from a sketch by Bishop Tucker of Eastern Equatorial Africa, showing the great church at Mengo, the capital of Uganda, built entirely by the Natives themselves, and containing 500 pillars. The letterpress includes a text for every day in the year, interesting facts about Africa, and examples of the "Voice of Scripture on Missionary Work." Also some useful information about the Church Missionary Society, the Lessons for Sundays and Saints' Days, Postal Regulations, &c. The Daily Texts are chosen under the following heads:—

JANUARY ...	Grace and Glory.	JULY ...	Prayer and Praise.
FEBRUARY ...	Darkness and Light.	AUGUST ...	Sowing and Reaping.
MARCH ...	Sin and its Remedy.	SEPTEMBER ...	Labour and Reward.
APRIL ...	Christ the Saviour.	OCTOBER ...	Peace and Rest.
MAY ...	Christ the King.	NOVEMBER ...	Conflict and Victory.
JUNE ...	The Name of the Lord.	DECEMBER ...	Death and Life.

As far as possible the Texts are not only such as can be grouped under these heads, but they are, at least many of them, carefully allotted to particular days, sometimes for a special Sunday or holy day, sometimes in connexion with an event in missionary history which happened on that day. Thus, in January, under the general heading "Grace and Glory," we have on the 3rd, the date of Krapf's first visit to Mombasa, "*Strong in faith, giving glory to God*"; on the 2nd Sunday after the Epiphany, "*This did Jesus and manifested forth His glory*," from the Gospel for the day; on Septuagesima Sunday, "*The whole earth is full of His glory*"; on the 22nd, the date of the landing of the first English missionary in Japan (the "Land of the Rising Sun"), "*The glory of the Lord is risen upon thee*"; on the 25th, the Conversion of St. Paul, "*By the grace of God I am what I am*"; and on Sexagesima Sunday, when the story of the Fall comes in the First Lessons, "*As sin hath reigned, even so might grace reign*."

A few more examples may be given. In February, when the subject is "Darkness and Light," three texts come on the Sundays which are not what would be called "pretty texts," but they exactly fit the dark narratives of sin that are read in the First Lessons on those Sundays; and the text for the day of Henry Wright's becoming Secretary of C.M.S. is "*The path of the just is as the shining light*." In March, under "Sin and its Remedy," the text for the day of Graham Brooke's death, "*Preached that men should repent*," will be recognised by those who knew him as singularly appropriate. In April, for which the subject is "Christ the Saviour," comes the birthday of C.M.S., for which "*To seek and to save that which was lost*" is chosen. In June, under "The name of the Lord," the text for St. John the Baptist's Day is "*Counted worthy to suffer for His Name*"; for the date of the first C.M.S. missionaries landing in Calcutta, "*To take out a people for His Name*"; for the date of Lord Lawrence's death, "*I will set him on high because he hath known My Name*"; for the date of S. Crowther's being brought as a slave-boy to Sierra Leone, "*Whoso shall receive one such little child in My Name receiveth Me*"; and for the date of his ordination, "*A chosen vessel to bear My Name*." In July, under "Prayer and Praise," the text for the date of the establishment of the Gleaners' Union is, "*Prayer and supplication with thanksgiving*"; for the date of the opening of Jay Narain's College at Benares, "*Sanctified by the Word of God and prayer*"; for the date of William Wilberforce's death, "*God granted him that which he requested*"; and for St. James's Day, St. James's own

words, "*Ask in faith, nothing wavering.*" In August, under "Sowing and Reaping," for the date of Henry Wright's death, "*He that soweth bountifully shall reap also bountifully*"; for the date of the first Niger expedition, "*One soweth and another reapeth*"; for the date of G. M. Gordon's death at Kandahar, "*If it die, it bringeth forth much fruit.*" In September, under "Labour and Reward," for the date of the death of the first West Africa missionary, "*Ye are entered into their labours*"; for the date of the first C.M.S. baptism in China, "*Thou shalt see greater things than these*"; for St. Matthew's Day, "*Occupy till I come*"; for St. Michael and All Angels' Day, "*Ye ministers of His that do His pleasure.*" In November, under "Conflict and Victory," for All Saints' Day, the Gleaners' Union Anniversary, "*With one mind striving together for the faith of the Gospel*"; for the date of C.M.S. resolving to undertake a Mission to Uganda, "*Let us go up and possess it.*" In December, under "Death and Life," for Christmas Day, "*This life is in His Son*"; for St. Stephen's Day, "*The crown of life which the Lord hath promised*"; for St. John's Day, his own words, "*We show unto you that eternal life*"; for Innocents' Day, "*I give unto them eternal life*"; and for the last day of the year, "*Whether we live or die we are the Lord's.*" These are just a few of the attempts to fit the text to the day.

It is suggested that a much larger circulation of the Almanack might be attained if all friends of the Society would do their best to make it more widely known. They in so doing greatly further the missionary cause, as an Almanack is necessarily a constant reminder. Particulars as to the cost of localising it as a Parish or Association Almanack, and a specimen copy, will be sent on application to the C.M. House.

A MEMORIAL TO BISHOP CROWTHER.

APPEAL BY THE RIGHT REV. THE LORD BISHOP OF SIERRA LEONE.

I HAVE been invited, as Bishop of this Diocese, to make as widely known as possible, a desire that has sprung up in one or two hearts in Sierra Leone, to erect some adequate and permanent memorial of the life and episcopate of the late Bishop Crowther.

When it is remembered that this Colony received him on his release from captivity in 1822, that his education was received here, that he was the first student of the Church Missionary Society's College at Fourah Bay, Freetown (1828), of which he rose to be a tutor (1837), I, for one, can understand the wish that the memorial should be in some way associated with Fourah Bay College.

And when I further recall the fact that the late Bishop was not only the first African clergyman of the C.M.S. in Sierra Leone, but also became the first African Bishop of the Church of England, I can understand and sympathise with the further wish that this memorial should take the form of and be entitled the "Bishop Crowther Memorial Church," and that it should stand on the site now occupied by Cline Town Church—a very small and dilapidated wooden structure, which has to serve not only as a schoolroom and district church, but also as a College chapel for the students.

I am glad to be able to give my very warm support to this proposal. It appears to me that this memorial would combine several most useful ends; among others—

(i.) It would keep the bright, humble and consistent ministry of a good man, and a Missionary Bishop, constantly before the Sierra Leone Church in general, and before candidates for the ministry in particular.

(ii.) It would also be the occasion of providing a suitable church on the extending side of Freetown, on the high-road to the interior, and in a township where heathen country people constantly resort and in many cases settle. As a matter of pressing Church extension only, I should heartily welcome this

movement. There is no other place of worship of any kind in this large district, except a Mohammedan mosque.

I venture therefore to invite (a) in England—all friends of the late Bishop who wish to see his example followed here; (b) in West Africa—the clergy and laity of this diocese, as well as in the Yoruba and Niger Missions; and (c) all past and present students of Fourah Bay College, with which this memorial will be so closely associated, to join us at once in this commemoration.

It is estimated that at least 1500*l.* will be needed to erect a really good and suitable building, but I think it probable that, including seating and fittings, 2000*l.* will be required. That a new church is greatly needed at Cline Town is shown by the fact that the C.M.S. have kindly promised 100*l.*, and granted the services of their architect, who is now in the Colony.

I wish to commend this proposal, however, not only to those who recognise the urgent necessity for this new church, but also to that larger circle who desire to encourage many of the sons of Africa to devote their lives, as Bishop Crowther did, to the evangelization of their own people; and may God bless the undertaking.

E. G. SIERRA LEONE.

*Bishopscourt, Sierra Leone,
July, 1893.*

The Rev. F. E. Wigram, Hon. Sec. C.M.S., most warmly supports this proposal in the following words:—"I am very thankful that it is proposed to keep the memory of good Bishop Crowther prominently before the sons of Africa in the manner suggested by the Bishop of Sierra Leone. May many be led to seek to follow the example of the first African Bishop; and may they learn the secret of the humility, simplicity, and sincerity which marked his Christian character.—FREDC. E. WIGRAM, Hon. Sec. C.M.S., August 18th, 1893.

Building Committee.—The Right Rev. the Lord Bishop of Sierra Leone, the Ven. Archdeacon J. Robbin, Rev. Canon S. Spain, Colonial Chaplain, Rev. Wm. J. Humphrey, Principal of Fourah Bay College and Secretary of the West Africa Mission (C.M.S.), Rev. E. Leversuch, C. W. Edwin, Esq., J. Cole, Esq., D. J. Coker, Esq., E. T. Cole, Esq., J. Carney, Esq., T. C. Wright, Esq.

Contributions will be thankfully received by the Ven. Archdeacon J. Hamilton, 1, Deerbrook Road, Herne Hill, S.E.; by H. G. Malaher, Esq., Missionary Leaves Association, 20, Compton Terrace, Islington, N.; by the Bishop of the Diocese; by the Principal, Fourah Bay College, Sierra Leone; and by the other Members of the Building Committee.

MISSIONARY DEPARTURES DURING OCTOBER.

Per s.s. *Oceana*, Oct. 13th:—The Revs. H. G. Warren and R. H. Consterdine, for Japan; Miss F. E. Turner, for Mid China. Also Miss Fyson (daughter of the Rev. P. K. Fyson), for Japan, and the Rev. R. W. Stewart's children, for South China.

Per s.s. *Rome*, Oct. 14th:—Miss K. C. Wright, for the Punjab.

Per s.s. *Kaiser-i-Hind*, Oct. 13th:—The Rev. T. and Mrs. Walker, for South India; Mr. E. G. Clowes, for North India. Also Miss K. Clark (engaged to the Rev. F. W. Breed of South India) and Miss F. Norman (engaged to the Rev. H. J. Jackson of North India).

Per s.s. *Rufford Hall*, Oct. 14th:—The Rev. C. E. Barton and Mrs. F. Lawrence (rejoining her husband), for the Punjab.

Per s.s. *Tabor*, Oct. 15th:—Mrs. Bywater, for Egypt.

Per s.s. *Oriental*, Oct. 20th:—The Rev. A. E. and Mrs. Bowlby, the Revs. E. P. Herbert and H. W. V. Birney, the Rev. J. M. and Mrs. Challis, the Revs. E. A. Hensley, C. Hughesdon, and W. P. Parker, Messrs. H. Bennett and J. Fryer, for North India; the Revs. Ruttonji Nowroji and W. H. Dixon, for Western India.

Per s.s. *Victoria*, Oct. 27th:—The Rev. L. H. Star, Misses A. M. Finney and A. M. Jones, for South China; Dr. R. Smyth, for Mid China; Misses H. S. Cockram, F. Fugill, M. A. McClenaghan, and A. P. Sells, for Japan.

Per s.s. *Carthage*, Oct. 27th:—The Revs. M. G. Goldsmith and T. H. Fitzpatrick, and Mrs. H. D. Goldsmith (rejoining her husband), for South India; Miss A. Bunston, for North India.

Per s.s. *Mirzapore*, Oct. 27th:—Rev. G. and Mrs. Litchfield, for North India; the Rev. L. G. P. and Mrs. Liesching, Misses K. Heaney, E. M. Josolyne, and M. Saul, for Ceylon.

LOCAL ASSOCIATIONS AND UNIONS.

Eastbourne.—The Annual Meeting of the Eastbourne Association was held on Monday, September 11th, in the large room at the Town Hall. There was a good attendance. Dr. Downes presided, and was supported by the Rev. W. A. Bathurst (local hon. secretary), Bishop Hill and Archdeacon Winter (Deputation from the Parent Society), the Rev. N. Dimock, the Rev. Sydenham Dixon, the Rev. W. H. Hewett, and the Rev. Talbot Hindley. The meeting was opened with the singing of a hymn, the reading of a portion of Scripture by the Rev. W. H. Hewett, and the offering of prayer by the Rev. Sydenham Dixon. The secretary read the report of the year, and addresses were delivered by the chairman and the Deputation. In the evening meetings were held at St. Paul's and Christ Churches.

Exeter.—The Annual Meetings of the Devon and Exeter Association were held at the Barnfield Hall on September 15th. At the morning meeting Sir J. H. Kennaway, Bart., M.P. (President of the Society), occupied the chair. There was a large attendance. The seventy-seventh annual report stated that the total contributions of the Association, 3639*l.* 15*s.* 11*d.*, had only once been exceeded. A careful examination of the accounts sent in showed signs of the success of the work in large centres. The President proposed a resolution heartily welcoming Bishops Hill, Phillips, and Oluwole, and briefly reviewed the work of the Society during the year, paying a passing tribute to the memory of the late Bishop Horden, an old Devonian. The meeting was addressed by the Rev. Canon Eyre, the Bishop and Assistant Bishops in Western Equatorial Africa, the Sheriff of Exeter, and others. In the evening a meeting was held in the same place, under the presidency of the Mayor. There was a crowded attendance, which included the Bishop of Japan. The speakers included the three Africa Bishops and the Rev. G. Ensor (formerly of Japan).

Hereford.—A Lawn Meeting in behalf of the Society was held at St. James's Vicarage, Hereford, on Friday afternoon, August 25th. The weather was lovely, and the attendance of friends from both within and outside the parish was in consequence rather larger than usual, numbering about 160. The Vicar (the Rev. H. Askwith) presided. Interesting addresses were delivered by the Rev. H. D. Buswell (Mauritius), Mr. F. C. Smith (Uganda), and the Rev. Herbert Knott, Assistant Association Secretary. At the close of the meeting the company were entertained at tea by Mr. and Mrs. Askwith, and enjoyed an hour or more of pleasant intercourse, whilst a brisk business was done in behalf of the Society at a stall of plain and fancy needlework, the outcome of the Ladies' Working Party which is held at the Vicarage monthly. The proceeds of this sale and the collection amounted together to 17*l.* 0*s.* 4*d.* The missionaries also addressed a meeting of Gleaners in the Parish Room in the evening.

Hoddesdon.—The Annual Garden Meeting of the subscribers to, and box-holders of, the Society was held at Rose Hill, the grounds of Mrs. Campbell, on Thursday afternoon August 10th. The meeting was opened with the hymn, "Oh, Spirit of the living God," after which the Rev. P. E. S. Holland offered up prayer, and, in the absence of the Rev. A. N. Wood, missionary at Mamboia, Central Africa, who had been announced to address the meeting, spoke at some length on missionary work in general. Miss Smith, a lady who has spent many years in Japan, gave a short but interesting account of her missionary career. The Rev. H. C. Adams also addressed the meeting, which was brought to a close by singing the hymn, "Come, gracious Spirit, Heavenly Dove." Tea was afterwards served on the lawn.

Macclesfield.—The Annual C.M.S. Sermons were preached in the various churches of Macclesfield and the neighbourhood on Sunday, September 10th. At the Annual Meeting of the Association on the following day, under the presidency of the Vicar, the Rev. S. A. Boyd, the hall was packed, many being unable to gain admittance. The Secretary's report was a very encouraging one. Mr. J. Smale, C.C., read a summary of the treasurer's report, which gave the

collections, &c., in the various churches, compared with the two previous years. After an address by the chairman, Dr. Gaskoin Wright, of Uganda, delivered a lecture on his experiences in that country, with an outline of the manners and customs and everyday life of its inhabitants.

North Wales.—Advantage has been taken of the summer season to hold services or meetings, or both, in behalf of the Society, in the following places in North Wales:—Rhyl, Abergel, Colwyn, Colwyn Bay, Llandudno, Gloddaeth, Penmaenmaur, Llanrwst, Bangor, Carnarvon, Aberdovey, and a few places on the English border. The deputations have been Bishop Oluwole, Revs. Ruttonji Nowroji from India, E. J. Peck from N.-W. America, and H. D. Buswell from Mauritius. Special interest was excited by the African Bishop, whose addresses went to the hearts of the large number of people who came to hear him. At Gloddaeth, the seat of Lady Augusta Mostyn, about 400 people attended a meeting in the grounds, and at least 500 people came to the Drill Hall, Carnarvon, to hear the Bishop and the Association Secretary, who spoke in Welsh. On Sunday, August 27th, services were held in the New Pavilion, Llandudno, and in St. Paul's Church, Colwyn Bay, where large congregations were gathered; and on Sunday, September 3rd, crowds collected at Christ Church, Carnarvon, to hear the Bishop preach. These gatherings have proved the most successful that have ever been held in behalf of the C.M.S. in North Wales. Since the appointment three years ago of a *Welsh* Association Secretary, the contributions from Wales have substantially increased, and quite an extraordinary number of new parishes have been added to the list of those which support the Society. A. E.

Shrewsbury.—The Annual Meeting of the Shropshire Auxiliary of the Society was held in the Working-Men's Hall, Shrewsbury, on September 12th. The chair was occupied by the Rev. Canon Lord Forester. There were also present the Bishop of Shrewsbury, the Rt. Rev. Dr. Oluwole, Assistant Bishop in Western Equatorial Africa, the Revs. J. Piper and J. W. Dixon. The report, presented by the Rev. A. C. Thiselton, showed that the work of the past year had been very successful. The meeting was addressed by the chairman and Dr. Oluwole. The amount received was 1477*l.*, which was over 98*l.* more than in the previous year.

Willey (Salop).—Lord and Lady Forester had a gathering of neighbours and tenants at Willey Park, Shropshire, on September 6th, to meet Bishop Oluwole of Western Equatorial Africa, and the Rev. W. Morris from East Africa. A sale of work was held in the garden, and an exhibition of curios lent by the Society. After an address from Bishop Oluwole, the Rev. W. Morris dressed in native costumes, and showed some lantern slides exhibiting scenes in East Africa.

Yarmouth.—A large gathering of the local members and supporters of the Society was held on Monday, September 4th, at the Priory Hall. The room was almost full, an important feature being the presence of the Lord Bishop of Norwich (Dr. Sheepshanks). The Mayor (Mr. C. H. Wiltshire) presided, and the Rev. W. T. Goodrich read the report, from which it appeared that the Association had made very satisfactory progress during the year. There had been more sermons preached and more meetings held, and the receipts showed an advance of 44*l.* The meeting was addressed by the Rev. L. G. P. Liesching (Ceylon), the Bishop of Norwich, and the Rev. G. Watson.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, September 12th, 1893.—The Secretaries having reported the sudden death on August 19th of the Rev. W. J. Smith, Vicar of St. John the Evangelist, Kilburn, the following Minute was adopted:—"The Committee have received with deep regret the announcement of the death of their much-esteemed colleague, the Rev. Wm. Joseph Smith, Vicar of St. John's, Kilburn. Mr. Smith was an efficient Association Secretary of the Society from

1868 to 1873, in the Yorkshire and Lancashire Districts, and when he undertook an important Manchester parish he continued active labours in the Missionary cause. On his removal to Kilburn he became a regular member of several of the Society's Committees and Sub-Committees, and in all of them he won the regard of his fellow-workers, and rendered great service by his independence of judgment, and especially by his wide knowledge of African affairs."

The Committee heard with much satisfaction that Bishop Hill (of Western Equatorial Africa) had, on the invitation of the Bishop of Sierra Leone, agreed to act as his Commissary and Assistant for Lagos.

The Committee recorded the acceptance by the New Zealand Church Missionary Association of Miss Marie Louise Pasley as a Missionary of the Society.

The Committee had the pleasure of an interview with Dr. Baxter, just returned from East Africa, having accompanied Bishop Tucker to and from Uganda. Dr. Baxter spoke warmly of the welcome received in Uganda, and of the deep impression made upon them by the large number of members of the congregation, and their eagerness for Scriptures and other books. Referring to the large classes of catechumens and Confirmation candidates being instructed in part by Native Christians, he expressed the belief that the spiritual zeal of the people has of late much increased. He said that as they came down from Uganda a party of eighteen Roman Catholic priests were journeying up, nine said to be for Uganda. Referring to his earlier work at Chagga, Dr. Baxter commented on the recent attack upon Mochi by the Germans, recalling the fact that Bishop Tucker had consented to the removal of our Mission on the understanding that it would save the people from war.

The Committee had an interview also with the Rev. C. H. Gill, who with Mrs. Gill (formerly of the C.E.Z.M.S. at Krishnagar) was shortly returning to his station at Jabalpur, Central India, after four months in England. Mr. Gill spoke of the Society's educational work in the city of Jabalpur, the High School, and eight branch elementary schools, in which 1200 young people are being educated and receiving Christian instruction. He also referred to the important stations of Damoh and Murwara, and urged that a European Missionary might occupy the former place. He alluded to the cold-weather tours of Dr. and Mrs. Hooper, and urged the Committee to reinforce the Central India Mission, and make it a really effective Missionary field. In view of Mr. and Mrs. Gill returning at a very early date to India, prayer was offered by the Rev. Canon Knight.

The Committee had the pleasure of an interview with the Rev. J. W. Fall (Ceylon), who is in England for a few months on private business; and the Rev. R. W. Gurd (North Pacific), just returned on furlough.

Mr. Fall spoke of the two Colleges for Native students at Kandy and Chundicully. In both, all the masters were Christians, some of them very zealous. In Kandy most of the students in the upper classes were Christians, which affects the whole tone of the College. At Chundicully this is not the case; but at both institutions evangelistic effort was carried on with success, and there had been several baptisms. There was much zeal among the Jaffna Native Christians.

Mr. Gurd referred to the general progress in the North Pacific Mission. At Metlakahltla more particularly there had been of recent years a growth in the Indian population, from 70 or 80 to 250, mainly through the return of those who had seceded with Mr. Duncan. There was now a training class of thirteen Indian students at Metlakahltla. The chief study was Scripture, including St. John's Gospel in Greek; elementary Latin, Euclid, and other secular subjects were also taught. It was hoped that within two years one of the students would be ordained as a deacon.

The Rev. T. J. Dennis, assigned to the Niger, was transferred temporarily to Sierra Leone, and appointed Acting Vice-Principal of Fourah Bay College.

The Rev. W. Latham was transferred from the Mauritius to the North-West Provinces of India Mission.

The Committee resolved to request the British and Foreign Bible Society to undertake the publication of a Giriya version of St. Matthew's Gospel, prepared by the catechist Yohana Gona, as a tentative version.

NOTES OF THE MONTH.

CONSECRATION.

North-West America.—On August 6, at Winnipeg, the Rev. Jervois A. Newnham, to the Bishopric of Moosonee.

ORDINATIONS.

Eastern Equatorial Africa.—At Mengo, Uganda, on Trinity Sunday, May 28, by the Rt. Rev. Bishop Tucker, the Revs. W. A. Crabtree, J. Roscoe, E. Millar, and E. H. Hubbard, to Priests' Orders, and Messrs. Henry Wright Duta, Yairo Mutakyala, Yohana Muyira, Yonathani Kaidzi, Nikodemo Sebuwato, and Zakaria Kizito (Natives), to Deacons' Orders.

North-West America.—At St. John's Mission, Buxton, by Bishop Bompas, on February 24, Mr. Benjamin Totty, to Deacon's Orders.

ARRIVALS.

Eastern Equatorial Africa.—Dr. E. J. Baxter left Mombasa on August 7, and arrived in London on September 2.

Egypt.—The Rev. F. A. and Mrs. Klein left Cairo on July 13, and arrived in Florence on July 19.

Palestine.—Miss C. C. Coote and Miss M. Nevill left Jaffa on August 17, and arrived in London on August 31.—Miss H. Campbell arrived in England on Sept. 16.

North-West Provinces of India.—The Rev. A. E. Keet left Bombay on July 28, and arrived in London on August 22.

Ceylon.—The Rev. J. W. Fall left Ceylon Aug. 3, and arrived in London Aug. 24.

North Pacific.—The Rev. R. W. and Mrs. Gurd left Metlakatla on August 12, and arrived at Liverpool on September 5.

DEPARTURES.

North-West Provinces of India.—The Rev. C. H. and Mrs. Gill left London for Jabalpur on September 15.

Punjab.—Dr. S. W. Sutton left London for Quetta on September 14.

South China.—The Rev. R. W. and Mrs. Stewart left London for Foochow, *via* Canada, on September 2.

BIRTHS.

Egypt.—At Cairo, in August, the wife of the Rev. P. G. Wood, of a son.

Western India.—On August 17, at Water Orton, the wife of the Rev. E. J. Jones, of a daughter (Nora Margaret).

South India.—On July 28, at Rhagavapuram, the wife of the Rev. H. W. Eales, of a son (Charles Wilfrid).

MARRIAGE.

North-West America.—On July 18, at Grand Rapids, the Rev. J. R. Lucas to Miss Maria Hatley of Islington, N.

DEATHS.

Egypt.—On August 16, at Jerusalem, the infant daughter of the Rev. F. F. and Mrs. Adeney.

Bengal.—On August 2, Agnes Elsie, daughter of the Rev. F. B. Gwinn.

Western India.—On August 15, at the Robert Money School, Bombay, Elizabeth Susan, wife of Mr. J. Jackson.

On August 13, at Ipswich, Godfrey Macdonald, infant son of the Rev. C. B. Nash, late of the Palestine Mission.

MARRIAGE.

On September 7, at Aughadown, Co. Cork, the Rev. J. Haythornthwaite, M.A. (Assoc. Sec. for South Ireland), to Henrietta R., youngest daughter of the late Lionel B. Fleming, Esq., J.P., of New Court, Co. Cork.

PUBLICATION NOTICES.

The Church Missionary Sheet Almanack for 1894. For particulars of contents *vide* page 794, and separate handbill inserted in this Magazine. *Price One Penny* ($1\frac{1}{2}$ d. *post free*); 12 copies, 1s. *post free*; 25, 2s.; 50, 3s. 9d.; 100, 7s. 3d.; direct from C.M. House.

Do we Mean it? An Address at the Mildmay Conference, June, 1893. By E. S. 16mo, in wrapper. *Free in small quantities.*

SPECIAL NOTICE.—NEW CYCLE OF PRAYER.

The Revised Cycle of Prayer is now ready, and no other will in future be issued. Copies will be sent free, on receipt of stamped and addressed envelope. Members of the Gleaners' Union will receive a copy with their annual renewal packets in November and December.

THE
CHURCH MISSIONARY INTELLIGENCER.

MISSIONS OR SCIENCE, THE MAKER OF INDIA'S HOMES ?



THE field-day of the British Association is over. The august assembly of Science is for the hour dissolved. The honours are apportioned, and the recipients of them have departed, stimulated to gird themselves to greater triumphs in laboratory and library for the coming year. Knights of the crucible have won fresh quarterings for their mystic arms. Explorers of the constituent strata of the under world have returned to tell us of new unveilings of the secrets of the soil. Searchers of the starry fields have stooped again to earth to speak of other worlds which they have measured with their line, weighed in their balances, and, under the spell of the spectroscope, compelled to disclose the innermost secrets of their celestial constitution. These potentates of Science have, with their wonder-working art, thrown light on many of the dark things in the house of nature, and, as the final triumph of their skill, have addressed themselves to the ultimate analysis of the properties of that light itself.

We, of this association of Christian effort, can afford to reflect upon all this without mental disquietude. We are no enemies of the Cloth. We are not jealous of the magnificent achievements of distinguished men. Their results belong even to us also, for "all things," we are taught to say, "are ours." We cannot be envious of what, after all, is indeed our own. If we have not consecrated to such elevated pursuits the flower and choicest of our days, it is from no poverty of appreciative admiration of such high occupations. Only it is because we have been yet more aspiring than the votaries of Science themselves, even more ambitious than her proudest sons. Our error is rather of excess, than of defect, of arrogance. We have proposed to ourselves results more extensive and more durable in their advantage to the race than any that the labour of the laboratory has ever given to the wonder of mankind. We very confidently believe that we have bestowed upon nations and peoples benefits of happiness that infinitely transcend the most splendid discoveries of the Physicist or the Geographer. If we have not busied ourselves in the very popular province of Biology, we have been more concerned with the instrumentality which conveys the purest, the most permanent, and the most pre-eminently glorious existence to mankind. We have been, perhaps, less concerned with the ethnology of the Eskimo than with their elevation from brutish and degrading superstition, and their introduction into the happiness of the cultured races of Christianity. In a word, it is less (or not at all) with the natural kingdom than with the moral, rather with the spiritual than the physical domain that we have been occupied. We are well aware that for our reward we shall have neither medal nor terrestrial decoration ; but there are honours of more

enduring lustre that invite us in another scene, and praise which as infinitely transcends the applause of all the most honourable assemblies of culture, "as the heavens are higher than the earth."

That we be not misunderstood in the tenor of our remarks, once more do we repeat that we are conscious only of most hearty well-wishing to the distinguished scientific folk who enjoyed at Nottingham their well-earned and most honourable hour. Nay, so far from it being needful for us to constrain ourselves to any forced expression of friendliness towards these princes and kings of Knowledge, we believe we recognise in more than one of them workers among ourselves. The voice of one of the high priests of the temple of ornithology heard at Nottingham—we regret, rather through his pen than by his tongue—is one by no means unfamiliar in the shrine of Mission effort. If we instance more particularly one who for years has been so intimately and so honourably associated with this Society, it is not that he stands as the alone representative of the connexion between Science and Missions. He is one of many who appear upon our platforms, side by side with the humblest intellectual toiler of the mission-field, to defend and to promote the advancement of interests more precious to them than all the recompenses of Science, than all the emolument of coin or of reputation which it is in the power of princes to bestow.

What, then, is this occupation which can allure from the brilliant coteries of Science some of her most distinguished sons? What are the results so splendid which we vaunt as flowing from our toil? In what department of sea, or air, or earth, or sky do we prosecute the enterprise of which we affirm that it is the most engaging and enthralling of all the pleasures which attend the path of man? We will limit ourself to a single department of our effort. We will discuss only one corner of our field of toil. Lest at the outset we should be encountered with the charge that our labours are but in a land of dreams—that we are occupied with impalpable and visionary impressions—that our results, as to any beneficial consequence, may not rank in the category of practical, of present, of positive and of material results,—we will restrict ourselves to one substantial objective of our efforts; an objective which has to do with this life, and which we contend is one of the most serious and substantial benefits that man in this existence may receive.

We give, in fact, to the families of mankind the knowledge and the power of what man's social life may be. We enter the dwellings of a darkened and degraded humanity, and teach what the parent may, and must, be in the house; we show the honour of the wife; we affirm the value and sacredness of the child. Nor do we take our leave of the abode until we place the servant in due relation to the master. We give, in a word, to man "a Home."

Were we, then, chargeable with arrogance to venture upon the comparison of such a boon as this with the fairest and fullest gifts of the sons of genius to their fellow-men? Is not the little spot man calls his home more to the keenest searchers of the skies than the mystery of all the glory of Arcturus, more than the tale of all the

secrets of liquid oxygen, or the behaviour of the imponderable but all-penetrative ether? Is it not conceivable that, under the medal of Copley has throbbed many a noble breast, less with the honour of Science than the anxious care for a daughter's future, or a son's eternal weal? These noblest sons of Science are, after all, more men than men of Science, and Home, to them, is in the thought of Japan, "the capital of the universe."

It is, then, this "Home" that we, of Christian Missions, count among the priceless boons that it is ours to impart. We will attempt to emphasise its value by indicating its absence among some of the nearer and larger families of the race, and we will illustrate its need by pointing out the defect and the failure of the Heathen Home in imperfect recognition of the principal relationships we have adduced.

India will at once suggest herself as the most obvious and the most favourable field for our inquiry. India is infinitely nearer to us than Africa, not in distance, but in knowledge. India is nearer far to us than China in both. India holds a people generally akin to ourselves. India is, in a word, our own.

We are anxious here to disavow the limiting of our lofty claim to the particular organisation which addresses itself periodically to its workers and to the public through the voice of these pages. Within and without the borders of our ecclesiastical constitution there are many whose goal in Missions is identical with, even though their path be not altogether parallel with, our own. The same dignity, because the same divinity, attaches to all true work done in the name and in the power of our common Redeemer. As a matter of fact, the especial result of Mission toil which comes within our present consideration, that particular contribution to the sum-total of Mission triumph, is rather the distinct objective of our younger but most honoured ally, the Church of England Zenana Missionary Society. To it do we mainly confide in India the accomplishment for us of this most vital and important task, the evangelization of our Eastern sisters, and so in the fellowship of common purpose, in heartiest unanimity of effort, to a common goal we move.

What, then, is the Indian home? becomes the initial inquiry of our investigation. "There exists," says one of our greatest Indian authorities, "no word that I know of in any Indian language exactly equivalent to that grand old Saxon monosyllable, 'home'; that little word which is the key to our national greatness and prosperity. Certainly the word 'Zenana'—meaning in Persian, 'the place of women'—cannot pretend to stand for 'home' any more than the Persian 'Mardana,' 'the place of men,' can mean home." These are the weighty words of Sir M. Monier-Williams. Is this a slander upon India? It is certainly not uttered to sustain a missionary case, and it does not stand alone.*

Not long ago Dewan Bahadur R. Raghoonath Rao said mournfully, at a public meeting in Madras, "We have *now* no homes." We take, then, in our analysis of this astounding fact, as the first and most

* We are indebted for not a few citations in this article to Dr. Murdoch's invaluable *Papers on Indian Reform*.

important contributory factor to the non-existence of an Indian home, the position of the Indian woman in the house.

First of all there is the initial *ψευδος* of the Indian house; the wife is not, of necessity, the only wife. The very possibility of another is itself the impossibility of peace. Yet out of the chaos of historical contradictions in the records of Hinduism it may, with measure of probability, if not of certainty, be generally gathered that monogamy is the doctrine of the Vedas. Sita, the finest creation of Hindu poetry, is peerless in domestic virtue. Her words to Rama, her husband, while she beseeches him to allow of her accompanying him into exile, are unsurpassed in any secular literature. The translation of Sir M. Monier-Williams, whom we may well trust to do full justice to the original, presents the Indian woman dowered with all that is noblest in devotion, and all that is splendid in self-sacrificing love. India knows the truth about woman, however she hold it back in unrighteousness, and we know, as we address ourselves to Indian life, that the conscience of the man and the heart of the woman of India are with us in our pleading.

But better infinitely than the doubtful voice of a disputed Veda, and absolutely in harmony with the Indian conscience, which it honours and emphasises, is the divine and authoritative decision that in the beginning "God made them male and female;" the husband is for the wife, the wife is for the husband. If still we be permitted to adduce as divine the argument of a volume which Christ Himself cited for conclusiveness, then we press upon the Indian heart that there can be no home for India until the wife be one and one only. We hold that her position in other respects is less vital, her education or her ignorance comparatively immaterial. Till the woman of India be the sole mistress of her husband's heart and of his house, India has no home, and India can have no future.

But behind this demand for the dignity of the Indian wife, behind even the inspired authority for its affirmation, lies the truth of the woman's soul, and of the woman's immortality. For if the one be uncertain, and the other be practically denied, what equality with the man can be claimed, and what reasonable argument can be presented for the treatment of the woman on the basis of an equality not yet among the postulates of Indian thought?

Who may duly gauge, we are constrained to exclaim, the subtlety of the Prince of Darkness? who may weigh his wiles in the matter of the degradation of the Indian women? The case, indeed, is not that of custom without sanction, or usage without authority. The volumes which the Hindu turns to as the very breath of heaven and the utterances of Divinity, are themselves the millstones which sink the Indian woman in the depths of social and spiritual degradation.

"Women, being weak creatures, have no share in the *Mantras*," say the laws of Manu, ix. 18. "The husband is her god, her priest, and religion; whereby, abandoning everything else, she ought chiefly to worship her husband," says the same divine authority, iv. 35. "Though of bad conduct, or immoral, or even devoid of (good) qualities, a husband must always be served like a god by a good

wife," adds the same irrefragable summary of divinity, ix. 154. What hope, may we well ask, of equality for the wife, have we here? What plea or what persuasion to that regard for a wife which will count her alone worthy of all her husband's love? Can India, we may ask, be moral under the laws of Manu? and can legislation really touch the seat and secret of the ill? What can the gentlemen of the British Association do for India's women in this regard? Of what avail are the sanctions of English legislation, or voice of Indian Congress? This, we claim, is our peculiar. The impotence of all other powers leaves us in sole possession of the field. Here do we apply the sword of truth, and teach that neither is "the man without the woman, nor the woman without the man, in the Lord." Both heirs of life together are they.

But once more, behind this sacred affirmation, beneath its statement, as its very basis and root, is the other, the cardinal and the last truth of all. There is the truth of the existence of the One good and holy God. To this truth run up all the lines of moral enforcement. From this centre radiate out the beams of all moral illumination. If He be not, or if He be, other than His word, how shall we approach India along the path of moral reform? How shall we cite His commands or apply His precepts? What acceptance can there be on the part of India, of His statutes if there be, and as long as there be, repudiation of His Being? Then with this denial falls all the strength of command and of exhortation; falls all the belief of woman's immortality, and all the hope for woman's soul; falls all the hope of India's women and of India's home.

Again may we here call upon the statesman and the scientist alike to enter upon this field of enterprise. Who will enter the lists and take up the challenge of the Prince of Darkness and invade the precincts of his dominion? Shall we attempt to legislate out the faith of Krishna and Siva, and legislate in the creed of Christ? Shall we issue a Royal Commission, perhaps at the expense of India, and hear witnesses whether the monkey-god Hanuman shall be held in holier reverence than the elephant-headed Ganesa? Or shall we, turning from the idols of the State, fall in reverence before the gods of Science, and invoke their aid with crucible and condenser to banish cruelty and oppression from the Indian home? We shall, of course, do none of these things, but with unwavering confidence we shall again resort to the ancient armoury of truth. We shall give India the Word of God.

As it is equally impossible in theory, so is it in practice, to separate between the advantage which accrues both to her husband and herself from the honour offered to the Indian wife. Her elevation will be his uplifting, just as her depreciation has been his depression. Practically, in India the husband dwells alone; alone in all the sphere of fellowship of intelligence, and alone in all the realm of equal and united effort. India is no Eden, and the husband, though wedded, is without a helpmeet. It is impossible that he should find sufficient and adequate fellowship in the company of one whom gods and men have stigmatised as so immeasurably beneath him. Here it is that Christianity in Missions intervenes. She lifts the woman out of her depths of woful in-

feriority, and, as in the ancient hour of Paradise, she brings her a worthy and honourable helpmeet to the man. Thus it is that Christianity reinstates the woman on her equal throne with the man, and in blessing her, bestows also incalculable benison on him. From henceforth he is not alone. He is not driven to the brutes that perish for society, nor to voiceless trees for converse. Then the law of Eden asserts itself afresh. He leaves, as he cannot in India leave, his father's house, and their own abode contains the pair. No longer is the woman the cheerless captive of the dungeon dignified by the fair-sounding title of a zenana. Under her husband's shelter she goes forth to mingle in exalted and intelligent fellowship with her race, and to share with him, and encourage him in, uncounted privileges of honour and usefulness to her fellow-men. The restoration of the woman is, we repeat it, the reinstatement of the man.

There are very serious evils indeed existent in Indian domestic existence when Sir Madhava Rao has counted it needful to give advice in some such words as these: to wit, that if the circumstances allow of it, the man and the wife should live apart from the family; that the wife should, at all events, always enjoy the opportunity to be able to converse with the husband, and be permitted to represent to him her grievances, difficulties, and troubles, or at least escape from the persecution of the other elder members of the family; at all times be able to resort to her husband for sympathy and succour in such trials. It indicates a very dark and hopeless side of domestic life when the Indian husband is also counselled by Sir Madhava Rao not in any quarrel between the wife and the elders to blindly side with the latter, not to indiscriminately identify himself with the elders in the conflict, but to accord fair justice to the wife.

In this delineation of Indian domestic things, we are not positive whether we are calling attention more to the grievances of the Indian wife than the wrongs of the Indian husband. We are almost disposed to consider that in these particulars the man is rather the injured than the woman. We cannot see any provision in the life of such an Indian husband as here is hinted at, for the encountering, on any fair terms, the degrading influences of a heathen environment. We cannot consider the man as entering with any hopefulness upon the battle of life, even amid the encirclement of Christendom, if thus unduly weighted for the war. If in India, as in England, there are perplexities and anxieties for the wife which she should tell with comfort in the ear of a husband's sympathy, surely the converse also obtains. He, too, has his own peculiar trials, the difficulties in his public course, the failures or the successes of his professional career, which are at least as much halved or enhanced respectively in the happy atmosphere of the sympathy of home.

Thus, then, do we conceive that Christianity, in her Missions, conveys to India the primal germ of progress, bestows the initial factor of domestic and national progress, communicates, in a word, the essential element of all truest and highest condition of happiness.

And we have limited all this benefit, so far as we have treated it, to this life. We have, in our argument, taken no account of the

future and eternal consequences to man resultant from our effort. We meet the men of this life on their own ground. We claim that we are superior to them in their own results. We assert that our harvests of material advantage for man which we gather are, while infinitely more enduring, even as earthly as their own.

We are, then, even more seriously ambitious than some whose thoughts, for example, are largely occupied in the recovery of a missing evolutionary link. Ours are engaged with the restoration of a lost relationship.

The consideration of the position of the wife in India leads us naturally and by necessary connexion to that of the child. The sequence is obvious in the case especially of the female child. The infant starts with all the theological disadvantages inherent in her sex. She is heavily handicapped in her precarious race. Her birth, as in China, may be cursed as a weighty misfortune to her parents, or prove, as in India, ere long to be as grievous a misery to herself. If she be born among the Naiks of Kumaon her fate is as horrible as it is certain. If she spring from Brahmin stock, she will experience the misery of infant marriage, or may prove the lifelong sorrow of infant widowhood. Had she lived in Rajpootana she would have been, a while ago, perhaps, mercifully delivered from the misery of either by the knife of the parental assassin. It goes without saying that the education of such a valueless commodity as a female child in India would be an extravagance too obviously absurd to be ever contemplated. Even under the most favourable conditions of Indian life, how full of misery is the child's life! The obscene speech of Indian homes is one of its darkest features. It is, indeed, a *βάθος* in this connexion to speak of the misery of the uncleanness of Indian children. But how can it be but inevitable when "Indian mothers trust largely to superstitious ceremonies to keep their children well, while they neglect sanitary arrangements"? Worse than all is the woe of Indian childhood which befalls the opening mind when, led by their mothers to the Indian temple, their eyes are met with sights, their ears assailed by songs, of such loathsome import that innocence may not sustain the strain, and the child-mind perishes in that awful hour.

We are fully prepared to admit that Hinduism supplies some motives of great power, as in China, for the preservation of male offspring, and we will even further acknowledge that the contact of the Missions of Christianity with these motives, so far as the contact occurs, is even a hostile one. The cherished hope of the Indian parent that the eldest male representative of the house shall provide for his departed spirit by the performance of the accustomed sacrificial rites, furnishes unquestionably an influential motive for the preservation of the life of the male child. But this motive we are called upon to encounter by the teaching of our Missions. We have no desire to lessen for a moment the force of such crude moral sentiment as may render tolerable the existence of the child of the Indian home; not though we are aware that that moral structure is underpinned by the incredible superstitions of the Indian creed. As there is not with us the desire to attempt this, there is not either the necessity. That will be

done, and is being done, in other ways. It is effected by a hand as thorough as it is ruthless in its work. The machinery of the secular education of the Government of India is compromising, by slow but certain sap, the foundations of all ancient Indian thought. Enthusiastic and ardent reformers have attempted and are endeavouring to run up inner walls of defence as they view the integrity of the outer battlements passing away. Such efforts appear to us, from our point of view, as mischievous as they are valueless. They impede measurably the entrance of the only light that can satisfy the Indian mind, and, by the multitude and variety of their theological nostrums, go far to extinguish even the vitality of the religious principle in the Indian heart.

But we have said that ours is no crusade of destruction against the thoughts that "dwell divine" in the heart of our Indian kinsfolk. We have no hostility to the Veda *per se*, nor do we contemplate the invalidation of the claims of the Ramayana as the ultimate triumph of Mission effort among the Hindus. Neither at home nor abroad are we ambitious to rank ourselves among those who are famous according as they lift up axes against the carved work of either Indian Wisdom or of English Belief. We would not liken ourselves to the chieftains who "took to themselves the pastures of God in possession." In India we intend, with Divine help, not only to remove a rotten basis of the parental relationship, but to replace it by a sound one. Marvellous indeed is it that the same Divine remedy is adapted to the various diseases of the Indian home. The same considerations which avail for the redemption of the Indian woman are equally efficacious for the establishment of the most enduring and the most affectionate parental tie. If the wife be immortal, so is the child. If the Inspired Volume provide for the honour, the safety, and the peace of the mother, it no less adequately includes within its protective precepts the life and education of the offspring. It admits of no distinction of affection between the son and the daughter; it suggests no disparagement of the latter, no undue honour of the former. If there be a difference, it will only be in the larger measure of consideration and succour that the feebler strength of the daughter will invite. There will be education for both according to their need, and there will be for both provision according to the parents' powers. There will be, through all the changes and chances of this mortal life, the happy and inspiring expectation that the circle of earth will be the bond of heaven, and the fellowships of time will be but the prelude to the societies of eternity. All these exalted considerations are absolutely foreign to the reflections of the Indian zenana. They are things that come not even into the dreams of the secluded dwellers in these cheerless tenements. They are a revelation to the life of India. They are a Gospel that carries its credentials on its countenance. Its very affirmation is itself its evidence, its declaration is its proof.

All this, we delight to reiterate, is very solid and substantial business, and worthy of the most constant, even the most arduous, effort of the highest minds. Nor have we been able, in our treatment of them, to keep absolutely separate the relation of husband and wife, and

that of the parent and the child. Between the conjugal and the parental virtues, the line, in India at least, admits of no very distinct definition. The connexion is vital and intimate. The same Divine sanctions enforce the due relationship between the husband and the wife, the parent and the child. The same beneficial and inevitable sequences result to both. If the wife be the companion of the man for time and for eternity, the question of her education, her employment, her privileges, will shortly adjust itself. If the daughter be something more than a mournful calamity to the house, or the son of higher value than a mere performer of senseless but indispensable sacrifices, then a corresponding treatment will follow in due and necessary course. It will not need the stimulus of Government appointments to urge the parent to the cost of education for the son, much less will it require the attainment for the daughter of doubtful accomplishments for far from doubtful ends. The son will not be trained only to figure as a pleader, nor the daughter to dazzle as an accomplished Aspasia. At once with the new stimulus will the new effort appear. The proud Bengalee will think it matter of merest justice to his wife that she shall take her place with the ladies of her rank. The once bigoted Moslem will desire for his daughters the culture and the graces that will fit them to shine in the home and circle of their husbands; to become one day all that they have beheld their mother to be in their own home, through the entrance of Christianity within its walls. Soon will come the hour when the models of the ancient zenanas will turn to be the curiosities of the Indian museums, and the story of the tyrannies and thrall of olden times will be told to their children by grateful mothers, as the tale of the Druids and their barbarities are recounted to us among the thrilling narratives of our nursery hours.

Following upon the parental comes the filial relation. The "first commandment with promise" demands above all for itself conditions which render its obedience possible. It is impossible that a child should count its parent everything, in whose eyes itself has been as nothing. If the daughter has been considered only a burden, to be delivered from by marriage or by death, her attitude towards her parents can hardly attain to the Christian level. If the son be counted mainly useful for his posthumous services to his parents, will the instincts of natural affection within his breast be reasonably evoked? If the daughter learn that by her parents on the occasion of her widowhood she will be treated as Indian widows are, must she not count that, in theory at least, she is only valued for the advantage she may bring, but never honoured for her own sake? And this widowhood is not an experience which she may view only as a possible disaster, at a long distance of years before it comes. If we take an instance suggested by that eminent Indian authority, Sir W. W. Hunter, we are presented at once with an ordinary possibility of the life of the Indian child.* She is three years. She was married a year before, and she knew it not. The so-called husband deceased, and she was ignorant of it. She only knows that this has been, for she has been told so. She plays with other chil-

* We would not be understood to affirm that our description covers the entire territory of Indian life.

dren, for she is herself a child. But if there be a festivity she is roughly removed at once, for her presence is unlucky. If she cries she is chastised. If, later on, she question, she is informed that she is a widow, and a widow as punishment for sins in a previous life. She is reproached with it as a shame, and she is taxed with injuring others by her thoughtless presence. If her presence be so baneful to the feast, her very touch also is taint and pollution. She is asked to eat only once a day, and once a fortnight for a whole day she must fast, regardless of physical consequence. When years bring to her faculty of reflection, she is ever taught that her condition as widow is due to the Merciful God punishing her for the unkindnesses of her conduct in her previous existence. The dark and dreadful path which Sir W. W. Hunter marks with terribly candid pencil as that which she treads later, we shrink from transferring to these pages. But we have adduced, we believe, more than enough to prove that for the Indian daughter, in multitudes of cases, the existence of any sentiment of filial love, so far at least as nature may be eradicated, is absolutely excluded by the circumstances of her lot. To her the ministries of a mother's tenderness are denied, and the affection of a father's heart is forbidden. If the filial be indeed the reflection and the reciprocity of the parental affection, what opportunity for its existence is there here? Nor can the ground thus early lost be ever again regained.

We would not at all be understood to affirm that nowhere in India does a mother's heart beat in fullest fondness for her child, nor that nowhere in our great Dependency does an Indian child contemplate the parent with truest affection. But we do unhesitatingly allege that parental and filial affection, wherever they do exist among our fellow-subjects there, exist in spite of Indian laws and Indian customs and Indian creeds. Such affection, where it is found, is but nature's protest against the dark and cruel machinery of the great Enemy of man. It is but the witness of an original righteousness not altogether effaced from the fallen soul of man. It is the superscription, blotted much and largely defaced, of the King of Heaven; it is His own handwriting still evident on the hearts of men.

It needs but little effort of the imagination to depict for ourselves the life of hopeless misery to which the little Indian feels herself unchangeably annexed, despite the consoling assurances of her parents that she is treated with no injustice by heaven; she is taught that the hand of God, in taking the life of an infant husband she has never seen, has done to her only as it should. But when we approach the dread statistics of Indian widowhood, and when we learn that there are twenty-one millions of widows in India, of whom the experience of an enormous number corresponds to what we have, under sanction of highest authority, indicated, then indeed the mind sinks powerless to grasp the thought of so vast a mountain of human misery, to measure so wide an ocean of poor mortals' tears. Well may we pause in wonder at the ruin wrought by sin in man; and if we have hearts to sympathise, surely we shall feel in some degree afflicted for the dreadful sum of human misery which man on man inflicts.

"Man's inhumanity to man makes countless millions mourn."

It is difficult to contemplate such facts with equanimity. It is impossible to view them without intensest conviction that the work with which the Church is charged, the toil of taking redemption to the suffering tribes of earth, transcends in its sublimity, as it surpasses in its blessedness, the most glorious of the undertakings to which man sets his willing hand.

It is little wonder that a domestic policy which has found it convenient to reduce the Indian woman to such a level of mental and social inferiority, has been equal to discovering a completely sufficient justification for such action. Doubtless, by nature and training, the women of India have innumerable and most serious defects of character; but the animus, rather than the reasonableness, is apparent in such descriptions of their character as are current in Hindu thought. Professor Wilson observes that the greater number of "Hindu tales turn upon the wickedness of women, the luxury, profligacy, treachery, the craft of the female sex." There is no difficulty whatever in estimating the value of such Indian mysogony. There is no doubt that the violence and virulence of these utterances is intended to procure palliation, and even secure approval, for the treatment of the Indian woman. It appears, in contrast with the facts, to be particularly iniquitous and cruel. The charge is as abominable as it is baseless. No doubt the evil of all Heathen society is enormous, and the Indian woman is not exempt from the contagious corruption of its influence; but it is to her honour that it can be affirmed that, generally speaking, Hindu women are faithful to their husbands, and, as a rule, are devotedly attached, and in the last degree unselfish towards them. Nor is it less to their glory that affection for their children is a trait of universal prevalence, and a feature of singular loveliness in the heart of the Hindu mother. Neither the fierce heat of Indian inhumanity, nor the horrible cruelty of Indian theology to the wife and child, has availed to dry up the springs of natural affection in the Indian woman's heart. First in Eden in the fall, she is far behind the man in the transgressions of Indian society. The cup of suffering is immeasurably more bitter in India for her than for the man.

Thus it is that we may cherish the hope that the remnants of original righteousness, being more persistent in the Indian woman than in the man, will provide a most advantageous basis to sustain upon it the reconstructed framework of an Indian Christian family life, and an Indian Christian society. Her miseries will tend to make her more amenable to the ineffable comforts of the Gospel, and the special sorrows of her own peculiar existence will be more prompt to invite the unspeakable consolation of the Word of God. Gaining the woman's heart in India, we shall have purified the fountain-head of the society of that vast aggregate of races. Like Lydia in Europe, the opening of her heart by the Divine touch will be the opening of the house, and the opening of the Indian house will be the Christianising of the countless tribes that range from Burma to Baluchistan, from Ceylon to Kashmir.

But it is the solidarity of Indian society which constitutes the most

formidable obstacle to the overthrow of the idolatry and iniquity which exist within it. The fibre is so tenacious, and the tangle is so intricate of the home, that the difficulty of taking up a single thread seems absolutely insurmountable. The accumulated moral pressure which the presence of several generations dwelling side by side in the Indian home exercises with the power well-nigh of omnipotency, upon the unhappy unit who may dissent from the sacred wisdom of the home, and of the people, must be intolerable. Were it not for the character of the spiritual force which is brought to bear upon such massive masonry of superstition, well might the human instrumentality despair of smallest measure of success. The mysteries of subtlety which the mind of the Darkness-King displays in grasping and retaining his ruthless tyranny over Hindu life must else deter all effort for its overthrowing, except such as be sustained by the consciousness of the Divine co-operation. Never did skill of earthly Vauban design and contrive a scheme of fortification comparable in its intricacy and completeness to that which defends the Hindu house from the arms of Christian assault. Its parallels are drawn with rarest skill. Each outer line of circumvallation is commanded by its interior defence. The concentrated artillery of prejudice and piety, of natural hatred and unnatural religious bigotry, commands each weakest point in the defence, and renders untenable any advantage which has been secured. The accumulated hatred of three or four generations congregated within a single zenana, if it rarely fail to render the conversion of the individual impossible, will at least secure, without any uncertainty, that the existence of the convert will be unendurable. The furnace of misery which is always kindled for the unfavoured inmate of the Indian house can be heated, if necessary, sevenfold hotter than before. The gates of the zenana may, on occasion, be enough ajar to permit the outward passage of the widow to an existence of infamy; but her exit from the thrall of her lot into the liberty which Christ came to give, is shame less tolerable than death. The links which chain the individual in the bondage of the Indian creed are woven with consummate, because with Satanic, skill.

But even in this is there element of most comfortable hope. The tediousness of the toil and the duration of the task will be, we doubt not, at length recompensed by the magnitude of the success. If the mountain be slow to move, when it does start it will descend with all the vaster momentum and in all the greater mass. The attraction which so firmly retained it in its entirety, and so long retarded its dissolution, will serve only to render its overthrow more complete and its ruin more irretrievable. When India owns obedience to the Cross, no longer only in its individuals, but in its homes, then will the hour of our triumph be at hand. When its families come hand in hand to the mountain of Zion, then will its tribes blow the trumpet of their return, and the now reddening east of India's spiritual dawn will flame with the full brightness of her spiritual day.

Such, then, is the sublime ambition which we who are identified with Christian Missions entertain. We propose to ourselves as the goal of our effort in our Indian Dependency to give to it a boon the

conception even of which occurs not in the volumes of Indian sacred literature. We would give to India the idea of Home.

Nor do we limit the influence of such a priceless guerdon solely to the enjoyment and advantage of the members which compose the Indian household. The physical miracle of the fleece of wool saturated when all around was dry, was a marvel of unquestionable magnitude; but that a single home in Indian city or village, united in the mutual honour of its members and the cementing influence of a common and enlightened belief, should not be powerfully influential, that its witness and its example should not extend far and wide, would be a miracle of infinitely greater improbability than that which fortified the feeble faith of Israel's leader. Its contagious attractiveness must in time move many hearts to enjoy the same. As such households should multiply, and as their members should go forth to discharge their various duties in society, so would the savour of Christianity be dispersed. Racial jealousies would be gradually mitigated, and religious animosities be subdued by the extension of such a sacred atmosphere throughout the land. Legislation, remedial and salutary, would rapidly suggest itself on behalf of the weak and the helpless, and as simply and as easily be established. Soon would the foundations of righteousness and mutual trust be laid in the Indian life, and rapidly the superstructure of widespread intelligence and integrity appear. The splendid natural characteristics of our Indian fellow-subjects, released from the crushing pressure of superstitions and the dead weight of cruel customs, would spring up in liberty and in strength, and the once isolated and alien elements of Indian society would combine to form a powerful and prosperous people.

We maintain, therefore, in conclusion, that the function of Missions is even more honourable than the engagements and activities of the most distinguished toilers in the scientific field. Builders, then, of empires we claim as title for the humblest toilers in the Mission service. It was no mere splendid metaphor which marked the high commission of the tearful prophet of Anathoth.* The history of Christianity and the annals of the race combine to affirm that it has been for the Church of Christ to impart unity and consolidation to the most powerful tribes and the most enduring races of the globe. That the bond of the Faith has been misappropriated for the basest political and personal ends is unquestionable. That the prejudices and passions which follow in the wake of piety, and, like dishonest servants, pose in the purloined raiment of their master, have been most skilfully appropriated and most cunningly employed to further darkest aims, is incontrovertible. Yet with all this before our view, we hesitate not to affirm that the temples of Christian worship are the bulwarks of a nation, and the doctrines of the Christian creed alone may constitute the pillars of the spiritual, the social, and even the material prosperity of the peoples of Hindustan.

GEORGE ENSOR.

* Jeremiah i. 10.

THE CHURCH CONGRESS AND FOREIGN MISSIONS.



T is a time-honoured observance that Christian Missions should have a place on a Church Congress programme. There have been occasions when valuable suggestions have been made as to the best ways of reaching those who are as yet outside the Christian covenant ; but, as a rule, it is to be feared that the subject is not dealt with either in an interesting or very informing fashion. There is a want of that hearty, spontaneous enthusiasm which is so conspicuous at Church Missionary meetings. It frequently happens that men with "a fad" come to the front, if not amongst the appointed readers and speakers, yet amongst the free lances who manage to get their cards up to the President.

I wonder how often, in one form or another, members of Church Congresses have been assured that the Society system is a failure, and that we can hardly have a reasonable hope of large success until "the Church in her corporate capacity" undertakes the work! At Rhyl, Canon Churton made a vigorous attack on Societies, Committees, and all their doings. He was, however, very ably answered by Lord Stamford and Mr. E. Stock. Lord Stamford's speech owed much to a careful study of a vigorous paper, by Dr. Cust, in *Mission Life* (in 1888). It may be worth while to give one sentence from that speech. He said that "it had been pointed out by Dr. Cust that the action of a voluntary body is more free, more elastic, more prompt than that of a Church acting in its corporate capacity." At the recent Church Congress the first speaker took occasion once more to declare that the Society system can never accomplish what is needed. He had his word of compliment for the organisation of the Church Missionary Society, but asserted that a Committee sitting in Salisbury Square could not properly deal with the complicated questions which must arise in the mission-field. But the Rev. A. T. Wirgman, D.C.L., of South Africa, the speaker in question, did not show what was to be put in place of the system he attacked.

Dr. Wirgman gave some excellent advice to missionaries as to the duty of studying Native religions : advice which is certainly not new. Mr. Venn, in 1871, said : "It has pleased God that Missionary Societies should learn by experience ; so that there has been development, if not change, in the views entertained at home respecting the modes of operation that ought to be adopted, and a consequent development in the operations themselves, in the various fields of labour." It is clear that he had in his mind the demand now so commonly and, up to a certain point, rightly made for highly educated men in such lands as India. Mr. Venn, after stating the fact that now there is a demand for men of high culture and mental power, urges that though "the Committee would by no means overlook these considerations ; would remember that the great Missionary Apostle was a man of natural gifts and literary culture ; would urge upon all missionary students the importance of mental discipline,—yet that none of those going out should be discouraged by any sense of deficiency in natural ability, or of inadequate mental furniture. . . A very acute or learned missionary doubtless possesses some advantages in arguing with the Brahmin,

the Buddhist, the Confucian, or the modernised Indian infidel. But a missionary of ordinary secular attainments, who depends on Divine grace, who calmly and prayerfully speaks of that which he knows by his own experience . . . will find, even when addressing such persons, that a Divine power accompanies the proclamation of God's Truth. Let him but wield the sword of the Spirit; let him only live and speak in close communion with God; and he will find, after all, that the superiority, and the evident superiority, is on his own side."

As not only in Dr. Wirgman's paper, but also in the Bishop of Japan's speech, and in that of Sir C. Euan Smith, a good deal was said about the need of intellectual men in these times, I have thought it worth while to quote these wise words of Mr. Venn as a not unnecessary caution against the danger of exaggerating the importance of mental gifts. I have found, as a parish clergyman, both in my present and former parishes, that sceptics are seldom met by mere superiority in argument. I think, too, that those who know best the results of missionary work even in India will allow that God does use in a remarkable manner, men of moderate mental powers and attainments when they are manifestly full of love for their Lord, and deep longing for the salvation of the Heathen. But, thank God, men of great intellectual power have been, and are now to be, found amongst the men who are not afraid of what is slightly called Committee management.

Closely connected with the subject of Native religions is that of national character. Here, once more, how wise are the words uttered on June 30th, 1868, to outgoing missionaries: "*Study the national character of the people among whom you labour, and show the utmost respect for national peculiarities.* In this way you will win the heart and confidence of the people . . . you will discover any common standing ground from whence you may start together in the search of truth."

It is quite curious to notice how ignorant those who are most ready to attack Committees are, of what Committees really do. Thus, they are supposed to desire "to keep converts too long in a state of pupillage." This is hardly a charge which can fairly be brought against the C.M.S. Committee. If there has been a mistake, at any rate, in West Africa, it was in asking the infant Church to run before it was well able to feel its feet. The principle of self-support, self-extension, and self-government was laid down by Mr. Venn nearly thirty years ago. But as there is always a danger of forgetting such principles, it will be well to quote once more from Mr. Venn. He was asked by the Bishop of Kingston (Jamaica) to explain why he thought that "the Church Missionary Society had withdrawn its operations from the Island of Jamaica at too early a period," &c. In a letter dated January, 1867, he wrote thus to the Bishop: "It may be said to have been only lately discovered, in the science of Missions, that when the missionary is of another and superior race than his converts, he must not attempt to be their *pastor*; though they will be bound to him by personal attachment and by a sense of the benefits received from him, yet if he continues to act as their pastor they will not form a vigorous Native Church, but as a general rule they will remain in a dependent condition, and make but little progress in spiritual attainments. The

same congregation, under competent Native pastors, would become more self-reliant, and their religion would be of a more manly, home character."

So far I have attempted to show that the charges made against the Society system, in so far as they concern the work abroad, are not founded on fact. It is pretty plain, I think, that "the science of Missions" needs experts; that there are some very great advantages arising from the accumulated experience of a Committee that does its work under a deep sense of responsibility to Almighty God. There is continuity in such work. No doubt men on the spot can very often see what is not so clear to a Committee far away. But, on the other hand, nothing is more natural than that people on the spot should exaggerate the importance of local affairs. They are likely to take a parochial rather than an imperial view of such questions. Without for a moment denying that Missionary Bishops may, at times, have cause to complain that their dioceses suffer from the fact that many questions which might be settled on the spot are relegated to a Committee sitting hundreds of miles away, I think that, upon the whole, even in this point of view, much is to be said for the Committee system.

It might be argued that all this would be just as true if the Church undertook the direction of Missions in "her corporate capacity." For when we come to ask what is the meaning of that fine term, we find that it comes to this—Convocation must appoint a Committee to carry out its will. No doubt it might select experts from the existing Committees of the great Societies; but at the best it could "never be so free, elastic, and prompt in action as a voluntary Society."

We do not seem yet very near the time when the "Society system" can be safely abolished in favour of a Board of Missions. But cannot the Board of Missions do something "to foster and develop interest in missionary work at home"? This was the plea put forward on its behalf by Bishop Wilkinson in 1881. It may be granted that no Board of Missions can now supersede the Societies which, whilst men dreamt and talked of "the Church in its corporate capacity" doing the work, have actually done something to show that members of the Church are not dead to the responsibility resting on them to carry out the Saviour's great command, "Preach the Gospel to every creature." No new organisation could, with any show of justice, or with any hope of a successful issue, say to the Societies, "Please stand aside; you have done your work not amiss, we admit, in an unauthorised, informal fashion, but we represent 'the Church in her corporate capacity'; we now mean to administer the funds which Churchmen devote to Foreign Missions as seems to us best. We shall, in point of fact, work entirely through the Bishops, where Missions already exist, and where they do not—well, development will come through existing Churches. We are the voice of the Church—let us speak; henceforth let there be no more talk about great Societies." Stated boldly, the thing is seen to be impossible.

"True," say the advocates of a Board of Missions as an active organisation, not a mere committee for finding out and tabulating the results

of work already accomplished by other people; "but can we not stir up the conscience of the Church at home?" Now, no doubt, there is a fine field of operation here. There are not less than 5000 parishes which give absolutely no support to Missions abroad. There are many which give such feeble help that it is little better than nothing. There are very few which have yet caught the flame of missionary zeal. But how is a Board to do the work? I know only two ways, as I ventured to say in my five-minutes' speech at the Congress at Birmingham, in which we can, to quote once more, Bishop Wilkinson, "foster and develop missionary interest," viz. the voice and the pen. "We find," said the Secretary of the Wesleyan Missionary Society to me some years ago, "that we can raise the contributions from any of our chapels 50 per cent. if we can visit the chapels ourselves." That really meant that a man full of his subject, able to put it with power before a congregation, can calculate upon increased interest and, as a consequence, increased contributions. We all know that our interest flags if we are not brought face to face with facts. People may say that the cause itself ought to be enough to draw forth our contributions. But "a cause" is one thing, the way in which it is carried out another. We have a right to ask whether work is wisely done, whether God's blessing has rested on it, whether we are fighting windmills or are in truth clearly enlisted under the banner of Him whom John beheld "on a white horse," to whom "a crown was given, and He went forth conquering and to conquer." We shall have little heart in work about which we have no assurance that it is done in right ways and by men whom we can trust. As the Rev. H. E. Fox well pointed out in his very able speech at the Birmingham Congress, "contributions follow confidence."

A Mission organisation which adopted as one of its favoured methods, let us say, for sake of example, that which the Rev. R. L. Page advocated at the Congress as far and away the best, viz. the monastic, would assuredly win small support from the friends of the Church Missionary Society. An example of this sort shows at once the weakness of the argument for a Board of Missions on the ground that it would do more than is now done "to foster and develop interest." That amiable ascetic, the Rev. R. L. Page, asserted roundly that the monastic was the apostolic method of Missions. He left the Congress in no doubt as to what he meant by the word "monastic." It was nothing like the "Associated Evangelists;" it was a community bound by the "three vows of poverty, chastity, and obedience." Here I must quote Mr. Fox's answer, which was in every point of view admirable. It gave full credit to Mr. Page for having "proved his sincerity by practising the doctrine which he preaches. But," he went on to say, "when any one, however good, asserts that 'monasticism is the greatest power for the evangelization of the world,' he must pardon us if we reply that this is a mere assertion of which he has given us no manner of proof; and more, that the threefold vow of poverty, chastity, and obedience, on which monasticism depends, has no shadow of sanction either from the New Testament or in the Church of England. Mr. Page seemed to confound several things

which differ essentially. For example, poverty and unworldliness are by no means the same thing, nor are celibacy and chastity of necessity identical. The voluntary adoption of an unmarried life such as that which St. Paul commended under special circumstances is totally distinct from the monastic system of which we have had so earnest an exponent. The former has been adopted by hundreds of good men, who would have scorned the bondage of monastic vows. The Church Missionary Society itself has adopted it for some of its agents, who, under the name of Associated Evangelists, are doing a work in North India which certainly need fear no comparison with that of the Calcutta Brotherhood."

It really seemed a providential circumstance that Mr. Fox was a chosen speaker on this occasion. Not every one with the same knowledge of missionary history and principles could have replied so aptly and concisely on the spur of the moment to the fallacies put forward by Dr. Wigram and Mr. Page, and hardly any one else could have so conclusively shown that the one instance given by Mr. Page in favour of monasticism was wholly against his theory. "The case of George Bowen, of Bombay, who was most unfortunately quoted as an illustration of monasticism, points exactly the other way. I never met Bowen in the flesh, but I know him well through intimate friends, and never a week passes but I refresh myself with some of his saintly words. Bowen lived in the most simple and abstemious style, but he was no ascetic, he belonged to no Order, he had bound himself by no vows of poverty or celibacy; and had you told him that one day he would be held up as an illustration of monkery, I can imagine the hearty laugh with which he would have heard of the outrage." How could a Board of Missions, which must of necessity appear to be free from party ties and prejudices, inspire the Christian public with confidence, when there are such diametrically opposite ideas of missionary methods to be taken account of as those expressed by Mr. Page and Mr. Fox?

I should be the last person to undervalue the living voice as a powerful instrument for awakening and sustaining an intelligent interest in Missions. A large number of persons can only be reached by the voice. Their interest must first be roused by what they hear, for until interest is roused they will not read the records of missionary labours. But missionary literature is now a great fact. Its materials are constantly growing. Their very number and variety render selection and adaptation a prime necessity. It is not enough to pelt people with figures and facts. They must be properly grouped. They must illustrate the varying phases of missionary life; they must be fitted to feed the flame of missionary zeal. And this for more reasons than one. It is missionary literature which must in the main furnish the advocates of Missions with materials for sermons and speeches. The age is a busy one. The men who have power to move their fellows from pulpit and platform are hard pressed. There is no "royal road to knowledge" of Missions any more than there was for Ptolemy a "royal road" to the understanding of Euclid; but an intelligent teacher can simplify the most difficult subject, and mis-

sionary information can so be presented to the mind that the essential elements of present-day questions, and the important facts of missionary history, may be mastered with comparative ease. But to do this means prayer and pains on the part of those who undertake to supply the public with missionary information. Men and women whose hearts are full of love for the work, who make it the business of their lives to know what is being done, are needed. No doubt a Board might select such persons to provide the needed literature, if it could find them. But, as a matter of fact, missionary literature has grown out of the necessities of the case. The best of it comes from the Mission-field in the letters of missionaries. Those letters, however, require editing; nor are they all that is needed, for there must be the enunciation of missionary principles as well as the setting forth of missionary details. There, again, we see how needful it is that there should be unity of purpose on the part of those who carry out and those who support missionary work.

Sir Charles Euan Smith is a friend of Missions. He speaks in a frank, manly, and appreciative fashion about what is being done. I am not sure whether he had C.M.S. missionaries in his mind when he said that he would "impress on them that a much more careful selection should be made of the *personnel* of the men sent out to India, especially those entrusted with the duty of open-air Gospel teaching." I have already shown that more than twenty years ago this matter received careful attention on the part of the C.M.S. Committee. Those who know anything about Indian missionaries will call to mind such names as Ragland, Noble, Fenn, Pfander, Leupolt, W. Smith of Benares, Hasell, Robert Clark, Hooper, and a host of others who would have taken high place anywhere amongst men of intellect and culture. Even the Bishop of Japan, who, one would think, must have taken in knowledge of missionary matter even in the nursery, laid stress on the fact that "educated nations in a special degree require an educated clergy," as if this were hardly a well-established principle. It is true he added, "The Missionary Societies are, I believe, conscious of this now, as they were not in former years before Bishop French induced a new view on this subject by founding his College at Lahore." Far be it from me to detract from the merit of that devoted servant of God, Thomas Valpy French, but assuredly he was by no means the first person to draw attention to the need of an educated ministry. I have known C.M.S. work more or less intimately for more years than I quite like to remember, and I cannot recollect a time when the need of educated men of high intellectual gifts was not recognised.

I ought to add with regard to the Bishop of Japan's paper that it was strictly *ad rem*. He dealt forcibly with "Variety in Missionary Work." He showed that though in Japan public preaching cannot be carried on in the open-air, as it is in India, Japanese houses readily lend themselves to indoor preaching, for "the outer wall is a shutter of wood, the inner wall a shutter of paper." Preaching in such houses, he said, "has directly led to conversions. Recently, in one large town in Japan, a plan has been tried which has been borrowed from you—a

Special Mission. With us the speciality consists in concentrating for several weeks, in one great city, a number of evangelists who are commonly working separately in widely advertising some time beforehand the meetings and addresses, and in asking the prayers of all the Church Missions in the Empire for that city during the time the mission is going on. Results have been appreciable. The Buddhists, notwithstanding the traditional teaching of their religion, which prescribes universal toleration, have paid 'the Mission' the compliment of noisy and violent opposition." The Bishop then dealt in very interesting fashion with work amongst the educated classes, and amongst women. He showed that there is a grand opening for Christian men and women who have the gift of teaching in Japan. Surely many young men and women who have the needed knowledge, and still more a deep desire to use their lives to the glory of their God and the good of their fellow-creatures, will seek for educational work in Japan. They would find a sympathetic friend in Dr. Bickersteth.

If one wanted proof that missionary zeal can hardly be found except where people are in harmony on the great fundamentals of religion, it would have been found at the Church Congress. A dignitary of the Church of very high standing said, as we came out of the Town Hall, "Not like a C.M.S. assembly, was it?" Now, he is not a man to care for party; his whole life has been spent in trying to steer a middle course. He has been an active supporter of S.P.G., though he has in his heart a very warm corner for the C.M.S.; but he felt, as no one could help feeling, that the life, the energy, the spiritual enthusiasm of an ordinary C.M.S. meeting were wholly absent from the Session of the Church Congress when it discussed the subject of Foreign Missions. Many good things were said, much that was important was enunciated, but there was the lack of enthusiasm which is so painfully apparent when there is no substantial agreement in an audience either as to the exact object they desire to attain, or the best methods by which they are to be attained. There could be no clearer proof that a body which should attempt to carry on the missionary work of the Church without considering the serious differences which divide Churchmen at home would receive very cold support in our own country, and be little likely to carry to a successful issue the work of the Church abroad. It would fail to rally round it the warm friends of Evangelical truth; it would receive languid support from extreme High Churchmen. Its advocates in the pulpit and on the platform would lack the power which is found in men of intense faith in the methods they set before the minds of their hearers; its literature would be of a cold and colourless character. Like the Church of England herself, the Society system is not ideally perfect. It has its weak points. It is a compromise; it must always be more or less liable to attacks which have in them some show of reason; but it has been used, and is likely to be used, by the Holy Spirit of God to bring into the fold of Christ the sheep which are wandering on the wilds of Heathenism.

HENRY SUTTON.

SPIRITUAL LOSS AND GAIN;
OR, SURRENDER OF SELF UNTO DEATH AND THE NEW
MAN PUT ON.*

BY THE REV. W. G. PEEL,

Secretary of the C.M.S. Corresponding Committee at Bombay.

“**T**AKE My yoke upon you.” Yes, tie the collar of the yoke round your neck. Signify by your act of entire submission to Me that I may do with you what I will, and you shall find rest. “Learn of Me.” Let me train you and teach you just how I like, and you shall find rest. When we first penitently came to Jesus feeling that we needed Him

“With souls dark and guilty,
And hearts dead within,”

He gave us the rest of pardon and of His imputed righteousness. Then he asked something of us in His turn: “Take My yoke—Learn of Me,” promising as a continuing result that we should find rest in Him.

He asked no less than an absolute surrender of ourselves to Him. Alas! many of us, “weary and heavy laden,” sought and found the rest of the forgiveness of sins and rejoiced that the Son of God had power to deliver us from guilt, wrath, and everlasting unhappiness and woe, but did not abide in Christ; and though we have been ever assured of salvation, our lives have been and are still weary and restless.

“Bound with many a chain
'Gainst which heart and will, tho' stubborn,
Strive in vain.”

Jesus asks us to realise that we can have nothing of spiritual worth apart from Him, and that we must lose self, cease from our wisdom, and take Him for our all in all. It was through union with Him by our act of faith that the Father was able to pardon and accept us as beloved children of His household, cleansed, clothed, and delivered from Satan. It is through union with Jesus, blessedly realised by faith, that we enjoy minute by minute and day by day the inexpressible rest of abiding in Him. Have we all then definitely taken the yoke and *fastened for ever* the collar round our necks? Are we subject to Jesus' will in *all things* and *every moment*, not necessarily in a conscious manner, but because of an ever-obedient attitude, a wholly surrendered mind and will, and a state of abiding rendered possible by being a possession kept as a precious thing and guarded from all evil by the indwelling Holy Ghost? If not, why not? Do we refuse the yoke? Have we found other teachers?

Oh! let us abide in Christ. Let Him dominate the whole heart and life. See what is bound up with union with Him:—“I will love Him and will manifest *Myself* to Him,” and “he that hath seen Me hath seen the Father.” “My peace I give unto you.” “If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you.” “If ye keep My commandments, *ye shall abide in My love*, even as I have kept My Father's commandments and abide in His love.” “As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.” “As the Father hath loved Me, *so have I loved you—(abide) in My love.*” In these deep sayings of our great Lord is explained the rest which the yoke-chain brings, and the experience of it is now actually the portion of those who do let Jesus be Master in everything, and do let Him be King in the

* A Paper read at the Bombay Diocesan Conference, February, 1893, under the presidency of the Bishop of Bombay.

heart, and do let Him be the undisputed possessor of the life. The man that *abides* in Christ has the peace which passeth understanding, which "keeps guard over" his heart and mind.

The man that abides in Christ remains in the element of Christ's love for Him, which, we are expressly told, is just what the Father's was and is for Christ. The man that abides in the Lord eats Christ and assimilates His life, and feels its tremendous influences in correcting heart-corruptions. The old death-life grows weaker, and as Christ lives by the living Father, so the believer lives, and lives "abundantly," by the living Christ. In a thousand ways Christ manifests *Himself*. This is a very different thing from a mere state of mind induced by strong emotions, for the believer "learns" to *know* Christ, and *feels* the power of the Resurrection working effectually in him.

Thus there is a life of absolute rest in Christ even in these hurrying, sinful, and worrying conditions of ours. It is yours, it is mine, directly and ever after we take the yoke once for all. It is yours, it is mine, directly and ever after we sit once for all at Jesus' feet to learn. It is yours, it is mine, so long as we continue in the state of obedience, surrender, and self-denial. I do not refer to unselfishness merely, but to absolute, unconditional, denial of self, and to the determination that Christ *shall* be my Master, I *will* be His slave, His property, subject to His will in all things and always, and entirely at His disposal.

"My Saviour, Thou hast offered rest,
Oh! give it then to me;
The rest of ceasing from myself,
To find my *all* in Thee.

"This cruel self, oh, how it strives
And works within my breast,
To come between Thee and my soul
And keep me back from rest.

"How many subtle forms it takes
Of seeming verity,
As if it were not *safe* to rest
And venture all on Thee.

"O Lord, I seek a holy rest,
A victory over sin;
I seek that Thou alone shouldst reign
O'er all without, within."

Is this peculiar rest yours, dear brethren? If not it should be. It is at this moment within our reach. No amount of wholesome self-discipline will give it us. No amount of faithfully performed work, no amount of time spent on our knees or over our Bible, no lifeful of kind acts, no worldful of gifts of our substance to the Lord—nothing will *give* it us; for it lies in nothing, in no method. It is in a living Person. The rest I speak of is Christ Himself, and He alone can give Himself to us, who, from God, has been made unto us "wisdom, and righteousness, and sanctification, and redemption."

"He that glorieth, let him glory in the Lord." We may say, "He that would *rest* every moment, let him *rest in the Lord*." There is loss sustained by us in this appropriation of Christ, but it is only our worthless self. The gain for us is assuredly Christ in us and we in Him: and the world thus gains the precious spiritual testimony that God the Father has sent God the Son into it, and will be helped to believe, to its salvation and to the glory of God (St. John xvii.).

You will have observed that the Lord mentions rest twice in St. Matt. xi. 28-29, firstly stating that He will relieve the toilers of earth from the heavy burden they carry as servants of sin, and as children estranged from their Father; and, secondly, promising to each one who fulfils certain conditions that *he shall find* rest, and cessation of something, not mere ease, but rest from something which perpetually begets uneasiness. This rest comes after taking the yoke. It follows a definite, practical, and simple surrender of the whole man, of the whole life, and of all possessions to Jesus. It is not the rest of having health, of provision for wants, and of congenial work and society. It is rest which is the result of following Christ in order to learn of Him, and "to

know nothing among men but Jesus and Him crucified," and yet to be a bright, happy child of God in the Father's household, without a care for the present or for the future, commending Christ-like life to all men in the calm, faithful, diligent, and God-fearing discharge of daily duties, referring everything to Christ as *the Master*, and drawing all from Him, as the source of the soul's life, love, strength, peace, and joy, by the power of the Holy Ghost.

The first rest may be described as that which the prodigal enjoys on his return to his father's arms, while he hears words of welcome, forgiveness, and lovingkindness.

The second rest is dependent upon whether the restored one will submit to the rules of the Spiritual Home—life in fellowship with the Father and with the Son and with the Holy Ghost. It does not follow, as a matter of course, in the experience of believers, unless as a matter of course they "take the yoke and learn." How many there are who stop, as it were, outside, in the courtyard of the reconciled Father's House, because they feel it will cost them too much to go in and pass under the yoke. They have treasure in the world, and their hearts cling to it. They have plans and ambitions, and their mind does not let them go. They have prospects in life, and fear that they may be darkened. They have intellectual pursuits and artistic talents, and do not like to contemplate what they might have to do with them were they to *fully* subordinate them to Christ, leaving Him to dictate their uses. They have friends whose companionship is real and valuable, though undeniably worldly and spirit-deadening, and they are hardly prepared to change front before them. They dread some severe stroke of affliction the moment they yield to Christ, because they think that God will chasten, forgetting that the Lord *delights* in mercy. Nevertheless, they long for rest in Christ. They know it is in Christ, but they do not get it. No, for it only comes after taking the yoke, after the learning, and then *it is found*.

It is our privilege to have direct dealings with Jesus in the Word. We in these days may each know Him in the Word as He is, without the help of any Church literature, without leaning upon any opinions of men, however devout and learned, without resting upon any of the developed privileges of the Church of nineteen centuries, and without any academic reasonings. The teachings of Jesus as found in the Holy Scriptures are the common heritage of all Christians and of all men, and it is wise to give heed to the understanding and knowledge which the members of Christ's Body, learned and spiritual, derive from them. But the soul's experience of the love and fellowship of Jesus is *peculiar* to a soul, and is maintained by the constant faith of an individual who *realises* his spiritual union with Christ. "Come to *Me*, and I will give you rest." Come to *Me*, and I will give *you* rest. Direct approach and direct blessing. It is this close, direct dealing with Jesus which ensures the welcome loss of self and the inexpressible gain we treat of now, viz. rest *from sins* ("Thou shalt call His name Jesus, for He shall save His people *from their sins*"); rest from outbreaks of temper; rest from proud thoughts that we are better in any wise than another, which leads each of us to be able to say sincerely, "I am less than the least of all saints" and "chief of sinners;" rest from intellectual doubts and from leaning upon one's own understanding; rest from duplicity in any form; rest from vain desires that men may think well of us; rest from hard or even slightly unkind thoughts about our neighbour; rest from seeking to push our opinion, or from imagining that others must be very foolish not to be able to see things in our light; rest from self-centredness, self-indulgence, idleness, uncleanness, and vicious thoughts; rest from habits which have long hindered our spiritual growth and overcome us at frequent intervals; rest in having the mind of

Christ, rest in laying ourselves out to do the will of God ; rest in being temples of the Holy Ghost ; rest in the Scriptures with an opened ear and a heart saying, "Speak, Lord !" rest through having the yoke-band round our neck and knowing that the slave is at his Master's disposal and under his Master's protection.

"Wherefore, if any man is in Christ, he is a new creature : the old things are passed away, behold they are become new" (2 Cor. v. 17). Here is loss and gain put in another light before us. Through union with Christ we have, in effect, been crucified and buried, and are alive through the power of His resurrection. We have eternal life in us because Christ liveth in us by the indwelling Holy Spirit. Jesus Christ was manifested in the glory of the resurrection-life when He was raised from the dead. If any man is in Christ, he is a new creature. He is spiritually and in effect a risen man in Christ. He is something which he was not naturally before he was brought into union with Christ. He is a new creation. He walks in "newness of life," and is "alive unto God." This our new state is also a gain to Christ, because we live unto Him and are a joy to Him. We, who are indebted to Him for life, and know that in Him we, in effect, died to self, sin, and "flesh," ought to live simply and entirely for His glory. But we do not. He has called us to Him for the rest of pardon and the rest of *abiding*. He has given us life in Himself, that we may live "unto Him which died for us." Shall we not abide in Him that we may find Him to be to us what the Father was to Him ? He had the environment of His Father's Presence, love, and power, and has promised us the same in kind and in degree. Shall we not resolve that not one little bit of ourselves shall be kept back from Him ? Physical and sudden death overtook Ananias and Sapphira for keeping back part of the price of a possession which they had sold, while they pretended that the property realised just the sum which was laid at the Apostles' feet. We who are communicants have often said : "Here we offer and present unto Thee, O Lord, *ourselves*, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee." Yet while the words were on our lips we kept back from the Lord a very great deal of ourselves, though, outwardly and apparently, in the hearing of our fellow-communicants, we laid all at the feet of Jesus. Inwardly we kept back part. Was this true dealing with the Lord ? We did not really bring *ourselves* to the Lord at the Table, but *only part* ; and yet we said, "We are presenting ourselves, Lord, to be, as it were, whole burnt-offerings unto Thee." Not once, but many times have we acted thus, and have kept back part of the whole proceeds of the sale of the possession. Is it any wonder that we shine so little to the glory of Christ in this world ? Does not the Lord let—nay, does He not cause—spiritual numbness to creep over us when we act thus, and has He not had to say plainly sometimes, "Strengthen the things that are ready to die" ? The Lord have mercy upon me for my unworthy conduct ! The Lord have mercy upon you, brethren, for having thus spoken and prayed untruly to Him !

If any man is in Christ, he is a new creature. The old things should have passed away. Can we all say : Behold ! they are become new ? If so, happy loss ! blessed gain ! For then we have learned Christ. We have heard Him, and have been taught in Him, even as the truth is in Jesus. We have put away as concerning our former manner of life, the old man, which waxeth corrupt after the lusts of deceit and hence is nearing destruction ; and have put on the new man τὸν καινὸν ἄνθρωπον (not our old nature made new, but a new one in Christ) which after God's image hath been created (once for all) in righteousness and holiness of truth, the outcome of knowing and following the truth "as the truth is in Jesus."

Let us, clergy and laity, surrender ourselves wholly to the Lord, not shrinking from any condition into which such an act may bring us. St. Paul had trial upon trial, and could write to the Corinthians: "We are pressed on every side . . . always bearing about in the body, the dying (Gr. = the putting to death, the being made a corpse) of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh" (2 Cor. iv.).

He was content to suffer God's will in any shape so long as in him the resurrection-life of Christ could be plainly seen by men, and acknowledged and sought for by them. Death worked in him, as one always being actually delivered unto death for Jesus' sake, but the life of Jesus was manifested in him. We are called upon to let the life of Jesus be made manifest "in our body," "in our mortal flesh." We must not merely be enduring, devout, and attentive to duty, but must let the life of Jesus (not only life for Jesus) be displayed as working in us, and as being the only true life that we have, who in ourselves are guilty and ruined sinners at the best.

But we cannot manifest the life if it is not overcoming self and the "flesh" in us. People will see more of the "old man" than of the "new" unless we yield altogether to Jesus. The hostility of men and powers of evil which Paul had to encounter led him to know the fellowship of the sufferings of Christ. Just as the good Lord Himself had to undergo mocking, buffeting, scourging, and crucifixion in His unflinching antagonism to powers of evil and sinful men, we who pray to know "the fellowship of His sufferings" and to be made "conformable to His death," must be prepared to bear about the "putting to death," the "being made a corpse," both in our own inner being, and, if need be, in our bodies in the world. The carnal mind, *φρόνημα τῆς σαρκός*, is "enmity against God, for it is not subject to the law of God, neither indeed can be," and though we have put off the "old man with his doings," yet the snake is scotched, not killed. There is consequently the imperative need of our ever seeking to be kept, by grace, "conformable to the death" of Jesus, of our ever mortifying the carnal self, and of our ever remembering that in effect we have been crucified before God, and are to live as those who have become united with Jesus by the likeness of His death, and, therefore, as a necessary consequence, united with Him by the likeness of His resurrection. This utter death to self is all the loss which we sustain, but it carries with it the blessed privilege of the fellowship of the sufferings of Christ in resisting all that savours of the carnal mind and state both in ourselves and in others. Our gain is that we know Christ—not know about Him, not know about His dealings with others and His works in the Kingdom—but know Him. We know the "power of His resurrection" and experience the delightful rest of walking "in newness of life," gaining victory after victory over old habits and present temptations. We know the exceeding greatness of God's power to usward who "believe" in keeping us pure and "separate" as "temples of the Holy Ghost."

Take My Yoke upon you.

Lord, I yield, no more withstanding
Thine all-loving will;
Take me, Master, break me, make me,
Cleanse and fill.

Learn of Me.

Take my will, 'tis Thine henceforth, Lord,
Lead me by Thy way;
Let my words and actions please Thee,
Day by day.

Ye shall find Rest unto your Souls.
Oh, the joy of full surrender,
Keeping from Thee nought;
As I yield my heart is finding
Peace long-sought.

THE VALEDICTORY MEETINGS.

The Communion Service at St. Bride's—The Exeter Hall Meetings—The Committee Meetings—Notes on the Departing Missionaries—The Instructions to the West and East Africa Parties.

I. THE COMMUNION SERVICE.



HE Holy Communion at St. Bride's on Tuesday morning, September 26th, was, as it always is, a solemn and affecting scene. Parent with child, and friend with friend, there partake together for the last time of the emblems of the Saviour's dying love—with some, for the last time upon earth. The service exhibits in a striking manner the unity in diversity of God's people, the solidarity between not only the workers in widely separated foreign countries, but between them all and the home workers of whatever kind. It is an entrance into the Fellowship of the Saints.

"We are not divided, all one Body we,"

words which so often sound like bitter irony, are here literally exemplified.

Four hundred and ten communicated on Tuesday morning, including all the outgoing missionaries who could by any means contrive to be present. One of themselves, Bishop Hill of Western Equatorial Africa, preached the sermon, taking for his text, "The fellowship of His sufferings" (Phil. iii. 10). After showing that blessing must be obtained through sacrifice, through suffering, and applying the lesson to the case of the missionary brethren before him, the Bishop proceeded to analyse the nature of those sufferings of Christ, of which his hearers could partake, into three kinds:—His moral sufferings, caused by His hatred of evil; His sacrificial sufferings, endured in order that through them men might repent and believe; and His sympathetic sufferings, arising from His grief for a perishing world. The applicability of all these to the missionary life was amply illustrated by instances some of which were drawn from the Bishop's own varied experience. One of the most telling was that of the martyrdom of Mr. Völkner by the Maoris, as told to the Bishop by Mr. Grace, who was present, but escaped with his life.

II. THE EXETER HALL MEETINGS.

Not all comparisons are odious,—certainly not those comparisons of the present with the past which inspire with the hope of greater things in the future, and give rise to no self-exaltation, but rather lead us to cry, "*Non nobis, Domine.*"

It was such a comparison as this which the Rev. F. W. N. Alexander drew for us at the Farewell Meeting at Exeter Hall. It is four-and-thirty years ago since our veteran missionary, then a new recruit, just going out, received his first Instructions, and bade his first farewell. Then, he told us, a small room at the old Children's Home at Highbury was the scene, and even that was but half full. Now, Exeter Hall itself, even with the Lower Hall added, is not large enough to contain the numbers that throng to wish the outgoing missionaries God-speed. But though the scene has changed, and the figures that people it are changed, one thing, Mr. Alexander told us, remains the same. Since 1841, when he first knew anything of them, until now, he has seen no change of principle in either the Committee or the missionaries of the Society. Surely such a testimony is one for which we may humbly thank God.

The Meeting on Tuesday, September 26th, was the largest on record. Five hundred tickets for reserved seats were gone a week before, and hundreds

more might have been sold had it seemed right to reserve so many. On the evening itself, little or no room was to be had within a quarter of an hour from the opening of the doors.

The long interval of waiting until seven o'clock was occupied as usual with the singing of hymns by the choir of ladies. Among the hymns sung during this period and the meeting later on was a new one, "Brethren, go," set to a pleasing tune by Mr. C. Strong, which ought to become popular.

A few minutes before seven, Sir John Kennaway was seen to be taking his seat as chairman. Some minutes before this, the Rev. B. Baring-Gould had passed anxiously in front of the platform entreating some of the ladies of the choir, and some of the missionaries, to go down to the overflow meeting in the Lower Hall. Some ladies—one would like to give their names—very unselfishly sacrificed their enjoyment of the great meeting that was to follow, to lead the singing at the other meeting. They were not without reward. Bishop Hill, who with Bishop Oluwole and others had gone down to address it, pronounced it on his return a "splendid meeting!"

In the Large Hall, after a hymn, the Rev. F. Baylis read Rom. viii. 31—39, that triumphant declaration of inseparable union with Christ, and offered prayer.

The Chairman's first words were those of friendly greeting to the missionaries on the platform. We were glad to meet them face to face, he said, to realise their individuality, to encourage them and show them sympathy. Some were going forth for the first time in fresh ardour—he prayed that their first love might continue to burn bright. Others were going back to their spheres of labour, showing that if they knew the difficulties they also knew the delights of the work. For us who stay at home the work was different, yet the responsibility was the same. As he looked at the list of missionaries, he thought our motto might be "*Ubique*." No part of the world was unrepresented, from the snows of the North to the burning sands of the Equator. Sir John went through some of the principal fields represented—India, China, Japan, Africa,—stating the figures as to population and the utter inadequacy of the present supply of missionaries. In speaking of Africa, Sir John reminded us that African Christianity is not of to-day or of this century, that Africa and not Rome was the parent of Latin Christianity, and that the names of Cyprian, Perpetua, and Augustine were evidence to its ancient glories. It fell from its position because it ceased to be missionary. As to Uganda, it was natural that he should recall the memory of the last two Dismissals and their anxieties, and the chain of circumstances so mercifully ordered.

When the President finished his brief review, the Rev. F. E. Wigram proceeded to analyse the list of names.* Forty-seven were returning to the mission-field after an interval at home. These included three Bishops, twenty-two clergy, two medical men, six single ladies, fourteen married ladies rejoining their husbands, and two going out to be married to missionaries. Of the new missionaries, ten were from Islington, thirty were ladies, two were Cambridge men (one of them from Dublin University), eight clergy (five from Cambridge, two from Oxford, and one from Dublin). Besides those on the list, Mr. J. Monro, C.B., and his son and daughter were present, who were about to return to their independent work as a family at Ranaghât.

As Mr. Wigram went through the list he added such items of personal

* The figures here given refer, not to the whole number going out, but only to those present in the Hall.

description as would interest the audience. Each missionary, beginning with the Bishops, as his or her name was read out, rose to be looked at—a trying ordeal to many, yet willingly submitted to in deference to the general wish.

Then Mr. Wigram called upon eight of the senior missionaries in succession, representing their respective spheres of labour. Their four-minutes speeches, alike in little else, were unanimous in calling for prayer.

The Rev. H. Tugwell, speaking for West Africa, dwelt on the vast area left untouched behind Sierra Leone, Yoruba, and the Niger, and asked—Did the Church of God yet realise the need? The attitude of the missionary, he went on, should be one of unquestioning faith, unquenchable hope, and undying love.

The Rev. H. K. Binns, representing the East Coast of Africa, looked back upon the past, and found great cause for thankfulness when he remembered what the freed slaves were, and what they had since become. For all that, there was much to grieve over. Christians in Frere Town, Rabai, and elsewhere were not what they ought to be. Now we were entering on the second generation of Christians, and the occasion was critical.

Dr. Harpur, the spokesman of those going out to Egypt and Palestine, compared the poor supply of missionaries to those parts to a meeting which he attended, at which the light was very dim, because the gas company had not allowed a sufficient pressure of gas. Missionaries were few because "those responsible for the supply of gas," the Church at home, had not awakened to the needs of the Heathen. He appealed for men to come and join in the great, hard fight against the Moslem power, and reminded us that God had called "Egypt My people, and Assyria, whom I have made, and Israel Mine inheritance."

The Rev. G. Litchfield, speaking in the name of the Bengal, North India, and Punjab missionaries, wished that those great provinces, with all their needs and opportunities of service, might rise before our minds as before his. He brought before us a great opening in the teeming millions of ryots; a great hope that He who gave "some prophets, and some evangelists, and some pastors and teachers" would now give them from among the Native brethren, for, humanly speaking, the evangelization of India rested in the hands of India's own children; and a great need for a Pentecostal outpouring of the Holy Spirit upon the hundreds and thousands who secretly believe, upon the Native Christians, simple, but so weak-kneed, upon the millions of heathen, and upon the handful of missionaries, daily overtaxed.

The Rev. Ruttonji Nowroji represented Western India. He referred briefly to his thirty-seven years of Christian life and his twenty-three years of successful labour in Aurungabad, emphasising, as all the others did, the need of more helpers. In particular he pleaded for some highly educated and gifted clergyman to labour among the Parsees. No delay would be caused by waiting until the language was learnt, for no language was more fitted for work among them than English, which the Parsees were beginning to use even at home.

South India found a voice in the Rev. F. W. N. Alexander, to whose reminiscences we have already referred. The other thoughts with which he filled his allotted four minutes carried the weight of a veteran's experience. He testified how kind and good the Committee had been to him for thirty-six years. "Love the C.M.S." was, in effect, his counsel to his younger brethren, "and you will get good. Obey them; you will find the course they mark out the best in the long run." His testimony to the growth of the Native Church in South India was striking. When he went out there was no Church organisation there. Now there were Native clergy, though, alas! not

as yet a Native Bishop, and no less than eleven thousand Native Christians were on the roll of our Telugu Mission.

The Rev. H. D. Buswell, of Mauritius, is only a little junior to Mr. Alexander. Thirty-one years ago that very day, he told us, he had received and acknowledged his first Instructions, and was the only one left of the band who went out with him. He led our thoughts to the Valedictory meeting of the night before the Crucifixion, and extracted, from our Lord's discourse to His disciples, His teaching as to the nature, the spirit, the motive and model of our work, the power behind our backs, and the issue of our labours.

The Rev. J. B. Brandram, returning to Japan, pointed to the large letters, "Way out," painted over one of the doorways of the Hall, and suggested that those on the platform could show them the "way out" to the Foreign field. They looked forward to three meetings when they got there. They would meet with their brothers out there, who would rather have ten men in Japan than five thousand packed into Exeter Hall. They would meet the Heathen. And they would meet our Blessed Master. Sad would it be for those who, when they met Him, and heard His question, "Whence comest thou?" should be obliged to answer in truth, "Thy servant went no whither." The meeting was to say good-bye. He wished the good-bye were like the Japanese good-bye. They came part of the way with their departing friend, and the more they loved him, the further they went. The word itself meant, "If it must be so—" He did not believe there was any "must" about it in the case of many people at home. They might go out if they would.

A hymn made a convenient break at this point, after which Bishop Oluwole spoke, bringing us up, first of all, a message from the overflow meeting, which he had already addressed. He begged us to follow the Rev. W. J. Humphrey with prayer. And yet Mr. Humphrey himself would probably say, "Give me my assistant first and your prayers afterwards." Bishop Oluwole then referred to Yoruba, not now neglected, for they were taking with them a fair contingent. He told us of the wonderful promise of the early days in Abeokuta. In 1851 a chief had predicted that Christianity would soon be the religion of all the land; but the later years had been disappointing. He asked our prayers for the Heathen, the converts, and themselves. His other African colleague, Bishop Phillips, then led us in prayer.

Then came the new missionary recruits, of whom, as in past years, one from each of the main sources from which candidates are drawn was selected as its representative. The Rev. F. E. Wigram, *à propos* of the fact that the Rev. W. H. Dixon came from Oxford University, mentioned that an assistant to Mr. Humphrey had been found in an Oxford man who hoped to go out shortly [see p. 831]. The thought on which Mr. Dixon dwelt was, that we should not consult our own pleasure in the matter of going out or remaining at home, but the pleasure of the Lord Jesus. The Rev. C. E. Barton, son of that old friend of the C.M.S., the Rev. J. Barton, represented Cambridge, and appealed to any children of missionaries who were present to offer themselves. The Rev. L. H. F. Star, the representative of Dublin, gave us some thoughts on "power." Dr. Summerhayes, one of two senior and three new medical missionaries now going out, looked upon his commission as "to preach the Kingdom of God and to heal the sick;" functions which he desired always to place in that order. The Rev. J. E. Hamshire, the spokesman of the ordained men going out from the C.M. College, told us a little of the many-sided work, practical, intellectual, and spiritual, at the College—not a show place, but a

workshop—and the quaint sayings of the Vice-Principal. Mr. E. G. Clowes spoke for the lay missionaries from Islington. As one going out to be a member of one of the bands of Associated Evangelists in Bengal, he lightly sketched the extent and variety of their work, revealing an already considerable acquaintance with the facts of the life he was so soon to be engaged in. The Rev. R. H. Consterdine, chosen out of eight home clergy who were being “dismissed” that day, dwelt chiefly on the necessity for the right kind of prayer. It should be mentioned that like Mr. Barton, Mr. Fitzpatrick, another of the clergymen going out for the first time, is a missionary’s son. His father was one of the two pioneers who entered the Punjab in 1851.

A telegram was read at this point with greetings from the Norwich C.M.S. Anniversary Meeting.

The closing address was given by General Brownlow—the first time for some years that a layman has taken this place. The leading thought of his address was, “It is more blessed to give than to receive.” He appealed touchingly to those who were called upon to give up and part with those endeared to them by years of loving intercourse. It was happier to give them back to Christ than to receive them from Him. Giving drew down joys from Him, receiving only increased our responsibility. Giving had its beneficent influence on the character. Too often we only give up what He must trample under foot—our sins and self. But in giving up to Him those whom we loved, we were giving Him what He prized. Every blessing of Psalm xci. would be theirs. He described a lighthouse in the North of Ireland, with the long train of reflected light between it and the shore. How it cheered us if across the dark waters of the future the Light of the World shone!

These thoughts, aptly illustrated and clothed in well-chosen language, fittingly concluded this great and solemn meeting. It only remained for Canon Girdlestone to offer prayer, the Bishop of Exeter to pronounce the Benediction, and for us to carry home its lessons.

J. D. M.

At the Overflow Meeting in the Lower Hall, which was also crowded to excess, Mr. H. R. Arbuthnot presided. The speakers were Bishop Oluwole, the Revs. Ruttonji Nowroji, M. G. Goldsmith, R. H. Consterdine, W. A. C. Fremantle, and Bishop Hill. Prayer was offered by the Revs. D. B. Hankin, W. Ostle, B. Baring-Gould, and Bishop Hill.

III. THE COMMITTEE MEETINGS.

On the afternoon of the same day the first meeting of the Committee took place. Formerly, as is well known, one meeting sufficed, at which Instructions were delivered, first the general Instructions to all the missionaries, and then the particular Instructions to each individual. Now, to prevent the meeting from being unreasonably prolonged, it has become necessary to divide it into three. At the first, the West Africa contingent, consisting of three Bishops, three senior missionaries (one of whom was a lady), and eleven recruits (of whom five were ladies) were dismissed. Sir Douglas Fox took the chair, and the Instructions were read by the Rev. F. Baylis, the Foreign Secretary under whose care our African Missions are placed. The male missionaries one by one acknowledged briefly the Instructions they had received. They were then addressed in a few words of encouragement and exhortation by the Rev. C. G. Baskerville, and solemnly commended in prayer to God.

This scene was repeated on the following morning for the Ceylon, Mauritius, China and Japan, and several of the India missionaries, and in the afternoon for the rest of the India parties, and those for East Africa, Palestine, &c. ;

the two groups comprising seventeen clergymen, three doctors, and eighteen ladies (including fourteen wives returning); and thirteen clergymen, three doctors, three other laymen, and twenty ladies (including nine wives) newly going out. Sir John Kennaway presided; the Instructions were delivered by the three Foreign Secretaries, Messrs. Fenn, Gray, and Baylis, and the addresses to the departing missionaries were given by the Revs. W. S. Bruce and R. Lang.

Thus, wafted by the breath of prayer, our brethren have been sent upon their way. They shall doubtless come again with joy, bringing their sheaves with them. J. D. M.

IV. NOTES ON THE DEPARTING MISSIONARIES.

Instead of repeating, with two or three needed corrections, the list of missionaries sailing this autumn, which we published in September, we now give some little account of them and the work to which they are appointed. (New missionaries are indicated by an asterisk.)

WEST AFRICA.—The Rev. W. J. Humphrey, Principal of the important College at Fourah Bay, Sierra Leone, returns to his arduous post; and the Rev. T. J. Dennis,* of Islington College, who was appointed to the Niger, accompanies him, to act temporarily as Vice-Principal. Miss F. E. Thorne-well* goes to the little outlying Mission at Port Lokkoh, which has been carried on for some years by the Rev. J. A. Alley. †

To the *Yoruba and Niger Missions*, which also belong to West Africa, return Bishop and Mrs. Hill, and Bishops Oluwole and Phillips; also the Rev. H. Tugwell, Secretary at Lagos, and Miss J. J. Thomas. The new recruits are the Rev. A. E. Sealey* (Islington Coll.); the Rev. C. E. Watney, B.A.* (Cambridge); Mr. E. W. Mathias, B.A.* (Cambridge); Messrs. E. Fry* and J. McKay* (both Islington Coll.); and the Misses A. J. Hudson,* P. Leach,* F. L. Mansbridge,* L. M. Maxwell,* J. Palmer,* S. C. Grover,* and E. Ballson.* Miss Maxwell has been head of the Cottage Hospital at Mild-may, and goes out for similar work on the Niger; Miss Mansbridge (trained at The Willows) accompanying her. Misses Hudson and Leach (Highbury Training Home) and Misses Palmer, Grover, and Ballson are for the Yoruba Mission; the latter for the Lagos Female Institution.

EASTERN EQUATORIAL AFRICA.—The Revs. J. E. Beverley and A. N. Wood, with their wives, return to Mpwapwa and Mamboia, and Miss M. L. Holmes to Rabai. Miss Gedge is not returning just yet, and Dr. Gaskoin Wright is forbidden by the Medical Board to go back to Uganda, but is appointed to Palestine. The Rev. J. E. Hamshire* (Islington Coll.) goes to Frere Town, it is hoped for the training of Native agents. Six new ladies join this Mission; two for educational work at Frere Town, Miss A. Grieve* and Miss M. J. Lockhart*; two for Rabai, Miss F. J. Deed* and Miss E. Wilde*; and two for Mamboia, Miss R. Colsey* and Miss E. E. Waite,* who will be the first single women to go so far into the interior. Miss Grieve, Miss Colsey, and Miss Deed were trained at The Willows.

EGYPT.—Dr. F. J. and Mrs. Harpur rejoin the Society to resume charge of the Medical Mission at Old Cairo, originally started by him, and Mrs. Bywater, who has paid a short visit to England, is returning.

PALESTINE.—The Rev. C. T. and Mrs. Wilson are kept back for a while by the doctors. The Rev. J. H. Sedgwick, formerly of China, but who has been working some years at home, latterly as Curate to the Rev. J. F. Kitto at St. Martin's-in-the-Fields, rejoins the Society to proceed to Jerusalem to

† Since this was written, the Committee have accepted the services of Mr. Thomas E. Alvarez, B.A., Jesus College, Oxford, and located him to Fourah Bay College.

take charge of the training of Native agents. Mr. Adeney, who was engaged in that work, has been transferred to Egypt on account of health. Miss E. E. Newton and Miss E. C. Wardlaw Ramsay return to Jaffa and Acca after short leave. Miss E. Brodie* is the only new recruit in the strict sense, but Dr. G. Wright, late of Uganda, is a new addition to the Palestine staff. Two or three more *men* are sorely needed to fill up actual vacancies.

PERSIA.—Two ladies, Miss Davies-Colley* (an experienced Christian worker at Chester) and Miss A. Stirling* (trained at The Willows), go to Julfa.

NORTH INDIA.—Of the returning missionaries who appeared in our September list, the Rev. J. J. and Mrs. Johnson are not leaving yet, and the Rev. J. W. and Mrs. Hall are transferred from Calcutta to the North-West Provinces on the ground of health. The Rev. A. E. and Mrs. Bowlby, and the Rev. G. and Mrs. Litchfield, return to the N.-W.P., the latter moving from Benares to Aligarh, which city has been without an English missionary since the death of the Rev. J. W. Stuart. The Rev. C. H. Gill, with Mrs. Gill, resumes work at Jabalpur, and the Rev. E. P. Herbert among the Gonds. Of the new missionaries, the Rev. W. P. Parker* and Mr. E. G. Clowes* go to Bengal; the Rev. C. Hughesdon* to the Santal Mission; and the Rev. H. W. V. Birney,* Mr. H. Bennett,* and Mr. J. Fryer,* to the N.-W.P. These six are all Islington men, and the three laymen are to join bands of Associated Evangelists. The N.-W. Provinces also receive the Rev. J. M. Challis, M.A.* (Camb.), grandson of Professor Challis, and late Curate of Jesmond, with his wife, a sister of the brothers Polhill-Turner, of the China Inland Mission; the Rev. W. A. C. Fremantle, M.A.* (Oxford), late Curate of Aston, son of the Hon. and Rev. Canon Fremantle of Canterbury, grandson of the late Lord Cottesloe, and great-nephew of the Dean of Ripon, with his wife, who is sister of the Rev. C. L. Burrows, of Bournemouth, daughter of the late General Burrows, and niece of Professor Montagu Burrows, of Oxford; and the Rev. E. A. Hensley, B.A.* (Camb.), late Curate of Christ Church, Hampstead, brother of a C.E.Z.M.S. lady missionary at Calcutta. Also one lady, Miss A. Bunston,* trained at The Willows, who goes to Agra; and the *fiancée* of the Rev. H. J. Jackson, of Santalia, Miss F. Norman.*

PUNJAB AND SINDH.—The Rev. J. H. and Mrs. Knowles go back to Kashmir, and Dr. S. W. Sutton to Quetta. Mrs. F. Lawrence rejoins her husband at Narowal; and Miss B. Nevill, late of Sierra Leone, goes to take charge of the Middle Class Girls' School at Amritsar, during Mrs. Grimes' furlough. The new recruits are the Rev. Cecil E. Barton, B.A.* (Camb.), son of the Rev. John Barton, who goes to Multan to join Mr. Bomford; two medical missionaries, Dr. W. F. Adams* and Dr. J. O. Summerhayes*; and four ladies, viz., Miss L. Currie,* *fiancée* of Dr. Summerhayes, who will work at Peshawar for a time; two Misses Farthing,* experienced Christian workers at Bridgewater, who go to Clarkabad; and Miss Katharine C. Wright,* fifth daughter of Henry Wright, and the fourth of that beloved and lamented Hon. Secretary's children to go to the mission-field.

WESTERN INDIA.—The Rev. Ruttonji Nowroji returns to his important work at Aurangabad, after his welcome visit to England; the Rev. E. J. and Mrs. Jones are also returning; and the Rev. W. H. Dixon, M.A.* (Oxford), goes out for work among Parsees and others in Bombay.

SOUTH INDIA.—The veteran Rev. F. W. N. and Mrs. Alexander, and the Rev. C. W. A. Clarke, return to the Telugu Mission, the former to their own district of Ellore, and the latter to his own post of Principal of the Noble College. The Rev. M. G. Goldsmith will resume his work among the

Mohammedans in South India. The Rev. T. and Mrs. Walker return to Tinnevely. The only new man is the Rev. T. H. Fitzpatrick, M.A.* (Cambridge), son of the pioneer missionary of that name in the Punjab, and whose widowed mother is a sister of the Rev. John Barton. So the son of Barton of Madras goes to the Punjab, and the son of Fitzpatrick of the Punjab goes to Madras to work with Mr. M. G. Goldsmith. To these must be added Miss K. Clark,* *fiancée* of the Rev. F. W. Breed, of Tinnevely.

CEYLON.—The Rev. L. G. P. and Mrs. Liesching return to the Singhalese Itinerant Mission; and three ladies join the staff, viz., Miss E. M. Josolyne* (trained at The Willows), for the Singhalese work in the south, in which Miss Phillips, of Sydney, is engaged; and the Misses K. Heaney* and M. Saul* (both trained at Highbury), for Tamil work at Jaffna.

MAURITIUS.—The veteran Rev. H. D. Buswell goes back to his post as Secretary; and the Rev. A. K. and Mrs. Finnimore, late of Tinnevely, are transferred to this island for health's sake. Mr. Finnimore mentioned at the Valedictory Meeting that he was born in Mauritius, and that his father and mother are buried there.

CHINA.—The Rev. R. W. and Mrs. Stewart and Miss E. S. Goldie are returning to Fuh-Kien, and Mrs. Grundy to Hong Kong. The Rev. W. and Mrs. Light do not go out again this year. The Rev. L. H. F. Star, M.A.,* of Trinity College, Dublin (formerly Curate of Holy Trinity, Clifton), goes to Fuh-Kien as one of the T.C.D. missionaries in that province. Miss A. M. Jones* and Miss A. M. Finney* go to Hong Kong; and Dr. R. Smyth* and Miss F. E. Turner* to Mid China.

JAPAN.—The Rev. J. B. and Mrs. Brandram return to the Island of Kiu-shiu, to take up a new station in the Kumamoto district, worked by them before they came home. The Rev. R. H. Consterdine, M.A.* (Camb.), Curate of Holy Trinity, Cheltenham, and son of a well-known clerical friend of C.M.S. in Cheshire, goes out to work with Mr. Barclay Buxton, at Matsuye; and the Rev. H. G. Warren, B.A.* (Camb., and Islington College), the second son of Archdeacon Warren, to join his father in the Mission. Five new ladies go to Japan, viz., Miss H. S. Cockram,* Miss M. A. McClenaghan, B.A.* (Royal Irish University), and Miss E. A. P. Sells,* all three trained at The Willows; Miss F. Fugill,* an experienced Y.W.C.A. worker, and Miss Hilda Spicer,* to join Mr. Buxton's party. Miss Fugill is supported by the Keswick Convention Mission Fund, under an arrangement with the promoters of the Convention.

NEW ZEALAND.—Lastly, the veteran Rev. G. Maunsell, son of a still older and still surviving veteran, Archdeacon R. Maunsell, returns (with Mrs. Maunsell) to his work among the Maoris of the Bay of Plenty, after a short visit to England.

"The number of the names together were about one hundred and twenty" (Acts i. 15). The "hundred and twenty" at Jerusalem "continued with one accord in prayer and supplication." Let *us* so "continue" in behalf of *our* (nearly) hundred and twenty. And for the same blessing—the outpouring of the Holy Ghost.

V. INSTRUCTIONS OF THE COMMITTEE TO THE AFRICA PARTIES.

We have not for some few years printed in the *Intelligencer* the detailed Instructions delivered by the Committee to the outgoing missionaries, and it seems well this year to give a part of them as specimens, for the information of many new readers. We select the Instructions to the Africa

parties, as being on this occasion, in certain respects, the most interesting and important.

(1) GENERAL INSTRUCTIONS.

As a basis of general principle beneath any more detailed instructions which the Committee have for you, dear brothers and sisters, they would ask you to give earnest heed to three points in a very familiar passage, the first written message, in fact, of St. Paul to his Christian brethren. He says: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father."

Your Work of Faith.—The Committee have sought in the acceptance of each of you to be assured that your personal relation to the Saviour and Lord of our souls is one of a true and living faith. Otherwise they would never be justified in sending you forth. They have found also, so far as they could inquire, that your hope is to live still by faith, in the maintenance and growth of your own spiritual life, having learnt that the just shall live by faith. But they would to-day remind you of one other point in the same direction, viz., that as missionaries your work is to be a work of faith. It will be work that cannot be rightly done if you are able to compass what you undertake by your own character, energy, and wisdom. It is meant by the Great Master to be a work which will be always taking you beyond yourself. As your life is to be lived, so your work must be wrought, by the faith of the Son of God. Therefore the Committee would hope you have it fixed in your heart that there is a life-long need for you to grow in the knowledge of God. Faith cometh by hearing, and hearing by the Word of God. You will be the instructed among the ignorant in the Word of God, but never let that mean for you that you "have attained." The standard is not what your flock know, so that by exceeding that you may be a little before them, but what you may know by constantly giving yourself to

the study of the Word of God, and to prayer.

Your Labour of Love.—In this respect also the Committee have sought to know that you were to be approved. Had you given any reason to think that a little hardship and a little weariness would make you turn back when your hand was put to the plough, they would think you unworthy of the great work of the Society. Yet here again they feel that, however much you may have adorned the doctrine of Christ in the past, there will be a new test before you in the mission-field. There indeed you will find your work a labour, long, difficult, and anxious; yet may it be full of fruit and of joy. But such it can only be as a labour of love. Cultivate, dear brothers and sisters, the largeness of heart and depth of sympathy for even the degraded heathen, which will grow if the Holy Spirit shed abroad in your heart the very love of God.

Your Patience of Hope.—This has been put to the test also. Not only have the Committee on such an occasion as this to congratulate the missionaries going out for the first time, on the end, so far, of their probation and anxious questionings of heart as to the call of God; but also the brethren and sisters who may have spent many years in the field have constantly cheered the Committee by their eager readiness to return to fields where the work is hard and apparently barren. You are counted a patiently hopeful band of Christians. Before you all lies now the long, uphill road of a life's service in conflict with all the powers of the Evil One. "Be patient, therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it until it receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord is at hand" (James v. 7, 8). They that wait upon the Lord in hope shall never be ashamed.

(2) WEST AFRICA: SIERRA LEONE, &c.

The Committee would accord a sympathy in some respects exceptional to those of you who are going to the

West Africa Mission. You are a small party, viz., you, brother W. J. Humphrey, returning to Fourah Bay College; and

you, sister Miss Thornewell, appointed to work among women at Port Lokkoh; and you, brother Dennis, appointed to work at some future date in the Niger Mission, but for the present invited to assist Mr. Humphrey at Fourah Bay College as Acting Vice-Principal.

The sympathy of the Committee is called forth toward you because of their very keen desire that the Church in Sierra Leone and its neighbourhood should be enriched with the Peace of God, and be established in sound doctrine and godly discipline. For that end the Committee believe there is urgent need of a very high standard of Christian life on the part of all the European agents of the Society in Sierra Leone, and they pray that you may maintain that high standard. With a state of strain in several directions, and with varied anxieties inherited from the past, your position is not an easy one. By way of encouragement the Committee would point you to some words in Holy Scripture which they read as applicable to Sierra Leone as much as to any place. They are (Eph. ii. 19-22) words which express for us the position of all the converts in God's sight, and the wise and loving plan of God for their growth into an organised Church; words which the Committee would hope may often, if you dwell on them, quicken your faith and hope and love with regard to the African brethren among whom you will live and work—"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner-stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation of God in the Spirit."

The Committee cannot take leave of you, brother HUMPHREY, without a grave sense of responsibility. Their Medical Board have declined to take the responsibility of recommending that you should return, and knowing how great a tax upon your strength your past labours have been, and how serious a burden of anxious work is still before you, the Committee would not have been led to allow of your return had they seen any escape from the obligation they feel at the present crisis.

They do not forget that you are Principal of Fourah Bay College, and have your heart full of a desire to make a full proof of your ministry in that capacity. They earnestly hope that the day is not far distant when, with much less distraction than hitherto, and, as they trust, with renewed health, you may realise many of the hopes that were before you when you undertook that work. But for the present the Committee feel that there are claims upon you in another capacity that *must* be allowed precedence. The duties devolving upon you as the Society's Secretary in the West Africa Mission, with the consequent relation in which you stand to the Sierra Leone Church Council, and to various Church Committees, are not only very important, but are exceedingly difficult to delegate to any one else. Therefore, the Committee with no little regret, and with earnest prayer to God to protect you, decide to accede to your own request, and allow you to return to Sierra Leone. They do so with the distinct injunction that you are to do your best to keep off your shoulders every unnecessary burden; to be prepared, if necessary, to leave quite undone some of the duties which have been laid upon you, but which are indeed too heavy for a man far stronger than you now are. They can only add one more injunction, to the effect that you are not to hesitate to seek a period of real rest and refreshment so soon as ever you can be spared for it, and they pray earnestly that you may have God's own guidance in your perplexing work, and that God will prosper the work of your hands upon you.

You, brother DENNIS, were expecting, till quite recently, to be instructed by the Committee to join the party for the Niger. . . . You will be expected still to have that before you as the ultimate plan of the Committee; but meanwhile the Committee have with much thankfulness found that you have responded readily to their call to give help for a time at Fourah Bay College as Acting Vice-Principal. There is urgent need for some one to take as much as possible of the College work off Mr. Humphrey's hands, and in view of the advantage of a start at Fourah Bay after the intercourse with the Principal that a voyage together can give, the Committee have asked you, at

short notice, to be prepared to leave to-morrow with Mr. Humphrey for Sierra Leone. Mr. Humphrey will himself give you in detail advice as to the work that lies before you. The Committee will content themselves with reminding you that in such work a great variety of points in your equipment will be put to the test. You may find that the story of your own educational career is fully canvassed in the Colony, and it may be some comfort to you to know that the first aim of the Committee in the maintenance of Fourah Bay College is to prepare for future work Christian pastors and Mission agents; and that, having noted the place of honour you have taken in examination, and having followed your course at Islington, the Committee have seen that, under the very efficient training which is there given, you have acquired such knowledge as gives them, from that point of view, every confidence in putting the Vice-Principalship in your hands for a time. But while that may be the matter of which most will be said about you in Sierra Leone, the Committee feel strongly it is not the point on which your thoughts should mainly run. The spiritual influence of a loving Christian brother is what the students at Fourah Bay most need. And the Committee urge you to foster and develop that influence. You may find much to hinder it, and only by the most patient continuing instant in prayer, and the most careful watchfulness over your own spirit, will you be able to fill your post as you ought. Our blessed Lord in His training of His disciples, bearing with them, teaching them, being among them as he that serveth, is your great Exemplar, and perhaps no better motto could be given you, if you remember the context of the words, in St. John xiii. 1, than the Evangelist's words about the great Master and His disciples, that "He loved them unto the end."

You, dear sister, Miss THORNEWELL, have before you a lot on which your fellow-workers in the West Africa Mission will be disposed to congratulate, if

not to envy you. While most of them have to do mainly with Native Christians, you are to work and live among a people almost all of whom are still Heathen, the Temne people of Port Lokkoh. Your work will come under that beautiful figure of our Lord's "Other sheep I have, them also I must bring, and there shall be one flock, one Shepherd."

You will find in Mr. and Mrs. Alley, now at Port Lokkoh, warm and sympathetic friends, ready, the Committee are assured, to do all in their power to make the station a home for you.

The work before you must largely be what you yourself develop, under the guidance of those in authority in the Mission, and the Committee would commend you to the sympathy and help in this matter, not only of Mr. and Mrs. Alley, but also of the ladies at the Annie Walsh Institution, who are sure to take an interest in your work. There is reason to hope that the Committee may before long be able to appoint another worker to share the work at Port Lokkoh with you, and they realise that it would be a great advantage if it might be some sister who is specially qualified by a knowledge of medicine or of nursing.

They also feel that for your future usefulness it would be a great gain for you to have even a slight knowledge of the way to apply simple alleviations or remedies to the common sicknesses of the Natives, and therefore they have decided to ask the Secretary of the Mission to arrange, if possible, that you should, upon your arrival at Sierra Leone, remain there for some few weeks, living under the care, perhaps, of the ladies at the Annie Walsh School, and that the authorities of the Cottage Hospital conducted in Sierra Leone under the auspices of the Bishop, should be asked kindly to give you what help and teaching they can during those weeks. You would then proceed, perhaps (p.v.), with a sister missionary, to Port Lokkoh, where the Committee trust you may find a very fruitful field for service, and a very happy home.

(3) WEST AFRICA: YORUBA MISSION.

The Committee would congratulate those who are proceeding to the Yoruba Mission on what seems like a very hopeful future. They have long looked for the prospect of a more settled state

of peace among the different tribes of the Yoruba district, and for the opportunity of regaining lost ground and extending to new. Of late God seems to have graciously dealt with that land,

and the Committee are encouraged to hope that His purposes for His Church in it are like those for the Chosen People in the days of Joshua. They would ask you to join with them in the prayer that our Heavenly Father will give to you and your brothers and sisters in the Mission the same assurance that He gave to Joshua when He said, with reference to the Land of Promise, "Every place that the sole of your foot shall tread upon, that have I given unto you. . . . There shall not any man be able to stand before thee all the days of thy life. . . . Only be thou strong and very courageous, that thou mayest observe to do according to all the law . . . turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Joshua i. 3, 5, 7).

You, brother TUGWELL, in returning to your office of Secretary of the Mission, will, the Committee trust, realise almost more than any one the brightness of the outlook.

You have already, as Secretary, been made aware of the plans of the Committee for the Mission, and you are, they know, heartily prepared to throw yourself into them.

In a number of ways the consecration not only of a Bishop in Western Equatorial Africa, but also of two Assistant Bishops for the Yoruba territories, will affect the organisation of the Yoruba Mission and of other work at Lagos in which you have had a share. The Committee and the friends of the Society will be sure to feel their obligation to thank God for the past history out of which this new development has arisen, and also to pray continually and earnestly that the future may be wisely ordered, and that to you particularly wisdom and grace may be given in lengthening the cords and strengthening the stakes of the Mission.

The Committee need not repeat at this time the instructions already communicated to you with regard to the development of the system of superintending missionaries, in which they desire the Assistant Bishops to find a place; or with regard to the effort to give more practical efficiency to the Finance Committee as a consultative body of senior missionaries and friends of the Mission; or with regard to the aim of organising a new, strong centre in the interior of the country, to which might some day be transferred much of

the work that now of necessity is attached to Lagos.

They take leave of you with a strong sense of thankfulness that their recent opportunities of consultation with the three Bishops, with Mr. Wood of Abeokuta, and with yourself, have enabled them to realise some of the many difficulties that have beset your position in the past, and they hope that not only will your way in the future be more clear and definite to you, but also the desire of your heart to reach with more sustained and personal influence some of the advanced parts in the interior, may before long be realised, when the earnest wish of the Committee to appoint an Assistant Secretary at Lagos can be carried out.

The Committee have grieved to see the Yoruba Mission weakened by the withdrawal of Mr. and Mrs. Dodds. They had thought to see the Mission manned this autumn with the full strength of those appointed to it, except Mr. and Mrs. Wood, who are at home for much-needed furlough. Even now they feel that with the contingent of new missionaries, and with the comparatively good health in which, as they trust, God has thus far preserved the brethren and sisters in the field, you are to be heartily congratulated on the revived strength of your band of fellow-workers. May "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ" (Hebrews xiii. 20, 21).

You, dear brothers McKAY and FRY, are to proceed to the Yoruba Mission as a reinforcement of the directly evangelistic work, in accordance with a desire of your own, expressed when you volunteered for lay work in West Africa, to be, as far as might be, on the lines of that of the bands of evangelists. Our dear brother, Mr. Harding, in such work has found great opportunities of usefulness, and also has, in the opinion of the Committee, shown himself possessed of qualities which mark him out as a wise and helpful guide to less experienced workers. Therefore the Committee desire that your place in the field shall be with Mr. Harding in some district where aggressive evangelistic work can be effectively carried on.

It will rest with the Finance Committee to say definitely when you shall join Mr. Harding, and where. And if for any reason they may for a time think it necessary to locate either of you under the superintendence of some other missionary, the Committee look to you for a hearty readiness to throw yourself into the paramount duty of getting familiar with the African people, and especially with their language, that when the opening for your special work comes you may enter upon it well equipped; and the Committee feel they need not urge upon you the duty of being ready to give any help you can from the first, wheresoever you are stationed: they feel rather that they must urge upon you and others concerned to remember that, of all missionaries, those who are appointed to such work as lies before you are bound to give persistent and thorough attention to learning to speak the vernacular well, and ought to be as little as possible distracted from that work.

There is naturally a special sense of usefulness and of interest in following, as you, we trust, will do, in the steps of St. Paul, who strove "to preach the Gospel, not where Christ was named, lest he should build upon another man's foundation; but as it is written, To whom He was not spoken of, they shall see, and they that have not heard shall understand" (Rom. xv. 20, 21). The Committee would ask you to let the joy of that prospect always lie in your hearts and minds, side by side, with the memory that it was a Paul who was peculiarly worthy of such a work, so that with the example of his field of work you should have before you also the example of his self-sacrifice, of his deep sympathy for the Gentiles, of his clear and wide grasp of the Gospel of God, of his direct effective preaching, and of all the qualities of character and of mind that made him the man he was. Seek, dear brothers, to let the view be a large one with which you take to heart his words, "Be ye followers of me, even as I also am of Christ" (1 Cor. xi. 1).

You, dear sister, Miss THOMAS, return to your work at the Girls' Seminary in Lagos with the prayers of Committee that your influence and your work there may be ever more and more fruitful and happy. Miss Higgins and yourself have by your evidently strong sense of the opening and the need for lady workers

among the heathen in the vicinity of Lagos, and by the success of your visit to Ilaro, done something to prepare the Committee to weigh in the future plans in that direction. But the Committee are assured that none of you who have been engaged in the girls' school work will in the least underrate the privilege and importance of a place on the staff of the Lagos Girls' Seminary. In some respects the place it fills in the European influence upon Lagos will become proportionately greater if the Committee's plans for the reorganisation of the Mission are carried out. Everything points to the need of a thorough and sustained purpose to make the Seminary a real and a growing power. Therefore the Committee do not hesitate to ask that you will for the present throw your energies and your heart thoroughly into that work. They are sorry to feel that not only by lapse of time, but also by reason of impaired health, they have to expect Miss Goodall to leave the Seminary shortly on furlough, and they intend to invite Miss Mansbridge, who is appointed to the Niger Mission, to stay for a time at Lagos on her way to the Niger, that she may give temporary help to Miss Higgins and yourself in Miss Goodall's absence.

With some knowledge of the way in which you must, in Lagos, feel that on every hand there are calls that seem every one urgent in its turn, so that you may at times doubt where and how you could best spend and be spent in the Master's vineyard, the Committee point you to one unfailing Guide, who has sent us the message, "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 6).

You, dear sisters, Miss LEACH and Miss HUDSON, have the joy of feeling that pioneer work among African women is before you. It is to some extent a matter of future organisation, and does not lie directly ready to your hands on your arrival. Do not, however, think that means that you are not wanted in the Mission. Like all pioneers you have in a measure to push your own way, and you will not for a time be even able, as most pioneers are, to see the place where it has to be done. The Committee desire to send you at some future date to one of the stations not yet opened for women's work; they trust that others will meanwhile be added to your Band, especially some

one to whom you may look up for supervision and direction, and that as a Band you will then be able, with the help and advice of a superintending missionary, to develop women's work in all the variety of ways that are open to you in an African district. Obviously a preliminary duty is that of learning the Yoruba language. That you will be at once set to do under the authority of the Lagos Finance Committee at some one of the existing Yoruba stations, where you can be provided with suitable house accommodation and protection under the care of one or other of the ladies already in the field. If, as is likely, this should be at one of the interior stations, you will be learning much more than the language. You will see what your sisters have been able to do among the heathen, will gain an insight into the lives of the people, their needs, and the

methods of dealing with them. During this period of preparation for your own future work, there will doubtless be many opportunities for you to lend a helping hand to the work of others, and the Committee would say to you, that they trust God will from the first enable you to realise that the life you have dedicated to the service of your Lord is taken up by Him to be filled with busy and profitable ministry. The Committee are assured that you may hope to find fulfilled in all your future the good words of the Lord to His servant of old times, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, and for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Is. xlii. 6, 7).

(4) WEST AFRICA: NIGER MISSION.

Upon the little company of you proceeding to the Niger the Committee look with interest and solicitude.

They are truly glad to be adding a contingent of four ordained men and two ladies to the Mission; in which they desire to give a fair trial, in the midst of great difficulties, to extended and sustained European influences.

But they realise that the Mission is being almost exclusively manned by missionaries to whom the work is entirely new, however much they may in other fields have been experienced in the service of the Lord.

The Committee have much confidence in the purpose and the power of Bishop Hill to keep in close and effective touch with the work at all stations on the Niger, and trust that you, their less experienced brothers and sisters, will be able to feel that you have as director of the Mission one who can really, under God, guide you through many perplexities, and draw out your powers of service into full exercise. They have also great cause for rejoicing in that they have the loving and helpful sympathy of Mrs. Hill, to which they can commend you, dear sisters, with the other ladies who have joined the Mission. They believe also that you will find in our dear brother Dobinson, the Secretary of the Mission, a fellow-worker in deed and in truth, ever solicitous to help you and make the best of your opportunities for you.

But with all this they feel that there is peculiar need to call upon you, dear brethren, for the cultivation of some Christian graces that your position is sure to make a large demand upon.

The very fact of your being most of you nearly of one standing in the Mission, and all of you young men, will make it incumbent upon you to give the more heed to the spirit of brotherhood and mutual forbearance. The past story of the Mission, too, must have led you to realise that in your relations with the Natives, Christian and Heathen, there will be need of much insight into character, much humbleness of mind, combined, if it please God, with real saintliness of character, if you are to commend yourselves to the conscience of every man, as the Christian missionary should.

May you, dear brethren, be of the pattern of that servant of Jehovah of whom his Lord said: "Behold, My servant, whom I uphold; Mine elect in whom My soul delighteth: I have put My spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth" (Is. xlii. 1-4).

It may for a time be difficult, as it

has been in the past, for your director to move up and down among your stations, and you will need to learn to depend directly upon the guiding hand and voice of God. The Committee are, however, hoping to devise, without delay, some scheme by which greater facility of intercourse and supervision may be secured.

Again, there is reason for the Committee to think with care of the way you can best be provided with houses in which you may hope to live with safety if not with comfort. So much is it felt that new provision was needed for new missionaries, that your dismissal, in the case of both brothers and sisters, is by the Committee made conditional upon the due preparation of houses for you. The Committee have taken steps to build two new houses at Onitsha, and with such provision as could be made at Lokoja and Brass, it is hoped there will be ready to receive you all some suitable home. But if any unforeseen hindrance should arise, the Committee will expect that any of you for whom there is no satisfactory shelter ready, should be delayed at home, or on your way to the Niger, till the need is met. They dare not take the responsibility of sending you on any other terms.

In harmony with these matters it will not be out of place to bid you exercise what is usually called sanctified common sense in care for your health in Africa, and to remind you that common-sense rules in such matters are the result of accumulated experience, and therefore, one prime element in obedience to those rules will be to believe what you are told in such matters by your brethren or others who have more experience than yourselves, at least until you have opportunity to prove, without undue risk, that they are mistaken.

You, dear brothers, WATNEY, SEALBY, and MATTHIAS (and in a short time, it is hoped, Dennis also), will be under the direction of Bishop Hill as to your station, and your specific work at each station.

The Committee believe that you are already aware of the main outline of his plans for you, so that you know where, and among what people it is likely you will work.

Though in *one* Mission, you will be working among peoples who speak at least *four* entirely different languages,

and you will have no danger of overlapping one another's work.

In beginning work at stations that are not new, when there is a Christian community for you to minister to, as well as heathen to reach, you will, of course, find much to make you wish that you could overleap the preparation time in which there will be the language to learn, and the ways of Africa to acquire. May God give you abundant patience, wisdom, and zeal, and may He spare to you for the necessary years of preparation, all the brethren, European or Native, who are now in the field able to give you the benefit of their longer experience or more intimate knowledge of the Natives and their speech. And in after years, may it please Him to give to some, if not all, of you the privilege of spending many happy and fruitful years in the Mission to which you go, so that the Niger may have, as other Missions have had to their great profit, its veteran European workers, men who have left for all time, yea, and for eternity, a deep and good mark on the Church that has grown around them!

You also, dear sisters, MISS MAXWELL and MISS MANSBRIDGE, are commended by Committee to the direction of Bishop Hill, and to the kind care of Mrs. Hill. Your location will be either at Onitsha, where one of the new houses is intended for the occupation of lady missionaries, or perhaps later on at some other station where Mrs. Hill may be living.

Your work, Miss Maxwell, will, of course, be expected to develop around care for the sick, for which the Committee are thankful to know you have had most valuable preparation in your duties as a hospital sister at home. You will find in your sister missionary, Nurse Taylor, one who will, the Committee expect, be able to second effectively your efforts to relieve the sick Natives, and the Committee hope you may give from time to time valuable help to others of your sisters in the field, by allowing them, where possible, to work in with your schemes, and learn from you to benefit many whom you with your own hands might not reach.

The Committee are assured that you have volunteered for the Niger Mission with a heartfelt desire to lay the talent of your past experience at the feet of the Saviour Christ, and that in all your

loving care of the sick you will foster the love of Christ as its motive, and the desire to win souls for His Kingdom as its end. The Lord bless you and keep you, and make you a blessing.

You, dear sister, Miss Mansbridge, carry with you to the mission-field, as one special talent, some teaching experience. For this the Committee expect there will grow a more and more important opening on the Niger, and they intend that that shall be your sphere of work. But for a time they have thought you could best serve the Master to whom you belong by giving the help you are fitted for, in the education of the girls at the Lagos Seminary.

They therefore desire that on your

way to the Niger you will stop at Lagos, and, under the direction of the Finance Committee, there hold yourself in readiness to take such a share of the work as may be allotted to you when Miss Goodall has to leave for her much-needed furlough.

This arrangement may mean some delay in the matter of acquiring the language of the people on the Niger, but the Committee trust that while the Seminary gains by your services, you will yourself gather experience of Africans, and of the problems of the education of African girls, that will much enhance the value of your work on the Niger, whensoever, in God's providence, it may begin.

(5) EASTERN EQUATORIAL AFRICA: USAGARA.

The Committee feel that in their thought and prayer for the Missions in Eastern Equatorial Africa, taken generally, one very prominent burden laid upon their hearts is the need for external peace. The Mission stations to which some of you are going in Eastern Equatorial Africa seem to be likely in their history to follow what has been, throughout the story of the Christian Church, a frequent thing, namely, the planting of the Gospel amid wars and rumours of wars; and there are at present many considerations of anxiety in relation to both English and German influence in East Africa. In all their prayers to God for your peace and prosperity, the Committee rest, as they feel that you must rest, on the promise of God to give you His peace, which may abide with you through all times of anxiety, and even of peril should it come: "In Me ye may have peace. In the world ye have tribulation; but be of good cheer: I have overcome the world. These things spake Jesus." The Committee would have you realise that from this House and from the country will go up many prayers for your protection and success.

You especially, dear brothers and sisters, proceeding to the Usagara Mission, are thought of in the light of such dangers: you will be working not only as foreigners in a strange land, but also as foreigners to those other Europeans who are in political authority there; and occasional rumours of hostilities in your neighbourhood give the Committee some anxiety in contemplating the increase in the number of lady workers, and perhaps, especially,

the dangers to those wives of missionaries whose love and courage have led them to venture to make their homes in Mamboia and Kisokwe. The Committee, therefore, look to you, dear brothers, Wood and BEVERLEY, for the exercise of great care in the conduct of your Mission work—care that shall avoid any pretext for the suggestion that you are unduly interfering in the politics of the country—for especial dependence on God, whose guidance must be sought and followed from hour to hour if the work is to be safe and successful; and for whole-hearted devotion to the one thing set before you in your Mission work. In a sense, indeed, the Committee would wish to see your world turned upside down; but they would wish it to be by the exercise of such spiritual influence, and by following such distinctly Christian conduct as produced that effect in the case of St. Paul and his companions. The Committee are thankful to feel that if God give good health to those already in the field and to you now going forth, and if He enable them to carry out their plan for reinforcing Mpwapa by a brother from Australia, that none of the three Usagara stations will now have its solitary missionary.

The Committee would say one word of loving encouragement to you, dear sisters, Mrs. Wood and Mrs. BEVERLEY, expressing to you, Mrs. Wood, on your return to Mamboia, their thankfulness to be enabled, by the presence of married missionaries in Mamboia, to make a start in the much-needed work that can be undertaken by unmarried ladies; and they especially commend to your

sympathy and fellowship the two sisters now joining the Mission. And to you, Mrs. Beverley, going for the first time with your husband to Kisokwe, expressing their earnest hope that God will give you much health and strength, and bless you, so that you may not only be a faithful helpmeet to your husband, but may find many an open door into direct Mission work of your own.

In appointing you, dear sisters, Miss WAITE and Miss COLSER, to Mamboia, the Committee are taking a step forward which it is their hope to follow as the way is opened in others of the interior African stations. And they are assured that there will be much work ready to your hands, especially among the women and girls at your station. While it will be of great importance for you to give yourselves every opportunity to learn the language of the Natives, the Committee believe that you are likely to find that from the very first there are opportunities of usefulness; and in your

case, dear sister, Miss Waite, they will expect to find that, in the advantage God has given you of being able to help and relieve in many ways the sick people around you, there will be growing demands upon your time and energy. It will be wise for you both to remember that, while you may do much of such work at once, and in so doing might feel well occupied, nevertheless it will be for your real future usefulness much better to curtail, if need be, the acts of kindness and of mercy that seem within your reach, in order that you may prepare the sooner to put the Gospel of Christ clearly before the people in their own tongue. To share the devoted spirit and loving good sense of St. Paul would make applicable to your own case his strong words (that have, indeed, further application also) in 1 Cor. xiv. 19 (*R. V.*): "In the Church I would rather speak five words with my understanding that I might instruct others also, than ten thousand words in a tongue."

(6) EASTERN EQUATORIAL AFRICA: FRERE TOWN, &c.

To those of you who are proceeding to Frere Town and Rabai, there is less need to speak of dangers from without. But for you the Committee remember there will be some special difficulties arising from the kind of community in which you are to live and work.

People, like the main parts of the population of Frere Town and of Rabai, who have come under Christian influences as one part of the new life upon which they have entered as freed slaves, are naturally found in a different attitude toward the Gospel from that of the ordinary heathen. Though, happily, from some of the most degrading habits of the savage tribes your people are restrained, yet there are many remaining elements of the heathen character and customs, and you will find in addition many of the elements of indifference and opposition to be found among the nominal Christians at home.

Under these circumstances the Committee have especial thankfulness in committing some of the work at Frere Town to you, dear brother Hamshere, and to you, dear sisters, Miss Grieve and Miss Lockhart.

To you, brother HAMSHERE, they will be looking for some development, as God opens the way, of training of Native workers. This they know to be one

of the things which the missionaries in the field, and especially the director of the Mission, have at heart, and the Committee themselves consider it one of the chief ways in which they may look for a real advance in the spiritual life of the people. Therefore, in instructing you to put yourself at the disposal of the Bishop as director, and of the Finance Committee at Frere Town, they expect to find that these authorities in the field will keep such work before you as their ultimate aim, when they know that you have been thought by the Committee to be, by your training and your powers, fitted to be entrusted with it, after you have learnt the language, and have gathered some experience of the missionary work. Meanwhile, they are sure that in the Missions under the Frere Town Finance Committee there will be many an opening for you to make yourself useful, and to seek to throw the additional force of one more truly consistent and devoted Christian life into the current of good that is opposed to so much evil and indifference. May you ever be, by your own direct influence, wise as a winner of souls, and may God enable you to be "strong in the grace that is in Christ Jesus . . . and to commit the things that thou hast heard, to faithful men, who shall be able to

teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ" (2 Tim. ii. 1-3).

Similarly, to you, dear sisters, Miss GRIEVE and Miss LOCKHART, the Committee are entrusting an important work.

They have counted upon your being able to take a share in the educational work of East Africa, and believe that God has given you especial advantages of training in that direction.

This work of educating the young is peculiarly prominent in importance in such a Mission as that at Frere Town, and whether or not you may find yourselves at the outset with your time much taken up in it, the Committee feel sure that there will grow increasingly upon you demands for your patient, loving, and wise influence among the African children.

Nowhere is it more important to lay a sure and thorough foundation of clear and solid teaching than among children who will grow up with a profession of Christianity around them, but often with very little of sound Christian influence brought directly to bear upon them, except by their missionary teachers. In a very solemn conviction of the responsibility of your work, the Committee would, therefore, ask you to ponder those remarkable words of 1 Cor. iii. 10, &c.: "Let every man take heed how he buildeth. . . . For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

You, dear sisters, Miss Holmes, Miss Wilde, and Miss Deed, are to proceed to Rabai, if the Finance Committee and the Bishop approve and can arrange for you suitable accommodation.

You, Miss HOLMES, returning to your work at Rabai, will find, the Committee trust, the same opening as before for all your zeal and energy in the directly aggressive work in which you were engaged. The Committee know how your heart is in the work, and how keenly you feel your personal responsibility to undertake and carry through your own part of the work of the station. You will now find yourself with several new workers around you;

and your own previous experience, and the knowledge of you which the people already possess, will give you a vantage ground which God may enable you to use to the benefit of the whole work, and to the great comfort and help of your sisters in the field. The Committee trust that you will realise that the addition of new workers, while it brings to them the peculiar work of patient, plodding preparation for some months, brings also to their seniors in the field new duties and new claims, which may, in God's providence, make them doubly blessed, in the exercise of a new spirit of love which will make their own hearts grow, and make the lives of others happy. The Committee pray for you, and all who are placed like you, that your lives and influence may prove the truth of 1 John ii. 10: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

You, Miss DEED and Miss WILDE, are new recruits for the Rabai work. You will not, there, find the ground so new for breaking up as your sisters will in the Yoruba Mission or at Mamboia, and you will perhaps find more quickly that there are urgent claims awaiting you. On the other hand, you must be prepared to find the work an uphill work, and only when you have that spirit of patient zeal and love which would send you over and over again to your Sunday-school class at home, though you found week by week the same deadness of heart, carelessness of conduct, and lack of real interest in your message,—only then should you feel that you are well prepared to engage in the work set before you. But the Committee would remind you, dear sisters, that should the sense ever creep over you of being dissipated, and failing in your hope and zeal, there is a remedy close at hand. The missionary's work is never an easy one, and it would not be well it should be, but it is a possible work, and the maintenance of a right spirit for it is possible. It is work that is to be done in the company, in the friendship (John xv. 14, &c.) of the Lord Jesus Himself, and the Committee do not fear to send you forth, to meet what lies before you, if they can be assured, as they trust they may, that you have learnt how to "dwell with the King for His work" (1 Chron. iv. 23).

THE GIRLS OF TINNEVELLY.

REPORT OF THE C.M.S. SARAH TUCKER INSTITUTION, PALAMCOTTAH.

From Miss Askwith and Miss Swainson, of the C.E.Z.M.S.

ANOTHER year has passed, and the time for writing our report has once more come. "*Ebenezer*" must be our first word, for truly we can say, "Hitherto has the Lord helped us."

In our last two reports we have given an account of each day's work in the Institution; in this we propose to answer some of the many questions which come to us from our correspondents. For example, we have been asked, "what girls learn in the Institution?" "are they Christians or Heathen?" "boarders or day-scholars?" In answer we would say, All our girls with us here are Christians, and except about thirty, who are residents in Palamcottah, they are all boarders. They are chiefly the daughters of Mission agents, pastors, catechists, schoolmasters and mistresses, and Bible-women. We have also the children of pleaders, clerks, shopkeepers, medical assistants and others, too numerous to name, but all of respectable families, who wish their children to be educated, brought up, and trained in the way a Christian ought to walk, that they may be able to take their place, and efficiently do their duties as Christian wives, mothers, and teachers.

There are some in England who would put such education quite outside the generally accepted modes of Mission work, but we believe it is not only one of the modes by which Christianity is to be established in this country, but is one of the chief methods. And in connexion with our work among Christian girls, we must remember, first, that Christianity is still quite in its infancy here, and the Christians want building up. What is the use of making Christians, and leaving them to grow as best they can, in the midst of Heathenism? for, secondly, we must remember that the number of Christians in Tinnevelly is still very small, and most of the Mission agents are living in the midst of a Heathen population, without the many means of grace so helpful to spiritual growth in England. What wonder, then, that their children should be got away from the deadening influences of Heathenism all around their homes, and be brought up and nourished

under the good Christian influence there is in such an Institution as this?

The most natural thing in the world seems to be that the Mission should bring up her own children, and especially those whose parents are working hard and faithfully in the service of the Mission, and have no means of educating their children where they are. One father and mother with a large family, living in the midst of a bigoted heathen town, said to us one day, "You will see we have sent our fourth child to school, though we have to deny ourselves many things to pay his school-fees, for we were afraid he would be ruined if he stayed here much longer. A heathen boy took him one day to an idol, and told him to worship it; the child refused, and then the boy, who was stronger, took the child's hands and held them together, the sign of worship, and made him kneel down. As soon as he could get away he ran home, and told us all about it, and at once we made up our minds before God to send him away to school, and, as we had no money in the house, we had to sell something and buy our child the clothes and books he needed for school, and the next day we took him to Palamcottah."

To what school could such children be sent if there were no Mission schools? and is it not a privilege to any Mission to "feed" the "lambs" of Christ's flock? Is feeding the lambs less important than feeding the sheep? and where can we missionaries feed these lambs better than when we have them entirely under our care; and can teach them, both by precept and example? We can see something of the fruit of our labours here, not only in many of our girls who become teachers, but also in seeing the difference between our girls and others in the villages, as we go about the district. You may tell a "Sarah Tucker" girl, or a girl from any of our boarding-schools, anywhere. How different they are from the other Christian young women who have not had the same advantages, many of whom can hardly be distinguished from the heathen!

But the special benefit of such an Institution as this is that a large propor-

tion of our girls are not only educated, but also trained as teachers; and who can overrate the blessings these may be, and are to their own people, both as village school teachers and Bible-women? Why do our Zenana missionaries so often have to refuse the offers of Christian widows who wish to be employed as Bible-women? Because they are uneducated, and not able to teach others. Then whose business is it to educate and train Mission agents? This is what we are earnestly endeavouring to do at the "Sarah Tucker Institution." We are trying to give a good Christian education to a number of girls and young women of the Christian population of Tinnevely and other districts (for they come to us from distant places also, where there are no such schools), and we try by regular study of the Bible to give them such a knowledge of God's Word that they may themselves obtain eternal life, knowing the only True God and His Son Jesus Christ, and be true witnesses and light-bearers, giving "no uncertain sound" when they teach what they have learned to others. We have more than 200 girls, Christian girls, here now, from little ones of four—for we like to begin early, and not to risk the danger of "other things entering in"—to grown-up girls of nineteen. Who can estimate the good of their influence wherever they may go?

Sometimes a little Heathen child is brought to us, but she does not long remain a Heathen, the strong Christian influence soon prevails; she learns first to pray, then gradually to know of the loving Saviour, and then she begs to be baptized and become a child of God. We welcome such little ones, and, as they are given over entirely to us, we rejoice to know that they are rescued from ignorance and idolatry, and are safe in the fold of the Good Shepherd, "for of such is the Kingdom of Heaven."

When Mr. Eugene Stock and the Rev. R. W. Stewart were here at Christmas time, eight such children were baptized; seven of ours and one from Mrs. Kember's school. Three of ours were blind boys from our Blind School, who had been with us two years, and were all baptized at their own repeated request. Of the other four children, one, Sitaré, now Blanche Grace, learned in one of our branch schools in her own Heathen village, and persuaded her

parents to let her come here and be a Christian. The second was Muttammal, the chosen little bride of Devapirian, our poor blind teacher, mentioned in our last report, of whose sad death we speak in connexion with our Blind School. Her Heathen mother has quite given her over to us, and the child is a true little Christian, and has no desire whatever to return to her Heathen village even for the holidays. The next one, about five years old, was baptized by the name of Tabitha Hope. "Little Tab" was brought by her Christian aunt, one of the nurses in our hospital. She is a sweet, engaging little mite, who says she is going to be a nurse when she grows up. The last is little four-year-old Anbu Hope, whose father, though a Christian when young, married a Heathen wife, and went back to Heathenism; after the woman's death he repented, and has been received back again into the Church, and has sent his only little girl to us to be brought up as a Christian. We thank the kind friends who have undertaken the support of these children. We have still several others waiting to be adopted; at least fifty of our girls here are orphans, or entirely dependent upon us. Except these children, all the girls in the Institution pay fees, according to the circumstances of their parents. If any one would like to take part in this work, we here mention that the support of an orphan child costs from 3*l.* to 5*l.* a year.

Now let us follow some of "our girls," as we like to call them, in their future life. Here is one: she was born a Heathen child, but was baptized with the rest of her family when about eight years old. She was altogether brought up and educated here, as her father died when she was young, and her mother was too poor to provide for all her family. She remained here until she gained a teacher's certificate, and was then married to a young man, who was also a convert from Heathenism, and was educated in a Mission boys' boarding-school. We placed them as teachers in a small Brahmin school, situated in the midst of a large Heathen town; they live about three-quarters of a mile from the school-house in the Christian quarter, and every day they go to school in the morning, taking their mid-day meal with them, and, after teaching all day, return home about five in the evening. Shall we tell you the result of

their last year's work? All the girls, about thirty in number, passed the Government examinations, in their different standards, Infants', First, Second and Third, and almost all obtained merit marks, and when we examined the Scripture lessons, there was no falter anywhere. Old Testament and New Testament stories, question them as you would, you were sure to get an answer; the Mission catechism and appointed texts were said without a mistake. You cannot refrain from exclaiming, "Are these Brahmin children?" Yes, they are; the sharpest in intellect of all Indian children, and who can only be reached in this way by their own people. Could any English woman get a school-house in the Brahmin quarter, and live among the children as Thai does every day? Then shall we not educate and train many more of these Christian girls for this good work, and so dig at the roots, get at the spring, probe at the foundations of Heathenism by getting at the mothers of India, and that while they are yet children?

Of such day-schools as the one just mentioned, we have fifty under our management, in connexion with the C.M.S. and C.E.Z.M.S., all in the district of Tinnevely and within forty miles of Palamcottah Town. Now, in these schools there are very few Christians, almost all are Heathen, chiefly of the higher classes, and all day-scholars. There are at the present time 2043 children thus under Christian instruction, and though their Heathen parents do not altogether approve of the Christian teaching, they do value the benefit, they cannot fail to see, that their children derive, and we have requests again and again to open more schools. Our only reason for not doing so is our want of funds. At these schools are supported by voluntary subscriptions, and Government results grants, the C.M.S. or C.E.Z.M.S. do not allow us any grant towards them. Each school, according to its size and staff employed, costs about 10*l.* and upwards, and a few small ones about 5*l.* a year. If any kind friends will make themselves responsible for a school, either by their own subscription or by collecting the sum among friends, they can look upon the school as their own, and shall have regular accounts of it.

We must specially plead help for this part of our work this year, as Govern-

ment, being low in funds, is not able to pay us all the grants we have earned. They gave notice that only 80 per cent. could be given of what was earned, and then that only the estimated grant could be drawn, and we have lost more than Rs. 2000 of our grant gained last year on account of these two reductions. What this loss is to us, only those who have the responsibility of such work are able to understand.

Our friends will be glad to hear that the school at Pannagudi for Mohammedan girls, mentioned in our two last reports, has become our own, having been handed over to us by the Sahib six months ago; and Kirubaipettal, our first Hindustani teacher from among the Tamil people, is now working hard there, and quite gaining her way among the Mohammedans. We have been asked to open another Hindustani school among the Mohammedans of Tinnevely Town. A Sahib has promised us a room, and also to collect about thirty children, if we can send a teacher, and we hope to be able to send another of our mistresses, who has learned Hindustani, next month. For this special work we need special help and support. The Societies do not feel that they have funds now to give us grants, and we look to those interested in the work among the Mohammedans, to help us to enter these doors, which have been so long closed, and are at length open to us.

We have good news to tell about the new school-house now being built in the very centre of the large Heathen town of Tinnevely. There have been various little troubles and delays in building during the year, as we might expect when the work of the Gospel advances in the midst of Satan's kingdom. But now the long-desired, substantial school is nearly completed, and we hope to have it opened and to begin work in it next month. It has been built entirely by Miss Sutton, of Upper Clapton, to the memory of a dearly loved sister. It is to be called "The Upper Clapton School," and we trust it will be a place of blessing to many children, and a witness for Christ in the midst of the dark idolatry reigning there. The school is situated in one of the principal streets, facing one end of the great heathen temple: annually the huge idol-car is dragged down that

street. The text, St. John iii. 16, by Miss Sutton's wish, is cut in large stone letters in Tamil, and put in a conspicuous place in the front wall, that "all who run may read."

The school consists of two rooms downstairs, one behind the other, the one in front to be used as a class-room, and the one behind we propose to use as a rest-room when we go to Tinnevely, and there the Zenana ladies can meet their Bible-woman, inquirers, and other women. Over these two rooms is the large schoolroom, which can contain one hundred children, and we look forward to many little girls learning of the love of God, and singing praise to His Name there. We feel that we can never thank Miss Sutton for what she has done, and we think there can be no better memorial to a departed sister than this, of providing a permanent place and means of teaching the little ones. The members of Miss Sutton's working party generously support the school by sending an annual subscription of 20*l*.

The small sums sent us by other friends, in answer to our first appeal, is to be used in buying furniture. In our next Annual Report we hope to give an account of the opening, and tell something about the daily work of the school.

Now we must give a few particulars about our year's work at the Sarah Tucker Institution, the centre of our labours.

The Institution is now divided into three definite parts: first, the *High School*, containing 4th, 5th and 6th Forms (Matriculation) and the Higher Examination for Women; second, the *Training School*, where students are trained for the 1st, 2nd and 3rd Teachers' Grades; third, the *Practising School*, containing classes from the Infants' to the 7th Standards. This year the 4th, 5th, 6th and 7th Standards all appeared before the Government Board for examination, and we, with all the other managers of schools, quite condemn Board Examinations, at least for the females of this country. The result of the Higher Examination for Women in Tamil is not so good this year as last, as the pupils had only eight months to prepare for it, instead of twelve, as in former years, the previous examination, the Lower Secondary, being held only the April before. Five of the unsuccessful girls are

trying again now (we write while seated in the examination-room), the Director having granted an additional examination this year, as this examination is to be abolished in future, and a more difficult one, "The Upper Secondary," is to take its place: as these girls have worked hard we hope they will be successful.

In the English Matriculation Examination there has been a universal failure throughout the Presidency; hardly a single female candidate has passed, and only 15 per cent. of the males. We sent up four, all of whom were unsuccessful; one, Yesu Nesamual, only failed in history and geography, which was very disappointing when she got through the more difficult subjects of mathematics and English. Three of these four have already obtained employment; one only remains here for further training.

Though the Government examinations have not been as successful as we could wish, we have one very bright spot to mark this year. Six of our upper girls were prepared by Miss Walford for the Junior Peter Cator Examination, an examination in Scripture (English), and open to all candidates, male and female, who are pupils in schools, throughout the Presidency. All our six girls, we are thankful to say, were successful, one, Emily Ponnammal, taking the second prize of Rs. 40 (nine prizes only were given). The next two girls took first class, and the other three second class certificates. This is the first time we have entered for this examination, chiefly because of the girls not knowing enough English; but now we are encouraged to try again, and Miss Walford hopes to bring forward some more candidates this year.

Our prize-giving took place on March 22nd, when Mrs. Hamnett, our Judge's wife, kindly distributed the prizes. Then Mrs. Hamnett declared the new schoolroom open, and the beautiful, airy room was much admired by all the visitors. This completes what we mentioned last year as needed so much, for by the sanction and help of the C.M.S. we have been able to build a new kitchen, store-room, and dining-room for the girls, opened in September; and since then a large additional schoolroom for the junior classes, Infants' to 4th Standard, where our Normal students are

trained in practical teaching. Now we feel we have elbow-room, and space for all the long rows of sleeping-mats at night. We hope also after the holidays to add a few more children to our present numbers.

We have still one earnest desire not yet fulfilled here, and which we mentioned in our last report, and that is to have a prayer-room for morning and evening prayers,—for the girls to retire to for quiet reading and prayer, any part of the day,—and for children's services on Sundays and other days, when we are prevented by rain or heat from walking a mile, the distance of the Tamil Mission Church from here. The girls are always reminding us of our promise to try and build them such a room: now that the other buildings are complete we would begin to collect for this, that it may not be any burden on the C.M.S., and we shall be most thankful for any subscriptions, however small, towards it. When we pleaded for our school in Tinnevely Town, we mentioned that a lady, one of our best friends, most generously offered to build it entirely, in memory of a beloved sister—can it be possible that God will raise us up such another friend to build us a little chapel or prayer-room? A sum of 300*l.* will do.

The numbers of our different Union members increase, and the secretaries (selected from the mistresses) take a great interest in their special work, trying to get the girls to be real and not nominal members only. The prayer-meetings are held daily as before; the girls also give their mites regularly, which, when put together, amount to quite a nice offering, as is shown below:—

Receipts.

	Rs.	A.	P.
Collected by S.T.I. Girls	102	8	6
" Mistresses	31	15	9
Usborne Sunday-schools, through			
Miss Walford	10	2	4
Collection for Mauritius Relief Fund	10	2	1
Offerory to the Band of Hope, Tinnevely	12	1	9½
Total Rs. ...	166	9	5½

Disbursements.

	Rs.	A.	P.
To Native Church Fund... ..	94	6	7
Bible Society	20	0	0
Society for Promoting Christianity			
among the Jews	20	0	0
Mauritius Relief Fund	10	2	1
Tract Society	10	0	0
Tinnevely Band of Hope	12	1	9½
Total Rs. ...	166	9	5½

The S.P.C.K. has again most liberally granted us scholarships for six of our S.T.I. students; the following is a list of their names and the scholarships given:—Scholarship grants from the S.P.C.K. from April 1st, 1892—March 31st, 1893:—J. Annapuram, Rs. 72; Thangamuthu, Rs. 72; Mary Siromani, Rs. 72; J. Siromani, Rs. 72; Pakkialathai, Rs. 72; Jeevanandham, Rs. 72; Total, Rs. 432.

In October we were honoured by a visit from His Excellency Lord Wenlock, the Governor of Madras, who made a tour in South India, and among other places stayed in Palamcottah three days. He could only remain for half an hour, but we made the best of the time in showing him everything, and His Excellency took a most kindly interest in all our work, specially in our little hospital, which he called "a little gem," and in the blind, in whom he showed much interest, specially speaking of them in his short and kind response to our little address to him. We had a whole holiday in honour of the occasion, and it was quite a gala day to us all.

About Christmas time we had a very pleasant and helpful visit from Mr. Eugene Stock and the Rev. R. W. Stewart. We showed them all there is to be seen here, and in their turn they encouraged us in our work by taking a kindly interest in everything. After paying a proper visit to the Institution, they came again on our breaking-up day and saw us under a new phase, as we had a very special Christmas treat this year. . . . Mr. Stewart very kindly came that evening and amused the girls while they were waiting for admission to the sale, by showing them a Chinese lady's shoe, and telling them something about the Chinese girls and women. Altogether we had quite a memorable evening. The Tamil girls like fun as much as English girls do.

Our school library has been much more largely used than formerly. Miss Walford, the librarian, encourages the girls to read, more especially English books, which they *must* read if they are to obtain more general knowledge, as there are so few good books in Tamil. We are greatly obliged for the few books that have been very kindly sent for this purpose, but, please, we want many more to satisfy this large number of girls, with their teachers.

Our little hospital still continues to be a valuable help to the Institution. We have had no very serious illnesses this year, only the usual ailments peculiar to this country, but as they were taken in time, the patients were not often long absent from their classes. Of the three girls learning nursing, Gnanasoundaram, who has been trained for three years, takes the responsibility of the hospital nursing and dispensing, being assisted by the other two, Bessie and Grace, who both show talent in nursing. Nurse Morton devotes her whole time to outside work, and has quite gained her way among all classes, especially among the Brahmins. She has trained Annal, Tabitha's aunt, an uneducated but capable woman, who is now most useful in attending both fever and midwifery cases. Nurse has had 227 cases, of which 79 were midwifery, and paid 1228 visits this year. Annal has also had 9 midwifery cases and paid 895 visits in addition to the above.

We are very grateful to those who have again sent us subscriptions of 3*l*. for the support of their beds in the hospital; they would feel their money was doing good work if they could see how tenderly the children are nursed in them, when they are sick and suffering. The money for four has not yet been received this year, and we trust this does not mean that the supporters are giving them up, as all ten beds are in use.

Our industrial class, in which the girls are taught plain and fancy needlework, beadwork, and basket-making, has been very successful this year. We have had a good sale for their work, being only just able to satisfy the many orders we have received from visitors and other friends. The girls are encouraged to see that their labour bears fruit, and that they are able to earn a living by their handiwork though they cannot be trained as teachers, and the class has nearly doubled its numbers.

A poor Christian woman at Suvise-shapuram, and others who in this time of great scarcity and partial famine have been thankful to earn something by their needles, have all been supplied with work and have been greatly helped.

What shall we say about our blind school? We have mentioned the baptisms of three boys, and in other

ways we can also see that the school is a great blessing to these poor afflicted ones. There are now thirteen boys and eleven girls in the two schools in Palamcottah, most of whom can now read quite nicely. Two boys, who were with us two years, have passed their 3rd Standard Government Examination, and have gone to the Karur Industrial School to learn chair-caning. Another has gone home to his village, about twenty-three miles from here, and teaches in a little school for blind boys we have opened there. He has already six pupils, all getting on nicely with their lessons.

One very sad event has occurred in connexion with our blind school this year. Our bright, blind teacher, Devaprian, who used to come to his work every morning and return home every evening, his village being about three miles away, was cruelly murdered one evening, while still light, about a quarter of a mile from his home and within sight of it. Though careful inquiries have been made by the police, no clue has yet been gained to the murderer, but there is every fear it was done by his own people, who were jealous of his advancement as a Christian and teacher, his relatives being all Heathen and very poor. He was a general favourite wherever he went, and his death is a great loss to our work among the blind. In his work here as teacher he is succeeded by Suvisechamuttu, who was our second blind pupil, and was sent for a year to Ootacamund, to open out work among the blind there.

In connexion with our blind pupils, we come across many cases of Heathen cruelty and darkness: for example, a little orphan of nine recently admitted was asked when he came how he became blind; he and his brother told us that after his mother's death he had sore eyes, a disease very prevalent in this country; they said a man promised to heal them if his father would pay him so much money, and he put into one eye salt and lime! This, of course, caused excruciating pain to the child, who struggled hard not to have it put in the second eye, but the men tied his hands and feet together and finished their cruel work. The pupils of both eyes are literally burnt away. Soon after this the father died, and the boy was brought by a stranger to us. He promises to be an apt pupil.

We have to thank Dr. Moon for kindly embossing for us this year the Book of Daniel and an easy primer for beginners, which we hope will arrive in a few days. An arithmetical frame is coming out in the same box, and the children are looking forward to doing their sums like the children who have sight.

The boarding-schools in Surandai and Nallur, nurseries to this Institution in those districts, continue to do good and useful work among the Christians. The Government examinations have been exceptionally good this year; all the children in Surandai passed, many of them with merit. Six girls have come up to the Institution from Nallur, to go through the Seventh Standard and then be trained as

teachers. There are now thirty-five girls at Surandai and nineteen at Nallur. . . .

We have again made some of our many wants known, but there is still another, and that the chief of all—*we want your prayers*. Do remember us and our children, both Christian and heathen, before Him who said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven," and who will one day show how He values what we have done in His Name in the words we shall rejoice to hear: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

ANNE JANE ASKWITH.

FLORENCE SWAINSON.

May, 1893.

CONVENTION AT KODAI-KANAL, SOUTH INDIA.

LETTER FROM THE REV. LL. G. SCOTT PRICE, OF TINNEVELLY.

NESTLING in its bosom of mountains, whose wooded slopes surround with picturesque beauty its four-armed lake, lies Kodai-Kanal, the "Keswick" of South India. Here, surrounded by Nature in her loveliness, invigorated by the deliciously pure and cool air—for Kodai is over 7000 feet above the sea,—many of God's servants find a quiet place to "rest awhile," away from the heat and toil of the plains. After the long months of earnest work on the low and uninteresting plains, what a change one feels as one gets up on to the mountain tops, or walks over the grassy downs, adorned with the wild flowers, so lovely in their very simplicity, and which carry one back to the days of childhood, and the country fields of happy England. How sweet to hear the little stream rippling down the valleys between the rounded mountain tops which keep watch over Kodai, now winding through the jungle, now meandering by shady groves and leafy bowers, and at last, rushing over stones and rocky steeps and falling in silver cascades, hurries with ever-hastening flow to water the scorching plains, and scatter its blessings over a thirsty land.

While resting here, where the tokens of our Father's Hand and of His love are so numerous, we seek to be

drawn nearer to Him, to know more of His love to us, more of what He would have from us, and more of what He is willing to do for us. Having been giving out all the year, we now seek for that filling of the Spirit. With this end in view, for the last four years a Convention for the deepening of spiritual life has been held at Kodai, and it has become to us something like what "Keswick" is to our fellow-workers in England.

During the Convention week, daily might be seen well-laden boats gladly hurrying towards the reach of the lake where the American church lay hidden amid the woods which clothe the valley; and as nine o'clock drew near the clear-sounding bell broke the stillness of the air, shortly followed by the sound of praise which voiced the heart-feelings of those who were assembled to partake in the feast out of God's Word, and to claim their share of the good things provided by the Father for His children.

The Convention commenced on May 22nd, Monday morning. The previous days and weeks many of us had been specially looking for a blessing: we had dug deep channels for His grace to flow through, and now we looked to have them filled. Surrounded on all sides by heathenism, with its low standard of morals and purity, and with the cold

ceremonialism of its religious rites, what wonder if our streams seemed to become dry, if our spiritual life seemed to ebb, if our standard tended to lower itself! Such, I fear, is frequently the experience of missionaries. Feeling this, it is no wonder we looked forward with thirsty, longing hearts—thirsting for more of His Spirit, longing for more of His presence; and He satisfied the longing soul with Himself, and filled the thirsting spirit with His Spirit.

Two meetings were held daily, at nine in the morning and four in the afternoon, and from beginning to end, wet or fine, the church was always filled with a reverent, earnest gathering of between two and three hundred.

Meeting together thus daily, might be seen representatives from a large number of Missions, distinct from one another outwardly, but all bound together by one bond of love and brotherhood, kneeling at the feet of one common Saviour, and singing praises from the heart to the one Great God and Father of us all.

The general subject of the Convention was "Sons of God." At the morning meetings the different aspects of Christ *the Son* were dwelt upon, and in the afternoon the subject of Christians as "Sons of the Living God" was looked into in the light of God's Word. A scheme for the whole Convention had been drawn out by the Rev. E. A. Douglas (C.M.S.), of which these are the heads:—

Christ "*the Son*" as

- "The Author of Salvation;"
- "The Head of the Church;"
- "The Heavenly Heir;"
- "The Coming King."

Christians "*the Sons*"—

- "The Condition of Sonship" —
- "Separation, Consecration."
- "The Privilege of Sonship" —
- "Partakers."
- "The Spirit of Sonship"—"Filled"
- "—Clothed upon."
- "The Liberty of Sonship"—"Free-born—Triumph."
- "The Discipline of Sonship"—
- "Chastened—Exercised."
- "The Duties of Sonship"—"Imitators, Workers."
- "The Destiny of Sonship"—"Made Perfect."
- "The Consummation of Sonship"—
- "—Likeness."

As each day went by, and our great

privileges and high responsibilities were successively brought home to us by one and another of the brethren, who in turn took part in leading the thoughts of the hearers, our hearts "burned within us," and we felt He was talking with us "by the way," and the kindling fire of His Spirit seemed to be taking possession anew of His temple. It was very helpful to look at Christ as "*the Son*" in the morning, and then to consider our grand position as "*sons*" in the evening. But as the week wore on, and we realised more the great difference between "*the Son*" and ourselves, we were bowed down, and the cry was forced from our hearts, "Lord, who is sufficient for these things?" Then as we realised more that "God's commands are enablings," it led us more to seek from Above that filling of the Spirit which the Father longs to give His children, but which they are so slow to take, owing to "self" and "unbelief."

Throughout all the meetings there was the utmost liberty and freedom, and many opportunities were given for earnest extempore prayer as well as for the expression of thoughts which God had put in our hearts while meditating upon His Word.

All this naturally led up to the Consecration Meeting which was held on the Friday morning, when many were helped in their new life by giving testimony to what the Lord had done for them during the week, and in recalling some particular word the Lord had spoken suitable to the individual case. It all led up to this, but did not end there, for refreshed and strengthened we left Kodai for the plains, feeling anew the power of God and His abundance of grace. Even as the streams from the hills roll down to the plains, carry new life and blessing over the land, so we prayed His Spirit, working through us, might bring new life to many a dead soul, and the rich blessing of our Father to many a poor sinner.

Nor were the Lord's little ones—His lambs—forgotten, for in connexion with the Children's Special Service Mission a series of eleven bright, happy services were held in the open-air, and the changed lives of many children are a witness to the blessing they received, filling our hearts with praise and thankfulness.

AFRICAN NOTES.



THE Journal of the Royal Geographical Society for August gives a very full account of the Railway Survey from Mombasa to the Great Lake, from the pen of Captain J. W. Pringle, R.E. The writer naturally disclaims the impossible credit of any fresh discoveries on a track now so well beaten by the explorer's foot, but his paper is not the less interesting from the complete information it supplies of the physical features of the route, and also from the many facts respecting the inhabitants of the country which it affords. Captain Pringle mentions that between Mombasa and Tsavo two principal routes were surveyed. Three between Nzoi and Machako's, three from Machako's to Naivasha, and three main routes from Naivasha to the Lake were traversed. Some excellent photographs of the scenery add much to the interest of a very interesting paper.

"*L'Afrique*" and *Uganda*.—Very touching is the tone of *L'Afrique* while it laments the rebuke which it has received at the hands of the *Revue des Missions Contemporaines* and the *Journal des Missions Évangéliques* for its attacks on the Church Missionary work in Uganda. It owns to being absolutely unable to sympathise with the Protestants in their exultation at the sufferings of the Romanists in Uganda. It reminds its readers that it has not appealed to the testimony of the victims, but to the witness of documents published by the British Government, or the Imperial British East Africa Company, or the Church Missionary Society. On such authority it describes the exultation of the Protestants, who clapped their hands at the sight of the missionary buildings of the French priests reduced to ashes by the fire of Captain Lugard's cannons, and at the slaughter of hundreds of women, and children by the Maxim gun. For inability to sympathise with such procedure, *L'Afrique* regrets that it has made many enemies, but rejoices in the approval of its own conscience. It is no business of ours if the approbation of such a conscience offers ponderable consolation to its possessor. That a conscience which may suffer its owner in such shameful misrepresentations will be fully equal to succour him under the just and legitimate censure of truth, we entertain no doubt.

Bishop Tucker is sharply challenged by *L'Afrique* to explain his conduct in advising the Protestant Christians that as long as slavery was the law of the land, they should restore fugitive slaves to their masters. The Native Christians having stated that it was contrary to their conscience to do this, their words to that effect are cited by *L'Afrique*, which has no objection to their publication, as it enables *L'Afrique* to score proportionately off Bishop Tucker. It counts the loss sustained by the praise of the one more than compensated for by the censure and obloquy cast upon the other. *L'Afrique*, we are glad to see, possesses a Bible, and from it cites Deut. xxiii. 15, 16 as in agreement with the declaration of the Protestant converts, and as in condemnation of their chief pastor. Bishop Tucker is well able to take care of himself, but distance renders him, for the present, helpless. It is enough, however, to point out that there is this serious failure of analogy in the cases of Uganda and Israel. Deut. xxiii. 15, 16 was the law of the land given by its King. Its teaching is *not* the law of the land in Uganda. St. Paul, being in a land where slavery was still the law, sends back Onesimus. St. Paul is with Bishop Tucker in his action. But it is difficult for Romanists to see this, whose universal maxim is that the laws of all states and communities are

amenable to the spiritual sanctions of the Chair of St. Peter, whether there be Scripture to show for it or not.

The German East African Company's new departure in the introduction of coolies has apparently met with satisfactory results. Four hundred and sixty-two were brought to Tanga; of these, 277 Chinese and Javanese are employed at Derema and Ngouelo on the extensive coffee-plantations. The Company, however, does not confine itself to the growth of coffee only; tea, cocoa, cardamon come within its scope. Its two stations of Bagamoyo and Quiloa have proved profitable, but the depreciation of silver has been prejudicial to its progress.

The *Free Church of Scotland Monthly* for September mourns the loss of a valued member of the Livingstonia Mission in the person of their medical missionary, Dr. G. Henry. He was a man of splendid linguistic ability, and had not only prepared an admirable grammar of the Chinyanja language, but had, like many other missionaries, given to that language the immortal dream of the Elstow tinker. His departure was sudden. He had asked for a bicycle for touring at the south end of Lake Nyasa in his Mission work. It had been given already, even about to be packed, when the electric message told that on July 5th he was gone, and added simply "Fever." Such men are a loss not to the Mission alone which owns them, but to the whole Church which claims them as her glory and her strength.

The same organ of the Free Church calls attention to the work of Scotch ladies in South Africa. It mentions interestingly that one effect of the disruption of 1843 was the adherence to the Free Church of the Glasgow Missionary Society, and the Ladies' Association connected with it, together with all their missionaries. This Society was formed, we are told, in 1796—"the same year in which the General Assembly of the Church of Scotland declined even to consider whether it owed any duty to the Heathen."

A paper read at the Royal Geographical Society on June 5th by Dr. Moloney gives an account of the "Stairs Expedition" to Katangaland, of which expedition he was a most valuable and indispensable member. The Katanga Company, an international syndicate with headquarters at Brussels, had equipped the party for the purpose of securing preferential rights over reported mines in Katanga and Urua. Starting on June 27th, 1891, its story is now almost ancient history, but contains features of interest. The mineral wealth in the Makololo mountains is noted, and the curious iron foundries of Kaomba are described. But of more moment in our outlook is the addition of Dr. Moloney's testimony to the devastating character of the slave-trade. The expedition had been preceded through the country of Murungu some weeks previously by a half-caste slave-dealer, Makatuba by name, "the factotum of a Zanzibar merchant." In one week alone they saw the progress of this incarnation of wickedness marked by six villages in absolute ruin. Burnt and deserted lay the habitations of the Natives along their path, which was unmolested rather by reason of the strength of the expedition than from any unwillingness of Makatuba to treat them with the same measure he had meted out to the helpless Africans.

The Zambesi Industrial Missions call attention to the unlimited possibilities which Africa suggests for Missions on a self-supporting basis. The Moravian lead is followed by other German Missions in this respect, and with great success, at least in its industrial departments, by the Mission of the

Benedictine Order of Romanists. The magnificent water-ways, the elevated and healthy plateau-lands, the resources of coffee, cinchona (quinine), cocaine, cotton, Indian rubber, wheat, cattle,—all these favourable conditions invite the plantation and expansion on a large scale of Industrial Missions. It must not be forgotten that the early planting of the American Colonies was due to the Industrial Companies of England. While not within the direct sphere of this Society, they indicate openings and opportunities for combined Christian and commercial enterprise which should appeal to the locked-up capital of health and wealth, which lies in such abundance at home. Evangelization on such self-supporting lines is more than a possibility on the Niger and the Congo and the Zambesi, as well as the great lakes, Victoria Nyanza, Nyassa, and Tanganyika. The oppression of the Natives under the Prazo system in the Zambesi valley and Kilimani district renders them willing to accept with rejoicing a Christian administration. With the willingness of their hearts combines the readiness of the soil for the cocoanut, the banana and the orange, and rice, the stay of life. Nor have the weeds of Romanism entangled the soil. While the climate in this part is very trying, that of the Shiré highlands is eminently favourable, and the Natives are highly tractable and intelligent. There are abundant carriers available here to Maima and Mashonaland, and lying thus advantageously upon the route to those countries, secures much commercial advantage.

One of the Algiers correspondents of *Le Temps* propounds an explanation, drawn from a Mussulman source, of the increased number of this year's Algerian pilgrims to Mecca. Political and natural causes are greatly agitating the Native mind at present, and it stands in need of counsel and encouragement. But the Zaouïas are rapidly disappearing, a fact for which the diminished *hedia* (offerings) sufficiently account. Mecca will, then, unquestionably supply the desired assistance; therefore, famine-stricken though the Native be, enough is scraped together to accomplish the costly journey thither. The explanation, whose veracity the *Temps* correspondent sees no reason to impugn, is full of pathos. What remedy commends itself to his mind? Is it a substantial contribution from the Republic to the funds of the White Brothers' Association, which should enable them to fill the breach? On the contrary, the correspondent is even more cruel to his country's Missions than certain Englishmen have of late proved themselves. Not content with completely ignoring Cardinal Lavigerie's agencies, he seriously advocates, not merely the conservation of the Zaouïas, but also their receipt of Government support.

A curious complement to this opinion appears in *La Revue Pédagogue*, in an account of a visit paid to the Regency Schools in Tunis, by the French ministers staying in the town. The great surprise of the inspection was the Koran class. For this, the little scholars, divested of boots and shoes in order to learn their chapter *à la Musulmane*, squatted on the ground, accompanying their high-pitched recitation by a rhythmic movement of their bodies. After the lesson, boots and shoes were resumed, benches and desks re-occupied, and the Arab, a French scholar once more, proceeded to read and write the tongue of his conqueror. The picture is a very suggestive one.

It is not perhaps generally known that the understanding established by Cardinal Lavigerie between the Vatican and France is not an isolated instance of his diplomacy. In 1889, previous to commencing operations in the environs of the Nyassa, he concluded an agreement with Portugal on behalf of the Propaganda, which entitled the Algiers missionaries in the basin of

the Nyassa and Shiré to an annual subsidy of 20,000 francs from the Portuguese Government. In return for State protection and subvention, the rights of Portugal were to be recognised.

In the same number of *Les Missions Catholiques*, a similar characteristic arrangement appears. When starting the Congo Mission, the Cardinal fully grasped the prospective difficulties presented by Negro-Arabian hostility. To obviate these in some measure, he annexed "lay helpers" to his mission-work, whose secular artillery should cover its spiritual advance. In accordance with this decision, the post of Mpala, ceded to the mission by the International Belgian Association, has been placed in a state of defence.

In the records of Romish Missions in Africa, the purchase of slaves figures largely among the items of progress. Money is supplied for such marketing by pious donors in France, whose names are published in the missionary literature, not omitting the desire for masses on behalf of the donors. These slaves, young and old, who have been brought into the fold rather by the hammer of the mart than of the Word, are nourished up in the doctrines of the Church of Rome, and constitute at once the strength and the weakness of that system. They have not, in fact, passed through the stage of conversion. Thus, neither the gate into the Church being strait nor the way narrow, the statistics of the Missions are most imposing, and their state most disappointing. Here we have the explanation at once of the powerful impression produced by such Missions upon unspiritual minds whose rude balances may take count of unsanctified numbers, but who possess no scales of such divine delicacy as may appreciate holiness of life and heart.

Statistics of the Missions in Central Africa in 1890, as furnished in the "Missions Catholiques" of July 14th.

"*Soudan*.—One vicar apostolic; 12 missionaries; churches or chapels, number unknown; 4 schools; 250 Catholics.

"*Victoria Nyanza*.—One vicar apostolic; 12 missionaries; 2 churches; 5 schools; 3000 Catholics.

"*Eastern Tanganyika*.—One vicar apostolic; 10 missionaries; 2 churches; 2 schools; 400 Catholics.

"*Western Tanganyika*.—One administrator apostolic; 8 missionaries; 3 chapels; 3 schools; 1000 Catholics.

"*Unyanyembé*.—One administrator apostolic; 8 missionaries; 2 chapels; 2 schools; 200 Catholics.

"*Nyassa*.—One superintendent apostolic; 4 missionaries; 1 chapel; number of schools and Christians not known.

"Total: 6 Missions; 3 vicars apostolic; 54 missionaries; 10 churches or chapels; 16 schools; 4850 Catholics; 2 administrators; 1 provicaire."

We conceive that these statistics, which we have no doubt are reliable, will furnish abundant matter for serious and prayerful reflection to our readers.

Menelik II. of Abyssinia appears endowed with enterprising proclivities. His kingdom, despite the retarding influences of famine and disease, is in no state of retrogression. His treasury, unblighted by the baneful touch of want, permits the entire discharge of his obligations, amounting to two million francs, to Italy. Freed from financial perplexities, his energies are concentrated on the construction of a new capital to his dominions, erected by a European on a European pattern, and graced by the manual efforts of majesty itself. Menelik's independence distinctly repudiates any shadowy claims by which Italy might undermine his supreme sovereignty, and asserts his right to address himself without intermediation to the European Powers. French relations with Abyssinia are, we learn from *La Correspondance Politique*, of

the most friendly character, and it is anticipated that the salt-works of Lake Assal will be conceded to the Republic, in return for a railway running from Tadjoura Bay to the Abyssinian Mountains.

Interesting accounts of the Congo-Palolo Mission reach us through *Regions Beyond*. The circumstances of that Mission seem necessarily on important points conditioned by those of the Congo State. The double murder of Messrs. Termolle and Peters at Ikau appears to have provoked ambitious designs of including all the Europeans in a general massacre. Their prevailing argument, we are told, was, "If one white man can die by a spear, *all* white men can be killed. If our people are strong enough to kill the State men who can fight, we can easily finish the Englishmen who cannot shoot." In spite of these fears and perplexities, however, it is delightful to read of the absolute occupation of the Mission workers in their toil, and their desire and resolve to be as faithful abroad as amidst the most congenial spiritual environment at home.

Slavery in the Congo Free State has received a heavy blow at the hands of the Belgian commander, Lieutenant Dhanis. Our readers will remember the reference in our January number to the brutal massacre of M. Hodister and other European agents on their way to establish factories at Ribu, Kassongo, &c. Now we have to chronicle the death in battle of Muine-Moharra, one of the most powerful and redoubtable Arab chiefs, whose barbarous treatment of his unhappy captives has met with condign reward. Sub-Lieutenant Michaud, from whose lively and graphic narrative in *l'Étoile Belge* we cull these details, describes Lieutenant Dhanis' march as one series of victories:—"To-morrow we will bombard Nyangwé, that is, attack in their last refuge all the robbers whom in our progress we have hunted before us. . . . The entire country between the Lomami is ours. The chiefs from all parts are sending in their submission."

Later communications in *l'Indépendance Belge* report the success of the assault on Nyangwé, as also the subsequent rising of those chiefs in the neighbourhood of the Stanley Falls whose vehement protestations of devotion to the State—offered after M. Hodister's massacre—had been balanced by their repeated disclaimer of responsibility in the action of their Lomami countrymen. This last revolt being also completely quelled, has annihilated both the Arab forces and their courage. They have evacuated the Stanley Falls regions, leaving the Native population with an increased confidence in the Government. We think it will interest our readers to add that the Belgian Missions of the Company of Jesus and l'Ordre des Trappistes have recently received a gift of 40,000 frs. from the Pope.

The sketch of Morocco and its learning lately given in *Regions Beyond* is doubly attractive; attractive in the first instance by reason of genuine interest and unquestionable value as an exposition of Moorish things, but attractive in the second and even more serious sense in the melancholy but most inviting picture which it paints of Moorish degradation and Moorish fitness for a cleansing Gospel. It must be indeed attractive to heaven, and should be to earth. The profundity of intellectual obscurity in the University of Islam there, finds only parallel in the dark and despairing characteristics of vice and iniquity also exhibited. Surely some of the readers of *Regions Beyond* will be moved to attempt to mend matters in Morocco.

G. E.

THE MISSION-FIELD.

WEST AFRICA.



HE Rev. J. Vernall wrote at the end of August that Mr. Denton, the Acting-Governor of Lagos, had returned from Ibadan, where a treaty had been signed by the Natives, and that it was proposed to place there a resident European official.

A catechist, Thomas Puddicombe, who joined the Yoruba Mission from Sierra Leone in 1850, and who worked latterly in connexion with St. Paul's, Lagos, died in August at the age of ninety-six. Probably none of the pioneers of those early years in the Yoruba Mission, except indeed the Rev. Isaac Smith, of Clevedon, now survive.

The Rev. R. Kidd was married to Mrs. Manley (of Dublin) at Christ Church, Lagos, on September 14th. They started at once for Ibadan, and hoped to spend Sunday, the 17th, at Ijebu Ode. Mr. Vernall writes that Mrs. Kidd would receive a warm welcome at Ibadan, which has not had a "white mother" since Mrs. Hinderer left in 1869.

The Rev. H. H. Dobinson spent part of August in visiting the C.M.S. stations of the Nile Delta. At Obonoma he found the Rev. J. D. Garrick in indifferent health and needing furlough, but there was a difficulty in supplying his place. The powerful chiefs of New Calabar have given decided opposition to Mission work, but Mr. Garrick has exercised a very strong restraining influence over them, Mr. Dobinson says. About sixty people were present at each of the two services on the Sunday of his visit. Regarding Nembe, Mr. Dobinson writes:—

This is a sad place to visit. Unlike Obonoma, in which Christianity has not yet taken deep root, but where much is to be hoped for, Nembe has seen better days. You need only to walk through the town in order to be convinced of this. On every side you see the large and important "European-looking" houses of the chiefs, now very much dilapidated and seedy in appearance. The streets of the town are filthy, and the people are apparently as careless and indifferent to better influences as they are slovenly and untidy in their habits. A foreigner, black or white, has no kind reception here, but is treated with marked coldness and disrespect. The Church, once with a membership of 300, is now reduced to fifty or so, and a congregation of 700 to one of 100 on Sundays. The same conditions hold good at Brass, though in a less marked degree.

What is the cause? I have been lately inquiring more closely than before, being unsatisfied with the usual answer given—that the two places have been neglected, or supplied with indifferent men in late years. Nembe attained its greatest apparent success in 1885-87, during Mr. Garrick's residence there. During that time trade was very flourishing, and the Natives, essentially

a money-making and businesslike people, were in great form, and took up with enthusiasm the Church idea. They subscribed eagerly to build a grand church costing over 1200*l.*, and flocked to church and baptism in numbers. All went well until about the year when the Royal Niger Company received their Charter in 1887. For a year or so no great difference was observed, but gradually, and at last decidedly, the power of the Charter was felt in the Brass country. Excluded by their own wish from the Niger territories, they began to experience a loss of their own trade. Their markets were curtailed, and the great Niger, their special trading-ground, was cut off from them. From that time the Church declined here and at Brass. Discontent and open grumbling took the place of the former enthusiasm, and the Mission was then, as it has been all along, blamed for the losses of the people. They said that Bishop Crowther introduced traders to the Niger, which has led to the spoiling of their trade; and now they will have nothing to do with the Church. They are incensed at us for not exerting all our influence to regain for them the Niger trade. To this we may, I am convinced, trace the gradual decay of the Mission at Nembe and Brass.

Mr. and Mrs. Allen have a good deal to put up with at Nembe. They have very few people coming about them, and coldness and indifference on the part of the Nembe people chill all approaches to friendliness. Moreover, it is a very lonely and secluded spot, and

so our people there are deserving of great sympathy from us, and need every encouragement. It is a great pleasure to me to visit these places, and to be of some use in stimulating our people to fresh efforts.

EASTERN EQUATORIAL AFRICA.

We learn with deep regret that the Rev. Douglas L. Hooper has had the sorrow of losing his wife. The telegram announcing the sad intelligence was received from Mombasa on October 9th; no particulars are known as we go to press. Mrs. Hooper offered to the Society and was accepted for East Africa before her marriage. She was a daughter of the Rev. F. Baldey, of Southsea.

In August, Bishop Tucker made a journey through the Giriama country, and visited Jilore, where he confirmed eighteen candidates. He was much impressed with the work at that station. He also visited and spent a Sunday at Rabai.

Two Wasukuma were baptized by the Rev. E. H. Hubbard at Nassa on June 25th. One of these, who received the name William David, had previously taken part in evangelistic work. The other was a lad named Nkuba. Bishop Tucker, when he passed through Nassa in June on his way to the coast, remarked to Mr. Hubbard that the change which had come over the people and place since his last visit to it, in 1890, was marvellous. Eight hundred were at the service on Sunday, June 18th, when the Bishop was present.

NORTH INDIA.

A convert from Hinduism, aged twenty-five, of the Kayasth caste, was baptized by the Rev. A. Stark at Trinity Church, Calcutta, on August 13th. A man of the weaver caste was baptized, apparently also in August, at Krishnagar.

The Rev. A. H. Wright baptized a woman and her two children at Secundra on August 28th. The woman had for some years been under the instruction of Miss Goetze of the Berlin Ladies' Society.

A new church at Burdwan was dedicated by the Bishop of Calcutta on February 12th. The Bishop preached in the morning from Ps. xciii. 5, and the Rev. P. Ireland Jones (who has since come home) in the evening from Gen. xii. 7.

PUNJAB AND SINDH.

A Pathan from Cabul, named Jain Khan, a servant of Dr. Pennell, was baptized on July 9th. Several members of his tribe from different places have endeavoured to shake his constancy, saying that he is "the first Cabul Pathan who has brought disgrace on his tribe by becoming a Christian."

The Rev. W. J. Abigail, of Karachi, has been much encouraged by the success of two of the boys of the Mission High School under his charge in obtaining two Government scholarships against eight competitors of the Government and Mohammedan schools in the town. The Mission school has for some years past been under great disadvantages, but Mr. Abigail has persevered in raising the efficiency of the teaching staff and improving the school in all respects. He writes:—

My class-room is filled four times every morning with attentive hearers (and readers) of the Word of God. It is a delight to teach them. They are being trained in the doctrines of the Faith. The merchants and others often testify to the good character of our boys.

SOUTH INDIA.

The Madras localised *Gleaner* prints the 12th Annual Report of the Chintadrepetta Christian Association. This Association was inaugurated in 1875, and

the late Rev. W. T. Saththianadhan was during his lifetime its moving spirit. An Anglo-vernacular magazine, the *Christian Patriot*, is published by the Association, lectures are arranged, and meetings for discussion held. There are eighty members. The following is a list of the discussion meetings held during the year, with subjects discussed, and name of the opener in each case, the average attendance being sixteen :—

- (1) "Is the call of the Apostles of our Lord a case of sudden conversion, in the sense in which it is used by modern revivalists?" Mr. J. Kuriyan, B.A., B.C.E.
- (2) "Is the Bible unconditionally the word of God?" Mr. J. K. Shunmugam, B.A.
- (3) "Is God knowable?" Mr. Daniel John, B.A.
- (4) "Is segregation of Christian converts from their Hindu families desirable?" Mr. Paul Peter.
- (5) "Could a gold currency be introduced with advantage in India?" Mr. K. Krishna Rau, B.A.
- (6) "Infant or adult Baptism, which should form the rule in the Church of Christ?" Mr. W. D. Clarke, B.A.
- (7) "Which would be the more profitable to India—Free-trade or protection?" Mr. Paul Peter.
- (8) "In the education of the young, is it to science or literature that greater prominence should be given?" Mr. E. Jacob John, B.A.

TRAVANCORE AND COCHIN.

The Rev. E. and Mrs. Bellerby have succeeded to the charge of the Buchanan Institution; the Rev. A. H. Lash has been transferred to Ootacamund. Some years ago a fund was raised to be expended on a suitable memorial of the late Mrs. Amelia Baker, who laboured for more than half a century in the cause of female education in this Mission. The local Committee administering the fund have decided to apply its revenue from time to time in the erection of girls' school buildings, and the first of these was opened on July 6th by Bishop Hodges. The school is between Cottayam and Pallam, and it is affiliated to the Buchanan Institution.

CEYLON.

The Bishop of Colombo presided at the prize distribution at Trinity College, Kandy, on August 18th. There are now 344 pupils on the rolls, an increase of 25 during the year. In the course of an encouraging speech, in which he congratulated the Principal, the Rev. H. P. Napier, and masters, the Bishop remarked that he found in many directions increasing confidence in, and respect for, the education given in the College. The Government Inspector of Schools, Mr. Walker, was also present, and he is reported by the *Overland Ceylon Observer* to have said :—

He would wish to bear testimony to the good behaviour of the boys. The number presented for examination was 222, and he examined them on several subjects, a duty some may think irksome and tedious, but he must say he had great pleasure in going through the work, owing to the admirable behaviour of the students. He never

entered that hall but with pleasure. The boys never took advantage of him in any way. He had said this before, and would emphasise it by saying that they never even attempted to take advantage; and this indeed from honourable consideration, and not from fear.

MID CHINA.

Miss Gertrude Smith, who since her return from furlough in 1892 has engaged in work among the women of Ningpo city and the country around, writes :—

My rule has been only to be in Ningpo on Tuesdays, that is during the season suitable for up-country work. But there have been exceptions owing sometimes to very heavy rain and to other causes.

The work in the country is most encouraging. The women in the Ningpo district are mostly engaged in making

mats, or straw shoes, straw hats, &c., and this work can be carried on while listening to our message. You know this is rather new work to me, as I had been chiefly engaged in teaching girls before, so I had to feel my way and find out different methods. At first I sat with my Bible-women and spoke a few words as I had opportunity; but

this proved not to be the best way, for the audience were so taken up with examining my costume and deciding whether it were suited to the climate, and also were astonished at my being able to speak their language, that they could not listen to the Bible-women at all. So I tried the plan of sitting apart, sometimes in the porch while they went into the court, or I went to the next house, and there I sat and answered any number of questions they chose to ask as to my name, birth-place, parentage, age, relations, why my hair and skin were different from theirs, &c., &c. This never lasted long, they always wanted me to teach them; so after stipulating for neither questions nor interruptions, I would begin, and found as a rule they were very ready to listen. This answered much better, for I consider that it is dishonouring to the Message to allow it to be interrupted by trivial questions. There were some difficulties which I suppose are common to all missionaries: (1) They cannot distinguish between sin and the results of sin. For instance, I ask a woman, "I have been speaking of a Saviour from sin, have you any sin?" "Oh, yes, I have all these unmarried daughters, and we are ever so poor, and have so many anxieties; those are all sins." With such an idea as this, how could they understand being *saved* from sin? Sometimes they seem to grasp the idea of what sin is, but are much hurt, at the suggestion of *their* having sinned.

Another obstacle is that our hearers very often dare not believe for fear of having to be immersed. Others

fear they will have to pay us some money if they listen, and will hardly believe they may listen free, gratis, for nothing. And so this country work has been a mixture of sunshine and shadow, but I am very thankful to be able to relate one event that seems likely to prove more than a transient gleam of sunshine. It is the case of a woman living in a hamlet out in the country. I was, according to custom, sitting out in the porch leading to some houses, and there were many coming and going, so that my address was much interrupted, and I was beginning to feel rather disconsolate, thinking no one cared to listen. But it was not so, for a woman just then came up and asked me to come to her cottage close by, as she was much interested in what I had been saying, and it was quiet there. With a very thankful heart I went, and she seemed as if she could never hear enough. I told her the Old, Old Story, finishing up with the promise that our Lord would come again. So convinced was she of the truth of what she heard, that she said that under these circumstances her kitchen god would be of no use and might as well be destroyed, and she destroyed it at once in my presence, and entreated me to come again before long. Before we left she had learnt a few easy sentences of prayer which she promised to use daily. Since then she has sent me some bank-notes on the next world, which were to have brought her in \$1000 each when burnt after death, and has also come here and paid me a visit, during which she says she learnt a great deal about prayer.

NORTH-WEST AMERICA.

Mrs. Spendlove, who sailed at the end of May, safely reached her husband's station, Fort Resolution, on August 4th. The last 300 miles of the journey was travelled in a skiff propelled by two Indians.

The Bishop of Selkirk has appointed the Rev. T. Canham to be his Archdeacon.

NORTH PACIFIC.

The Indian village of Kincolith, of some 280 inhabitants, at the mouth of the Naas River, was almost completely destroyed by fire on Sunday, September 3rd. The new church, which took over two years to build, and which was opened in October, 1891, was among the buildings consumed. Bishop Ridley is soliciting help to repair the damage done. Archdeacon Collison writes:—

During the afternoon service which was being carried on in the church here, a fire broke out in a dwelling-house not far from the church. A strong wind was blowing, and everything was very

dry, consequently, notwithstanding the utmost efforts to combat it, the fire seized on house after house until it reached the church, and in a few hours nothing was left but a heap of glowing

cinders. As a great many of our Indians had left for the autumnal fishing encampments, we were rather weak, the greater number of those remaining being the old and feeble and the young. We had but time to save a few seats, lamps, chancel furnishings, &c., when we had to flee from the building.

I had preached in the morning from the words, "He will thoroughly purge his floor," &c., and during the progress of the fire I heard one of our Christians praying aloud with tears and sobs, "O Lord, is it necessary that we should be thus purged? purge us, but save us, save us, O Lord."

Having been driven thus from the church, we divided into two parties, one of which I led to endeavour to save the mission-house with the northern wing of the settlement. We succeeded in pulling down part of the house next to the mission-house before the flames reached us. We seized our bedding and blankets, and having saturated them with water, spread them over the more exposed parts. We then con-

tinued to pour on water, keeping the woodwork drenched until the adjoining house was consumed. Once I sank on the ground fainting, but a little water revived me, and I was enabled to renew my efforts. Thanks be to our God, the mission-house was saved, and with it ten other dwellings. But all our food supplies, furniture, and effects, have been greatly injured, and much of them destroyed.

On Monday, September 4th, our Indians assembled at midnight around the burning embers of the church, and conducted a service of prayer and praise. The hymn, "My God, my Father, while I stray," in Nishka, was sung by many with full hearts and flowing tears. I addressed them from Isaiah lxiv. 11, 12, showing them how God's people had passed through more severe trials of old, and how we should praise Him in the fires of trial. Many families slept along the beach in the open-air that night; others found refuge with friends in the houses saved, whilst I received a number into the mission-house.

PRIZE DAY AT THE CHILDREN'S HOME.



THE annual gathering of C.M.S. friends at Limpsfield, for the prize distribution at the Church Missionaries' Children's Home, took place on Friday, September 29th. The twelve o'clock trains from London Bridge and Victoria to Oxted took down large contingents, comprising such of the parents of the children as are in England, relatives and private friends, members of the Committee and their families, and many others. After luncheon, all assembled in the chapel, for a shortened evening service, the Rev. F. V. Knox, Director of the Home, officiating, and the Rev. F. E. Wigram preaching a short sermon on St. Matt. xviii. 2—"Jesus called a little child unto Him, and set him in the midst of them." Then an adjournment was made to the large hall, which was completely filled by the company. Mr. Henry Morris took the chair; and Mr. Knox read his annual report, by which it appeared that there are now in the Home fifty-two girls and thirty-nine boys, besides two girls and eight boys in the nursery; total, 101. Concerning the distinctions gained by the scholars in various examinations, Mr. Knox said:—

"I have not, and very sorry I am to say so, the pleasure of announcing this year the winning of an open scholarship at a public school by a real Home boy; but one whom we are all proud to own as one of ourselves, Charles Bourne, the son of our good friend Dr. Bourne, gained distinction both to himself and the Home, by obtaining an open scholarship at Merchant Taylors' School last Christmas. His examination was remarkably brilliant, his marks in some of his papers being as high as 90 per cent. Two of our own boys, Frank Sell and Herbert Baumann, acquitted themselves so creditably in a subsequent examination, that Dr. Baker awarded them presentations on the strength of their work.

"I have received the most encouraging reports of all our old boys. Some of

them have been distinguishing themselves at the Universities. Horace Moule, who within a year of leaving us obtained a senior scholarship at Merchant Taylors', has recently gained an open scholarship at Clare, Cambridge, of 30*l.* a year, to which the Merchant Taylors' Company have added an exhibition of 20*l.* If he is spared, we shall, I feel sure, hear of further distinction before long. Another old Marlborough Scholar, now exhibitioner of Lincoln, Oxford, Morley Richards, has been placed in the second class in classical moderations.

"In our local examinations we have done unusually well. For the first time in the history of the Home we have won the proud distinction of first of all senior candidates in Religious Knowledge. This high honour belongs to Eda Dowbiggin, who has thus fulfilled my prophecy of last year. That the first place out of some 1100 competitors, whose ages rank from sixteen to nineteen, should be held by a young girl of only sixteen, is really very creditable. Of the four who alone obtained distinction in music she was third. The examiners awarded her a third class on her work. Four of our senior girls, Eva Macartney, Lilian Thwaites, Gracie Hutchinson, and Alice Tunbridge, also obtained pass certificates; of these, Eva and Lilian were commended for Scripture, Eva being bracketed twentieth, and Lilian thirty-fifth of all candidates.

"In the juniors, as in the seniors, all whom we sent in passed. Of these seven candidates, five were commended for Religious Knowledge: Fyson, bracketed seventy-ninth; Edith Wright, sixty-second; Agnes Hutchinson, forty-ninth; Frank Sell, thirty-seventh; and Ruthie Richards, third of all candidates.

"These results are good considering that there are over 2000 candidates entered for this subject. In English two were commended, Ruthie Richards being bracketed forty-second, and Agnes Hutchinson one hundred and twenty-first. In French our girls have done still more creditably, Ruthie Richards being bracketed eighteenth, Nelly Fyson seventy-eighth, Agnes Hutchinson ninety-eighth, and Edith Wright one hundred and sixteenth. To this success Fräulein von Petersdorff can add a commendation for proficiency in German, Ruthie Richards being placed twentieth.

"One boy got a pass certificate. Frank Sell, Hugh Fyson, and Edith Wright were placed in the third class, Agnes Hutchinson and Nelly Fyson in the second class, and Ruthie Richards in the first class, being fifty-ninth of all candidates.

"Our boys have not done quite so well as usual in the local examinations, but it is only fair to say for them that all of the three were under fourteen years of age, and that we do not allow them to read specially for the examination. My object is to fit them for public school life, and with this object we are obliged to take up many subjects for which no allowance is made in the local examinations.

"This year a very important rule has been passed by the Committee, altering the limit of age from fifteen to fourteen. The rule is only binding on those who enter the Home after Christmas, 1892, but it is hoped that it will be observed by all. Very few good public schools will now receive boys over fourteen years of age. To stay on here after that age is detrimental both to the interests of the boys themselves and of the Home."

Mr. Knox rendered hearty acknowledgments to several friends who have in various ways shown kindness to the Home and the children, especially to Mr. Wigram for the provision of a cricket-ground. But one part of this section of the report was particularly touching, viz. its tribute to the memory of our much-lamented friend, Mr. E. B. Thomas:—

"During the past year we have sustained a very grievous loss by the death of one of our best friends, Mr. E. B. Thomas. Other friends we have who love to show their sympathy in various ways, but few have the leisure and opportunity to cultivate as he did intimate personal friendship with the children. Himself a child in the simplicity of his faith, and in the warmth of a gentle, loving, guileless heart, he was never so happy as when in the company of children. Those who came from his old station in India were his special care. He would gather them round him in the Hall during 'the children's hour' on the occasion of each visit, and lavish on them all the affection of a grandfather. He first sought

us out while still in London. His intense love of flowers and of gardening in all its branches was extraordinary, and it was a trouble to him that the children at Highbury had so little opportunity of developing this taste. His first present was a set of window-boxes well stocked with flowers to brighten up the very sombre front of the dingy building. When we came to Limsfield he set about planting flowers, shrubs, and trees, many of which still remain to keep his memory green. Each year he offered prizes for the best-kept gardens, two for the girls and two for the boys, and if he acted himself as judge the prizes were many times more. His favourite motto on which he had himself acted through life, and which he sought to impress upon the children was 'con amore.' Whatsoever his hand found to do, he did it with all his might, and he did all to the glory of God. The extraordinary energy with which in his 89th year he superintended the digging and planting will never be forgotten by those who witnessed it. In a biting gale, when few would willingly venture out, he might be seen marking out the ground and planting, with his own hand, trees and shrubs, though barely able to maintain his footing. More than once I have seen him compelled, by a sharp spasm of the heart, to lie down for a few minutes on the bank opposite the Home, only to rise again and go on with his work as if nothing had happened. His gratitude for the preservation of all his faculties to such an advanced age was his constant theme. Nor was his interest in the children confined to teaching them to love flowers and to throw their whole heart and soul into all they did. To impart to them the truths which were dearer to him than life itself was his delight. One illustration may serve. On one occasion he offered 10s. a piece to each child in the Home who would learn to repeat, without a single mistake, six psalms and six hymns chosen by himself; but while he would have them learnt without a single mistake, those who were told off to hear the repetition were privately instructed not to be too strict. His inflexibility of purpose yielded only to his love for children; he could not bear to disappoint a child. On one point he and I could never agree. I was all for impressing on the children that they ought to help in any way they could in the garden from public spirit. He would have it that I treated them as coolies, and many a coin was paid over for digging what I used to declare was no better than a rabbit scratch, but which was paid for as if it was a hole three feet deep.

"If the children had been his own he could hardly have shown more tenderness and affection for them. They will never forget him. At our visitors' meetings he was a constant attendant, and in the building of the Home he took the deepest and most intelligent interest.

"We ought, I have often thought, to have one day in the year set apart, as is done in some of our colleges, for holding a service for the Commemoration of Founders and Benefactors. For all he was to us, we may well thank God, and strive to keep alive the many lessons of his life."

Together with thanks there were, of course, requests. Of these the most important was for 86*l.* to complete the roof of the chapel, and make it fit for occupation in the winter months:—

"During former winters I had noticed that many coughs and colds were, as far as we could trace them, due to the serious down-draughts in the chapel. The sole cure for this was, I was told, the completion of the inner roof of the chapel, a costly and somewhat lengthy business. The only thing to be done while the money was being collected was to ask the leave of the Bishop of Rochester to hold our Sunday services in the Hall. This permission his lordship very kindly gave on the understanding that it was to be only temporary. The weekly clearance of the Hall was a somewhat serious business, and we all hoped we might have succeeded in raising the necessary sum of 208*l.* before Midsummer, so that the work might have been executed during the holidays. I have often been asked whether I would devote our offertory to-day and the proceeds of the sale of work to this object; but sadly as we need the money, and much as we regret having again for another winter to leave our chapel, I am sure there is not one inmate of the Home but agrees with me that whatever we raise to-day should go, as it has always gone hitherto, to the support of our Alma Mater, the Society itself.

"There was one thought which I fancy was present, irresistibly present to most of us as we met Sunday after Sunday for service, and contrasted this beautiful hall, its noble timber roof and finished work, with the unlovely bare walls and rafters of our chapel, that it was not right that the chamber set aside for the service of God should be left unfinished and unfurnished any longer. The collection of more than 70*l.* by the children themselves by means of collecting-cards and personal sacrifice is the practical outcome of this feeling. By the generosity of the late Mr. George Evans a bequest of 50*l.* was left for the use of the Home. This has been kindly added to the fund by the Committee, bringing up the total to 121*l.* 18*s.* 9*d.* Another 86*l.* still remains to be raised."

In order to enable the Director to have the roof completed at once, the Committee have granted the 86*l.* from the Society's general funds: but it is just the kind of expenditure that private friends are usually ready to meet, and we hope donations may yet be sent to cover the amount.

The prizes were then distributed, and the children sang some songs. Those who have been accustomed for years to attend these gatherings must have been struck by the contrast between the really excellent singing now and what was at one time quite a weak point in the training of the children.

There is one subject which is uppermost in the thoughts of many friends on these occasions, which is, inevitably and rightly, not as prominent as its immeasurable importance would suggest. It is not possible in the presence of a hundred boys and girls to speak freely of their spiritual condition, and of those individuals among them who, during the year, may have given their hearts definitely to the Lord. Yet if this is our one main purpose in our schools in the mission-field—as we always affirm that it is,—then no lower standard is possible in a school for the children of the very men and women who in India and elsewhere are seeking the souls of the boys and girls—Heathen or nominal Christians—under their charge. Nor is the standard lower in fact. Indeed, we should rejoice if in every Mission school it were as high. Our friends may be assured that although scholarships at Public Schools or Universities, and high places in Examinations in Religious Knowledge, loom larger, of necessity, in an official report, there is something far above these in the estimation of the Director and his helpers, and of the Committee and friends, and that is the conscious acceptance by the boys and girls of the Lord Jesus Christ as their personal Saviour, and the dedication of themselves unreservedly to His service. And these results, in answer to earnest and continual prayer. God does graciously give.

NOTES ON OTHER MISSIONS.



HE Bishop of the Falkland Islands sets sail for his diocese this month, after arduous deputational work in England. The Rev. W. H. Shimield, Rector of Haddenham, Ely, the well-known friend of the South American Missionary Society, has been appointed Chaplain of Rosario and Archdeacon. Accompanied by two new volunteers, he sailed last month. The S.A.M.S. magazine gives news of the Rev. G. C. Grubb, who in the course of his missionary tour had then reached Cordoba. He has been holding crowded meetings. At the last meeting held in Buenos Ayres he had a large number of letters from persons who had received blessing, and only a quarter of these were from women. He has since returned home.

The Report of the CHRISTIAN LITERATURE SOCIETY FOR INDIA announces that last year its total issues were 1,460,212 volumes, of which 460,000 were school-books and the rest general Christian literature, "showing an increase of fivefold in this important class of books in four years." Not only the number, but the character of the books has improved, as is rendered both practicable and necessary by the further spread of higher education. Books on the Indian religions, a Concor-

dance to the Bengali New Testament, by the Rev. G. H. Parsons, and a work by Professor Grau, translated by the Revs. W. St. Clair Tisdall and Deimler, of the C.M.S., are among these. Scripture portions accompanied by suitable introductions have been issued for graduates of the Indian Universities. Thus copies of St. Luke and the Acts have been supplemented by a work called *The Beginnings of Christianity*, and the New Testament by a *Life of Christ*. In former times it was Bradlaugh's and similar infidel works which were presented to graduates. Even the school-books of the C.L.S. are made to reflect Christian truth. The Rev. W. J. Richards, C.M.S., of Alleppy, says, "There is an energetic man now at work in the Alleppy district who was first brought to think of the Christian religion by a stanza in the *arithmetical tables* published in Malayalam by the Christian Literature Society." The Report, in commenting on this statement, suggests that Dr. Murdoch draws up his tables after the manner of the old "horn-books." The Training College at Ahmednagar, and the circle schools, are well reported of. The gross income for the year was 10,511*l.*; that is, 707*l.* larger than in 1891-2.

When the charge of luxury is brought against our missionary brethren, we frequently hear that they keep a carriage! The following extract from a letter of an L.M.S. lady missionary at Berhampur will illustrate the value, not to say the necessity, of the humble, springless bullock-*gari*, which is often thus dignified. After carrying eight members of their Home to the Bengali church at 6.30 a.m. to conduct a Sunday-school, "the others of us continued the journey, through plenty of mud and water, twenty minutes further on, to the Badarpur village Sunday-school. Certainly nothing but a bullock-*gari* could have taken us there during this season unless, like our barefooted scholars, we had waded through fields and lanes. It already takes an important share of the work of our Training Home; twice a week it journeys to the Christian village and brings away nine of the younger wives and mothers, to whom custom and propriety forbid the walk, along the roads to our house, and so hinder the work we often desire to do amongst them."

The Christians in Maré, formerly under the L.M.S., and lately transferred, under the pressure of the French Government, to the Paris *Missions Évangéliques*, still keep up communications with their old pastors. From a letter in the *L.M.S. Chronicle* we learn that a new Resident has been appointed, whose rule is much more acceptable to the Protestant Christians. The oppression of the "Government Church party," however, though checked, still exists. We read of one church being pulled down and another forcibly closed; yet the people hold fast by the Word of God. At their May missionary meetings they raised 116*l.* for the Paris society, a sum which, under the circumstances, is extremely liberal.

The L.M.S. are building a new steamer, the *John Williams*, the fourth vessel of that name, for the use of their Polynesian Missions. It is to be fully equipped both with sails and steam-power, and is to be ready by January. Another missionary ship, the Moravian *Harmony*, not the first bearer of the name, has made the 124th annual voyage to Greenland. Yet a third vessel, the *Henry Henderson*, a river steamer sent out by the Established Church of Scotland for its Missions in Nyasaland, has been put together at Chinde, and has made its first journey up and down the Zambesi and Shiré to Katunga's.

The war which has broken out with the Matabele will, whatever be the issue, have far-reaching consequences to missionary work in the surrounding parts of South Africa, particularly since Lobengula is supposed to be preparing to cross the Zambesi in case of defeat. Our missionary news from Mashonaland is, of course, not nearly so recent as the telegraphic summaries of political events. Bishop Knight-Bruce and the Rev. Isaac Shimmin (W.M.S.) both write in ignorance of the impending troubles. The latter has been extending the work from Epworth to Nungubo's, fifty miles from Fort Salisbury, and Gambisa's, fifty miles further south. At Fort Salisbury, Mr. Shimmin "had a very agreeable conversation with the Bishop, who wished us God-speed at the new stations, and said he would soon be our co-worker in that part of the country, as he had just made arrangements for resuming work at some of his old stations. Thus," he continues, "we are keeping within our own boundaries, and at the same time

working in closest harmony with all other Churches." The Rev. A. D. Sylvester, S.P.G. chaplain at Victoria, had, more recently, a terrible experience. "On Sunday, July 9th," he says, "about three o'clock in the afternoon, whilst I was holding my Sunday-school, I found my church and parsonage surrounded by an impi of Matabeles, who were on all sides massacring the Mashonas without mercy, simply out of thirst for blood."

Dr. Macphail, in *Medical Missions at Home and Abroad*, gives some startling figures as to the medical destitution of India. The Health Officer of Calcutta, Dr. Simpson, reported that during the years 1886-91, out of 49,761 persons who died in that city, 31,221—more than three out of every five—had no medical attendance whatever, even the most insufficient, in their last illness. Less than one-third of those who die in Calcutta are attended by those who have had any training in European medical science. Curiously enough, owing to the fact that in the metropolis the male population is twice as numerous as the female, the returns seem to show that women are better off than the men. In the country districts, "the Mofussil," Dr. Macphail shows that an appalling state of things exists. In the villages there are great multitudes, diseased for life, blind, lame, deaf and dumb, because in early infancy or childhood the simplest remedies were not procurable. Native medicine and surgery are often worse than the disease. "The red-hot iron is freely applied even for such trivial complaints as toothache and headache, or rags dipped in oil are set on fire and applied to the body." So with everything else. The cruelties, in the name of surgery, which Dr. Macphail describes as being practised at the time of childbirth are such that he ranks them with the suppressed custom of suttee. Surely here there is room for the medical missionary, not in units but in hundreds.

At the Birmingham Church Congress there was the usual laudation of celibacy among missionaries, as being especially needed to impress Natives of India and other countries with a sense of the self-devotion of Christians. The Rev. H. E. Fox answered the arguments convincingly at the time, but it is just as well to hear a little Native opinion on the subject. The Rev. Sumantrao V. Karmarkar, of Bombay, thus writes in the *Missionary Herald* (A.B.C.F.M.):—"The home of the missionary has done more to forward the progress of the Gospel in India than any other agency. To see a lady, intelligent yet womanly, presiding at the table, voicing her opinions and ideas freely, assisting her husband in his noble work, managing diligently her own household, and conducting faithfully her special work among women, is a novel and most interesting sight to a Hindu. The æsthetic and Christian environments of such a home have so impressed the minds of our people that they are endeavouring to adopt this ideal home life as far as practicable."

The economic necessities which cause the transport of Chinese, Malay, and Indian coolies in huge numbers to foreign shores, continually give rise to fresh missionary demand and supply. A somewhat recent instance is that of Durban, Natal, to which large and increasing numbers of Indian coolies are brought to work the sugar plantations. A correspondent of the *Guardian* estimates that there are at present 25,000 in Natal, the majority of whom do not intend to return to India. Dr. Borth, a medical man, took orders for the purpose of establishing a Mission among them. "Through his agency," says the writer in the *Guardian*, "schools have been opened almost everywhere where there are Indians, and at Durban a very nice Mission church, which is well attended, has been built, and an orphanage has been established." Canon Borth, as he now is, is attempting to train Indians for the ministry, but seeks to be set free for itineration.

The Indian coolie difficulty is in an earlier stage of solution on the Eastern Equatorial coast of Africa than in Natal. Bishops Smythies and Hornby are appealing to Indian Christians in the Bombay Presidency for Native Mission agents to work among the Indians in and about Zanzibar. As yet they seem to have met with little success. The reply is that all the available men are needed in India itself.

J. D. M.

EDITORIAL NOTES.



TUESDAY, September 26th and Wednesday 27th, were entirely occupied by the proceedings of the Annual "Dismissal." This is, of course, not the only leavetaking of the year. At ordinary Committee meetings, departing missionaries, one or two at a time, frequently receive their instructions and bid us farewell. Parties for Uganda, or North-West America, usually go in May or June. But the great majority, especially those for India, China, and Japan, leave by the autumn steamers, in order to begin their experience of tropical or semi-tropical life in the "cold season." The Valedictory gatherings of October, therefore, (or, as this year, September), are for the "dismissal" of the larger number, though not of the whole, of our brethren and sisters who form the reinforcement of the year. The list we published in the September *Intelligencer* was amended in our October number, and has to be slightly amended again; but instead of printing another simple list, we give at page 831 some notes on the outgoing missionaries, which are as to numbers correct to date. We are glad to say, however, that in all probability there will be a few more names to add next month.

We did hope that a larger body of the brethren at home on furlough or sick-leave would have been returning to their respective fields; but the Medical Board are responsible for several detentions that are heavy disappointments to those detained. It is easy to fret about these; but there is no gain to the Missions in spending money in sending back men or women who are very likely, as far as the judgment of experts can go, to break down again at once. Indeed, complaints sometimes come from the mission-field that the Medical Board have been too lax, and have permitted some to go out again who were not yet fit for a foreign climate.

EVEN the keen interest manifested by so large a circle of friends and sympathisers in the C.M.S. Anniversary—an interest which has compelled the Committee to multiply the gatherings in the first week of May—is now actually surpassed by that taken in the Valedictory proceedings. It is a striking sign of the times that the meeting which attracts the most eager crowds should be one of this kind. It is not to hear great orators that the throng gathers. There is nothing specially attractive in listening to twenty or more little speeches of four or five minutes each,—speeches, too, that for the most part say the same thing again and again. Indeed we have heard a complaint of the wearisome iteration. We do not in the least sympathise with such a complaint. We thank God unfeignedly that the most popular kind of missionary meeting now is one in which there is no ringing eloquence to be admired and applauded, but rather the practical business of bidding farewell to a band of unpretending men and women going forth as our representatives to do the practical work for which we are responsible. The less there is of factitious "interest" in such a meeting the better. The nearer it comes to a great prayer-meeting, with the briefest word (even *two* minutes) from the departing brethren, the truer and deeper will be its influence.

It is now a perplexing problem what to do with the crowds that come together on these occasions. Some have suggested the Albert Hall. This may suit a spectacle such as is exhibited at Dr. Barnardo's anniversary; but at our meetings hearing must be possible as well as seeing,—besides which, that Hall is not let for distinctively religious gatherings. Some propose simultaneous meetings in two or three large halls, taking (say) India in Exeter

Hall, Africa in St. James's Hall, China in Prince's Hall; but this would sadly divide the interest, and detract from the world-wide character of the proceedings. Some suggest Exeter Hall on two successive nights; but suppose the great majority of friends came both times! It may, however, be taken for granted that, whatever is arranged, there shall not again be the crushing and confusion at the doors and on the staircases which caused so much inconvenience on September 26th.

FOR the first time, we suppose, since the Reformation, the Church of England—taken in its larger sense as including independent Colonial Churches—has created two new Archbishoprics. The Bishop of Ontario, Metropolitan of the Province of Canada, and the Bishop of Rupert's Land, Metropolitan of the Province of Rupert's Land, have accepted the title of Archbishop at a General Synod of the Church in the Dominion of Canada. The latter case is one of singular interest to C.M.S. The work in Rupert's Land was begun by C.M.S. seventy years ago. Most of its extension has been C.M.S. extension. Of the eight dioceses comprised in the Province, C.M.S. almost entirely supports four, including the episcopal stipends. Last year its expenditure there exceeded 16,000*l*. The new Archbishop, Dr. Machray, has always been closely identified with C.M.S.; and of all Colonial Bishops he is indisputably the one best entitled to the honour.

THE two additional Bishops for Japan have been selected by the Archbishop of Canterbury from the Society's nominees. Of the two first invited by him, one is the Rev. Henry Evington, M.A., one of the senior C.M.S. missionaries, who has laboured in the country nineteen years, and whose appointment will, we are sure, be warmly welcomed by all the brethren. The other declined the invitation; and a fresh pair of names had to be submitted to the Archbishop. His Grace has selected one, but we are unable to announce it at present, and we have now reason to fear that it may not have to be announced, as circumstances render the acceptance of the post by the individual selected very doubtful.

THE acceptance by the Rev. John Barton, Vicar of Trinity, Cambridge, of the Secretaryship of the Church Pastoral-Aid Society is an event of no ordinary interest to our own circle of friends. Few men have been more identified with C.M.S. than Mr. Barton. Himself a missionary in both North and South India for several years; and having been twice commissioned by the Society to visit the field (one time Ceylon, and another time Tinnevely) in special circumstances, he knows Missions as very few know them. And he has been the life and soul of missionary interest at Cambridge for sixteen years. Indeed, the untiring and unique work at Cambridge, of himself and Mrs. Barton, especially in their influence with undergraduates, will only begin to be properly appreciated now that he is leaving. Nevertheless, we rejoice that he has felt able to accept the C.P.A.S. appointment. The spirit in which he will do all his work is exactly what a forward movement in Home Missions specially needs. C.M.S. has for some time been learning that the purpose of its great meetings in London and elsewhere is not to make a grand Evangelical demonstration—important as that is at the right time and place—but to set forth the claims of those who know not Christ in foreign lands upon those who do know Him. Possibly, as the lesson has had to be learned by us (and perhaps is not yet fully learned by us all), it may still need to be learned by at least some members of our sister Societies; and assuredly when the Evangelical public fully realise that C.P.A.S. exists expressly to

carry the Gospel to those who are commonly (though inaccurately) called Home Heathen, we are sure that it will go forward by leaps and bounds.

THE Boards of Missions appointed by the Convocations of Canterbury and York have combined to make arrangements for holding a General Church of England Missionary Conference next year. For this purpose they have appointed a large and influential Committee, not confined to members of the Boards; and several members of the C.M.S. Committee, including the President and three of the Secretaries, have accepted invitations to join it. The Church Missionary Society, by its unique position, has the advantage of being both entitled, and able, to take part in two kinds of General Conferences. Being an Evangelical Society, it has the right, and the power, to take a share in a Conference of Evangelical Societies, including those not of the Church of England. Being a Church Society, it has the right, and the power, to join in a Conference limited to Churchmen, but including those not identified with itself. It took, through some of its leading members, an active part in the General Missionary Conference of 1888. Now it takes, in the same indirect way, a part in the General Church of England Conference of 1894. Without C.M.S., the meetings of 1888 would have lost an important, not to say an essential element. Church Missions would have been quite unrepresented, and their work left out in the cold. In like manner, without C.M.S., the proposed meetings of 1894 would ignore the largest foreign missionary work carried on by members of the Church of England, and an inadequate and one-sided view of the subject would be presented to the public. There is now a fair prospect that the missionary principles which are held dear by the members and friends of C.M.S. will be fully and faithfully enunciated on this important occasion.

AT the numerous "conferences" for the promotion of spiritual life which are now held in various places, a missionary meeting has become an essential feature; and these missionary meetings have been singularly blessed in calling forth offers of personal service. But, until now, there has been no instance of the convener and president of a conference being himself stirred up to offer even for a special and temporary mission. This, however, has now come to pass. At the annual Salisbury Conference, held under the auspices of the Rev. E. N. Thwaites, he himself was led, through the influence of the speeches of Bishop Hill and others, to avow his desire to go out to some C.M.S. mission-field and conduct special services for a few months. So great was the interest awakened by this avowal that 150*l.* was contributed on the spot towards the expenses of the journey, &c. The Committee have thankfully accepted Mr. Thwaites's offer of service of the kind; but it is not, while we write, yet decided exactly when or where he should go. Will our friends make the plan a subject of both thanksgiving and prayer?

ALTHOUGH Sir Arthur Blackwood was not specially identified with C.M.S., we cannot pass by his much-lamented death without a word of acknowledgment of the almost unique service which he, as a layman, was enabled by the grace of God to render to the cause of spiritual religion. On two occasions, however, within comparatively recent memory, he took a prominent part in C.M.S. proceedings. When the first February Simultaneous Meetings were about to take place, in 1886, a special prayer-meeting was held at the C.M. House for the speakers, clerical and lay, who were going to different parts of the country; and two very solemn and striking addresses were given by Sir A. Blackwood and the present Bishop of Melbourne, then the Rev. F. F. Goe. Again,

when, in January, 1888, the Society had a series of devotional gatherings throughout one day in Exeter Hall, Sir Arthur gave one of the addresses, as well as Archdeacon Richardson, Canon Hoare, and the Revs. H. W. Webb-Peploe, C. A. Fox, Evan Hopkins, and H. C. G. Moule.

INQUIRIES have been made as to a charge upon the General Fund which, according to the financial accounts in the Annual Report, seems to have been made for a portion of the Society's grant of 300*l.* a year to the fund for supporting an English Bishop at Jerusalem. Some time ago we announced that the whole sum had been guaranteed by private friends, and that no part of it would be drawn from the General Fund so long as these friends continued to find the money; and it is asked why, therefore, the accounts show a charge upon the General Fund. The reply is this:—It is true that in addition to the subscriptions for the purpose promised at the time of the grant seven years ago, one friend, two or three years ago, promised to make good whatever balance in any year was short. The special subscriptions last year, as shown in the accounts, amounted to 97*l.* 10*s.* The remainder is covered by a portion of an anonymous gift of 1000*l.*, "per Rev. B. Baring-Gould," which appears in the List of Benefactions, and which the donor requested might be so applied. No doubt the transaction would have been clearer if only 797*l.* 10*s.* had been entered there, and the rest credited direct to the Jerusalem Bishopric Fund. But of course the result is the same either way; and the statement made in these pages, when the friend alluded to so generously came forward, ought to have been sufficient to satisfy any inquirer.

A CLERGYMAN lately wrote to the Society stating that no less than twenty-seven of his people—all of them working men and women except one Cambridge undergraduate—had spontaneously and simultaneously offered for foreign missionary service; and he asked that some one would go down and see them. His letter is printed (without names) in this month's *Gleaner*. Mr. Baring-Gould and Mr. Wilkinson accordingly went, and bring a most hopeful report of the majority of the applicants. Some are young, and must wait two or three years before coming forward; but others were recommended to offer definitely whenever they were able to do so. If half the number eventually go out, it will be an unprecedented event in the history of a parish. Certainly it is a token that, however weak our faith may be, the Lord's hand is not waxen short. Perhaps the large needed supplies for the great and wide fields are to come in very unexpected ways. "Is anything too hard for the Lord?"

THE following have been accepted for foreign service since our last issue:—The Rev. William Ernest Godson, B.A., Oxon, Curate of Redditch; Mr. Donald W. Carr, M.B., Lond.; Mr. Thomas E. Alvarez, B.A., Jesus College, Oxford; Misses Elizabeth Ballson, J. Palmer, and Sarah Caroline Grover. Mr. Carr was accepted for Julfa, and Mr. Alvarez for Fourah Bay College, Sierra Leone; Miss Ballson goes to the Lagos Female Institution, and the Misses Grover and Palmer join the Female Band in the Yoruba Country.

WE commend to the prayerful notice of our readers a paper on the Day of Intercession for Foreign Missions inserted in the present number of the *Intelligencer*. It is proposed to hold meetings for the C.M.S. Committee and friends at Sion College on Thursday, November 30th, at 3 p.m. This, rather than the Eve of St. Andrew's Day, has been chosen to obviate the risk

of drawing away any from their own parochial meetings on the day which is specially commended to be observed.

To meet a want long expressed, a *Gleaner's Atlas and Key to the Cycle of Prayer* is being prepared, and will be ready for publication early in November. It will contain nine maps and twenty pages of letterpress explanatory of them and of the Cycle. The price will be one shilling. We have no doubt that the Atlas and Key will be found most useful to those who take an intelligent and prayerful interest in the work of the Society.

Numerous C.M.S. friends will welcome the intelligence that the Society will again this year issue an Illustrated Missionary Book for Boys and Girls, suitable for Christmas and New Year's gifts. This volume will be ready November 20th. It has been written by Miss Sarah G. Stock, author of "Lessons on Israel in Egypt and in the Wilderness," "The Story of Uganda," &c., &c., and is entitled, *God's Earth; or, Well Worth*. The price of copies, in paper boards, with artistic cover, is 1s. 6d. post free; those in coloured padded cloth, gilt, printed on superior paper, 2s. 6d. post free.

The *C.M. Sheet Almanack* for 1894 is now ready; the *Pocket Book* (1s. 4d.), *Almanack and Calendar* (3d.), and *Gleaners' Union Manual* (1d.), will be ready early this month (see p. 880).

THE Zenana Bible and Medical Mission (I.F.N.S.) is starting a new monthly penny magazine, *The Zenana*, which is to supersede the *Indian Female Evangelist*. The specimen number we have seen is very bright and attractive. We hope our new contemporary will win a wide circulation.

At the Valedictory Meeting of the Church of England Zenana Missionary Society, on October 12th, the following ladies were taken leave of. *Returning after furlough*:—Miss Good, to Barrackpore; Miss Harding, to Burdwan; Miss L. Parsons, to Nyhattie; Miss Sandys, to Howrah; Miss Valpy, to Krishnagar; Miss Carey, to Karachi; Miss M. Brook, to Sukkur; Miss Dewar, to Amritsar; Miss Robertson, to Peshawar; Miss Bassot, to Masulipatam; Miss Graham, to Dummagudem; Miss Blyth, to Palamcottah; Miss Wallinger, to Ootacamund. *New*:—Miss Sibley, to Nyhattie; Miss Lawrence, to Bhagulpore; Miss France, to Karachi; Miss M. L. White, to Tarn Taran; Miss Middleton, to Narowal; Miss Hetty Brooke, to Dera Ghazi Khan; Misses Coverdale and Newnham, to Kashmir; Miss Morriss, to Masulipatam; Miss Max, Misses Woodward and Cowell, to Palamcottah; Miss Hopwood, to Ootacamund; Miss Daniels and Miss Waite (Y.W.C.A.'s own missionary), to Trichur; Misses Cooper, Tabberer, Witherby, Tolley, Chambers, and Barr, to Foochow.

THE Valedictory Meeting of the Zenana Bible and Medical Mission (or I.F.N.S.), was held on September 28th, when the following ladies were taken leave of. *Returning after furlough*:—Miss Jenkins, L.R.C.P. and S., Edin., to Lucknow Hospital; Miss Kimmins, to Bombay; Miss Smith, to Benares; Miss Tasca, to Lahore; Miss Wahl, to Lucknow Village Mission. *New*:—Miss Borlase, to Gorakhpur; Miss Bowesman, to Lucknow Hospital; Miss Bunce, to Gorakhpur; Miss Edwards, to Lahore; Miss Green, to Kolahpur; Miss Kerry, to Gorakhpur; Miss King, to Bombay; Miss L. Leslie, L.R.C.P. & S., Edin., and Miss A. Leslie, to Ceylon; Miss McDowall, M.D., to Benares Hospital; Miss McKinney, to Allahabad; Miss Powell, to Benares; Miss Spackman, to Gorakhpur; Miss Unsworth, to Kolahpur.

At the Valedictory Meeting of the Society for Promoting Female Education in the East, held on October 10th, the following ladies were taken leave of. *Returning after furlough*:—Miss Cooke, to Singapore; Miss K. A. Greenfield, to Ludhiana; Miss Forbes, to Agra; Miss Wadsworth, to Multan; Misses Perston

Taylor, Townsend, and Poë, to Palestine; Miss Boulton, to Osaka. *New* :—Miss F. Perston-Taylor, to Palestine.

THE Principal of the Church Missionary College would be glad to receive any suitable books, such as Travels, Biographies Missionary books, good stories, or bound volumes of magazines, for the Library of the College Mission, where the students work among the poor. Will any friends who can help in this particular address the volumes to the Rev. W. I. Moran, the Church Missionary College, Islington, London, N. P

MISSIONARY DEPARTURES DURING NOVEMBER.

Per s.s. *Australien*, Nov. 1st:—The Rev. A. K. and Mrs. Finnimore, and the Rev. H. D. Buswell, for Mauritius.

Per s.s. *Ganges*, Nov. 2nd:—The Rev. F. W. N. and Mrs. Alexander, for South India.

Per s.s. *Branksome Hall*, Nov. 8th:—The Rev. J. H. and Mrs. Knowles, Dr. J. O. Summerhayes, Dr. W. F. Adams, and the Misses M. Farthing, M. J. Farthing, and L. A. H. Carrie, for the Punjab.

Per s.s. *Bundesrath*, Nov. 9th:—The Rev. A. N. and Mrs. Wood, the Rev. J. E. and Mrs. Beverley, the Rev. J. E. Hamshire, the Misses R. Colsey, E. E. Waite, E. Wilde, F. J. Deed, M. J. Lockhart, and A. Grieve, for Eastern Equatorial Africa.

Per s.s. *Shannon*, Nov. 10th:—The Rev. E. J. and Mrs. Jones, for Western India.

Per s.s. *Coromandel*, Nov. 10th:—The Revs. J. W. and Mrs. Hall, C. Hughesdon, and W. P. Parker, for North India.

Per s.s. *Bonny*, Nov. 11th:—The Rt. Rev. Bishop Phillips and the Rev. H. Tugwell, for Yoruba.

Per s.s. *Thames*, Nov. 16th:—Miss M. L. Holmes, for Eastern Equatorial Africa.

Per s.s. *Lagos*, Nov. 22nd:—The Rt. Rev. Bishop Hill and Mrs. Hill, the Revs. A. E. Sealey, C. E. Watney, and E. W. Mathias, the Misses L. M. Maxwell and F. L. Mansbridge, for the Niger; Mr. T. E. Alvarez and Miss F. E. Thornevell, for West Africa; the Rt. Rev. Bishop Oluwole, Messrs. E. Fry and J. McKay, the Misses J. J. Thomas, A. J. Hudson, P. Leach, E. Ballson, J. Palmer, and S. C. Grover, for Yoruba.

Per s.s. *Goorkha*, Nov. 17th:—The Rev. J. and Mrs. Tunbridge, for North India.

SEVENTH ANNIVERSARY OF THE GLEANERS' UNION.

PROPOSED ARRANGEMENTS.

TUESDAY, OCTOBER 31st.

10.30 a.m.—*Church Missionary House, Salisbury Square*. Prayer Meeting, to ask for a blessing on the proceedings of the day.

11.30 a.m.—*St. Dunstan's Church, Fleet Street*. Holy Communion, with short Address by the Rev. E. B. Ransford, M.A.

2.30 p.m.—*Sion College, Thames Embankment*. Conference: Short Papers, and Open Discussion. (1) Isolated Gleaners—Miss Warren (Ireland); Rev. C. D. Snell. (2) Branches in relation to the centre—Mrs. Percy Brown; Mr. E. M. Anderson.

7.30 p.m.—*Sion College*. Social Gathering: Tea, Hymns and Anthems, Addresses. (Tickets 2s. 6d. each.) Speakers:—Rev. J. G. Watson, on his recent Tour round the World; Rev. P. Ireland Jones, on the Work of the Gleaners' Union in India; Rev. Prebendary Eardley-Wilmot (Devotional Address).

WEDNESDAY, NOVEMBER 1st.

10.30 a.m.—*Church Missionary House*. Prayer Meeting.

11.30 a.m.—*Sion College*. Conference: Short Papers and Open Discussion (1) Branches in relation to other Parochial Organisations—Rev. T. C. Chapman (Newcastle); Mr. T. G. Hughes (L.W.U.). (2) Branch Meetings: How to be Conducted—Miss Enfield (Nottingham); Rev. L. Byrde (S.V.M.U.).

3 p.m.—*Lower Exeter Hall*. Meeting. Lady Speakers. Two Home Workers: Lady Dodsworth (Harrogate); Miss Sophia M. Nugent (London). Three Foreign Workers: Mrs. J. S. Hill (Africa); Miss Newcombe (China); Miss Tasoa (India).

7 p.m.—*Large Exeter Hall*. Annual Meeting (Reserved Seat Tickets, 1s. each). Chairman: The Rt. Rev. J. S. Hill, Bishop in Western Equatorial Africa. Special Addresses by Mrs. Isabella Bishop, the Asiatic Traveller, and the Rev. H. B. Macartney, of Melbourne. The Rev. W. A. C. Fremantle will represent the Gleaners' Union "Own Missionaries." Doors open at six. Hymn-singing at half-past six.

LOCAL ASSOCIATIONS AND UNIONS.

THE NORFOLK AND NORWICH ANNIVERSARY.

To the Editor of the C.M. INTELLIGENCER.

DEAR SIR,—On Tuesday last, September 26th, our Norfolk and Norwich C.M.S. Auxiliary Association celebrated its eighty-first Anniversary. Those who were there, and they were more than 700 in number, with a platform of 140 clergy and laity—I wish the latter had been more numerous—would, I think, bear their testimony that there was no sign of decadence or decay, as there certainly was none of departure from the grand old Protestant and Evangelical principles of the Society. We sorely missed the wise and weighty utterances of the saintly old Bishop who has so long, so faithfully, so ably presided over us; but the new Bishop kindly took the chair, as the Dean told us, for the first time in his life for C.M.S., and struck a right note when he said, “Love to Christ leads to love for souls,” and then added the plea of the poor heathen: “We savages don’t know, and you whites do; why don’t you send us teachers?” It need not be said that Eugene Stock, who followed, pricked our consciences and stirred our souls, telling us that “every Christian is bound to go and seek out souls for Christ,” and urging upon us all this pungent question, “What are we doing to bring the King back?” Then followed the dear old Bishop of Liverpool, who was welcomed, as he deserved to be, with rounds of hearty applause. It did us all good to hear once more his plain, manly Saxon, while he spoke of the favourable contrast with the past, the faithfulness to principles demanded in the present, and the solemn responsibilities of the day, reminding us of Dr. Guthrie’s old telling anecdote, “There’s another man” yet on the wreck, and we must rescue him. Then followed Henry Fox of Durham, who already had done yeoman’s service in two of the city churches, and in the Young Men’s Bible Class on Sunday, and on Monday night, in a sermon of singular power in the Cathedral, had borne a true and faithful testimony for Christ and His work. No one knows better how to drive the nail home, and he did it *con amore*. A kindly, bright word from our Member, S. Hoare, seconded by some racy words from our valued Dean, moved the meeting to thank the chairman for presiding, and closed a meeting which left its mark upon old Norwich, with assuring the Bishop “that among the 1000 clergy of the diocese he would find no more loyal, devoted, and whole-hearted sympathisers with him in his work than the members of this great Society.” A fairly attended evening meeting was addressed powerfully and incisively by Mr. Fox and Mr. Walker of Tinnevely. I trust real good has been done. One thing I do know, that no stone has been left unturned to make the meetings a demonstration worthy of the occasion. The new Bishop, with 140 clergy and laity round him, and some 700 before him, must have seen and felt that dear old C.M.S. exercises a unique influence in these parts still. Much gratitude is due to Mr. Rogers of Thorpe, the able and indefatigable Norwich secretary, and his *confrère*, Mr. Hinde, for their excellent and successful work. If money results mean anything, then an aggregate in the day of 68*l.*, being 20*l.* more than last year, means something. I think we may be thankful and take courage. E. L.

Bitterne.—The Bitterne Auxiliary of the Society held its Annual Meeting on Friday afternoon and evening, September 22nd. The afternoon meeting was held at the Ridge, the residence of Mr. and Mrs. Augustus Smith. There was a good attendance of the *élite* of the neighbourhood, who were addressed by the Right Rev. J. S. Hill, D.D., the Bishop of Western Equatorial Africa, and others. The evening meeting took place at the Parish Room. Lord Radstock presided, supported by Mr. Augustus Smith and Bishop Hill. There were also present the Rev. E. B. Hill, the Rev. C. R. Patey, and a large and attentive audience, the room being full in all parts. Lord Radstock impressed upon the audience the great want of workers to cope with the wickedness of millions in darkest Africa, who know nothing of the Saviour or the Bible. Mr. A. H. Smith, on behalf of Mrs. Augustus Smith, who kindly undertakes the duties of lady hon. sec. to the local Branch, then stated that the subscriptions and contributions

amounted to above 53*l.*, and entreated more to take boxes to assist in the good work. Bishop Hill then addressed the meeting.

Blackburn.—The sixty-fourth Annual Meeting of the Blackburn Association was held in the Town Hall, Blackburn, on October 9th. There was a very large and sympathetic audience. It was, perhaps, the largest and most successful meeting ever held in Blackburn. Bishop Cramer-Roberts presided, and in addition to nearly all the local clergy, the Rev. A. W. Baumann, the Rev. E. Corfield, and the Rev. T. T. Smith were on the platform. The Rev. Dr. Pinck (hon. local and district secretary) read the report for the year ending March 31st. The chairman, in a spirited address, thanked God for the deep interest taken in missionary work in Blackburn, and said that while there might be many works that called for our attention, no work could possibly make greater demands upon us than the spread of the Gospel of Christ. The Rev. E. Corfield illustrated the department of missionary work covered by the agency of the Baring High School, Batala, in the education of the Native Christian youth. The Rev. T. T. Smith, in pleading for the extension of Christ's Kingdom, in a speech which breathed the spirit of the truest missionary devotion and self-sacrifice, claimed that each Christian family ought to have its missionary-box for regular, thankful giving. The Rev. A. W. Baumann, in a most graphic and vivid way, gave details of incidents in connexion with evangelistic work in North India, and illustrated the difficulties and dangers incurred by the missionary, as well as the character of heathen opposition, and the overruling Providence of God. Nearly fifty sermons were organised in connexion with the Anniversary for Sunday, October 8th, the Rev. A. J. Hall forming part of the Deputation, while the sermons in St. Barnabas' Church were preached by the Rev. B. Baring-Gould and the Rev. D. H. D. Wilkinson. In addition to the aggregate meeting in the Town Hall, ten district meetings were held.

J. O. P.

Cromer.—The sixty-ninth Anniversary of the Cromer and East Norfolk Branch of the Society was held in the Lecture Hall on Monday evening, September 25th. There was a large attendance. The chair was taken by Mr. S. Hoare, M.P. The Rev. F. Fitch presented the cash account from June, 1892, to June, 1893, showing the total remitted from Cromer to be 523*l.* 16*s.* 7*d.*, Sheringham, 41*l.* 7*s.*, Overstrand and Sidestrand, 16*l.* 12*s.* 6*d.*, making a grand total of 581*l.* 16*s.* 1*d.* Mr. Hoare said it was a feature of special interest in connexion with this year's meeting, that the Vicar had just celebrated his jubilee amongst them. He thanked their old friend for the part he had taken in interesting them as children in this Society, and the efforts he had made to further Mission work in the parish. He asked them to celebrate their Vicar's jubilee by putting their shoulder to the wheel and making the contributions this year larger than they had ever been before. The meeting was also addressed by Mr. Eugene Stock, Major Seton Churchill, and Sir T. Fowell Buxton.

Dover.—The Annual Meeting of the Dover Branch of the Society was held on Monday evening, September 18th, at the Town Hall, Dover, under the chairmanship of the Very Rev. the Dean of Canterbury. The proceedings having been opened with prayer, the chairman read the treasurer's report, from which it appeared that after small deductions for expenses, the amount remitted to the East Kent Association was 442*l.* 0*s.* 9*d.* The Dean, in the course of a forcible address, said they could not forget that Dover had been at the head of the Society, in its donation, for a great number of years, and that no town in that part of Kent could be compared with Dover for the great interest it took in the Society. An earnest address by the Deputation, the Rev. T. Walker (Tinnevely), closed the proceedings.

Guildford.—The first Meeting of the newly formed Surrey C.M. Union was held at Guildford on Thursday, October 12th. The proceedings commenced with service at Christ Church at 11.45, when an earnest address was given by the Rev. R. A. Pelly, Vicar of West Ham, on St. John vii. 38 (last part), being the motto of the Gleaners' Union for the year; at the close the Holy Communion was administered. There were about seventy communicants, many being from

distant parts of the country. The afternoon Meeting was in the Constitutional Hall at three o'clock, when there was a representative gathering of C.M.S. friends; among those present were the Rev. T. H. J. Barkitt (Stoughton), F. C. Butler (St. Matthew's, Redhill), A. Buttemer (Shackleford), P. P. Edwards (Little Bookham), W. F. T. Hamilton (St. John's, Woking), T. P. Hill (Abinger), C. P. Littlejohn (Send), H. Murrutt (Woking), I. C. Montgomery (Shackleford), F. Paynter (Stoke), W. E. Peters (St. Saviour's, Guildford), J. M. Pollock (Christ Church, Guildford), H. H. Rugg (Brockham), J. B. Russell (Churt), J. Thorp (Felbridge), T. K. Weatherhead (Guildford), the Ven. Archdeacon Hamilton (Association Secretary), the Rev. O. F. Fison (South Nutfield), hon. sec. to the Surrey C.M. Union; General Hanken, Colonel Wilmot Brooke, Colonel W. E. Brown, Colonel Sandwith, E. F. Gedge, Esq., &c., and others, besides many ladies. General Hatt Noble (Reigate) presided. The first speaker was the Rev. J. C. Clowes, Rector of Weston Beccles, formerly of Ceylon, who urged parents to dedicate their sons and daughters to Mission work. Dr. Baxter followed, giving graphic accounts of Bishop Tucker's journey, as he had been travelling with the Bishop; he told us of a Sunday at Mengo, specially noticing the desire of the people to read the Scriptures. The third speaker was the Rev. E. D. Stead, Rector of Falmer, and hon. sec. of the Sussex C.M. Union. He read a most useful paper upon the advantages of County Unions. At the close of the meeting several members were enrolled, the number now being about seventy. The secretary announced that the Spring Conference would be held (p.v.) at Dorking, on April 5th, 1894. The evening Meeting, presided over by General Hanken, was well attended, the hall being nearly full. C. F. F.

Herne Bay.—The Annual Sermons in connexion with the Herne Bay Branch of the C.M.S. were preached on Sunday, October 1st, by the Rev. A. Elwin of Hangchow, to large congregations. In the afternoon the Children's Service attracted some 500 young people, with not a few parents and elders.

The Annual Meetings were held on the following day. The afternoon meeting for children and young people was crowded out. All the boarding-schools were present in force, and many children were sent away with a promise of admission in the evening. The evening meeting was large and representative of all classes. The Vicar, the Rev. W. E. Malaher, presided at both meetings, which were addressed by the Rev. A. Elwin, who thoroughly interested both audiences. The collections amounted in all to nearly 20*l*.

Ipswich.—The Annual Meetings and Sermons for the Society took place on September 23rd, 24th, and 25th. The children's meeting on the Saturday afternoon, and the meeting for prayer in the evening, were of special interest. At the latter, Bishop Phillips (who, with the Revs. R. Bateman and L. G. P. Liesching, formed the Deputation) gave a very striking and helpful exposition of Scripture. R. Holmes White, Esq., of Boulge Hall, Woodbridge, was our president in the afternoon of Monday, and Canon Garratt in the evening. Both meetings were well attended, that in the evening being very large, and full of warmth and power.

The morning of the 26th saw a carriage start from Ipswich station, very remarkably filled. In it was an African Bishop, a missionary from North India, a missionary from Ceylon, a recruit for East Africa (the Rev. J. E. Hamshire), a young lady (Miss E. Cowell) going to India, and a warm-hearted friend of the C.M.S., a young clergyman of Ipswich. Mr. Hamshire had been working splendidly for three months in Ipswich, and his C.M.S. sermon in St. Michael's could not have been the least forcible of those preached in the town on the Sunday previous. W. J. G.

Jesmond, Newcastle-on-Tyne.—Mr. Eugene Stock lately visited this parish and addressed the Newcastle Gleaners and friends. It was a most solemn and heart-searching time, and we feel sure that meeting will long be remembered. About 200 were present, 70 of whom were men. On October 4th, Bishop Hill visited the parish, when a meeting of a very different character, though none the less useful, was held. It was from this parish that Mr. Henry Proctor went out to the Niger, and so very many were pleased to see and hear his Bishop. A Missionary Tea was held, at which 330 sat down, and the hall was filled for the

meeting afterwards. The Bishop gave an admirable missionary address calculated to awaken interest, and deepen that which already exists. The two gatherings reached (speaking generally) two perfectly different classes of persons.

T. C. C.

Liverpool.—A very successful *Conversazione* and Meeting in connexion with the Society was held in the St. Cleopas' Schools, Toxteth Park, on Friday evening, September 15th, for the purpose of taking farewell of the Rev. C. W. A. Clarke, M.A., formerly Curate of St. Cleopas', and now Principal of the Robert Noble College, Masulipatam, South India. There was a large attendance, and the greatest interest was manifested throughout the proceedings.

Paddington.—A Farewell Meeting, to wish "God-speed" to Bishop Phillips and the Rev. H. Tugwell was held on Monday, Oct. 16th, in the Christ Church Parish Room. The Rev. H. G. Thwaites, of Christ Church (late Lock Chapel), occupied the chair. A large attendance of Paddington clergy was present, as well as of laymen interested in C.M.S. work; Mr. P. V. Smith and General Touch being among the number. The Right Rev. Bishop Phillips, Native Assistant Bishop in Yoruba, addressed the meeting, and was followed by the Rev. H. Tugwell. The Rev. H. G. Thwaites wished the Bishop and Mr. Tugwell, as well as the 105 other missionaries who are shortly sailing for Foreign Mission stations, "God's speed," in the name of the meeting, after which the Rev. James White closed with prayer, Bishop Phillips pronouncing the benediction.

Reading.—The Half-yearly Meetings of the Berks C.M. Prayer Union were held on Tuesday, October 10th. At the noonday service in St. John's Church, the Rev. Rowland Bateman spoke on Ps. lxxi. 15, 16, and drew a lesson of comfort for missionary works from the grandly unlimited grace and goodness of God: His unnumbered thoughts and works, His inestimable righteousness and salvation. Compare Ps. xl. 5; cxxxix. 17, 18. At the afternoon prayer-meeting the Rev. A. B. Valpy gave a short exposition on Ps. ii.; and Mr. Bateman illustrated from his own experience the good results from educational as well as from preaching work amongst the heathen. At the evening meeting in the Town Hall, Brigade-Surgeon Robinson presided. The Rev. D. Wood, late of Colombo, reported late news of encouraging progress in Ceylon; and Mr. Bateman followed with details of medical, zenana, and literary work, with their respective advantages—and sometimes comical peculiarities—in his Punjab experiences. Reports from the four ladies who bade farewell last year were given; and the news of six offers during the year from three churches told of growing interest.

H. B.

Turvey.—A Conference on Foreign Missions was held at Turvey on Friday, September 29th, in connexion with the Bedfordshire Church Missionary Union. The clergy and others in the neighbouring villages had been invited, and a welcome was extended to all persons interested in the cause of Missions. A good number assembled, including a considerable contingent from the town of Bedford, who came by train. A hearty service was held by the Rector of Turvey in the parish church at 2.30 p.m., when the lesson was read by the Rev. P. F. J. Pearce, Vicar of Pulloxhill, one of the secretaries of the Union, and an excellent sermon was preached by the Rev. J. Barton, Vicar of Holy Trinity, Cambridge. At the close of the service a Conference was held in the reading-room, kindly lent on the occasion for the meeting. The principal speaker was to have been the Rev. T. J. L. Mayer, missionary from Bunn in Afghanistan, who was prevented from being present, and instead contributed a very interesting paper which was read for him by the Rev. A. C. Downer, Rector of St. Cathbert's, Bedford. The paper was exclusively on the claims of the Mohammedan on the Church of Christ. Mr. Pearce, of Pulloxhill, then spoke on "The Claims of the Heathen" and invited persons present to join the C.M. Union, of which he was secretary. Dr. Kinsey of Bedford followed. Mr. Barton then called attention to the remarkable paper written by Dr. Imad-ud-din, of Amritsar, for the "World's Fair" at Chicago, which was a striking testimony written by a very prominent Moham-

medan, now a Christian, to the success attending the preaching of the Gospel to his co-religionists. At the close of the meeting the company were entertained at tea by the Rector and Mrs. Munby.

Walton, Bucks.—The Annual Meeting of the Walton Auxiliary of the Society was held at the Schoolroom on Monday evening, September 25th, having been preceded on Sunday by special sermons, morning and evening, and an address to the school-children in the afternoon by the Rev. J. G. Watson, Association Secretary. The Vicar, the Rev. C. W. Pearson, presided on Monday. The chairman stated that since the Auxiliary was commenced in Walton, 2409*l.* 11*s.* 10½*d.* had been sent up to the Parent Society. The Deputation, the Rev. J. G. Watson, spoke at length on his experiences in the mission-field, explaining that he had lately returned from a year's visit to India, China, and Japan, &c.

Weymouth and Melcombe Regis.—The Anniversary of the local Branch of the C.M.S. was observed on Sunday, September 10th, when special sermons were preached and collections made on its behalf in four of the churches of the town, viz., St. Mary's, St. John's, Christ Church, and at Radipole; the preachers being the Revs. F. W. N. Alexander, J. L. G. Hadow, J. B. Whiting, W. Bryan Browne, and M. Johnston. On the following Monday evening the Annual Meeting was held in St. Mary's Schoolroom, the Rector presiding. The attendance was numerous, and the proceedings were of a thoroughly hearty character. Mr. G. E. Eliot, the local treasurer, announced that the amount remitted from the St. Mary's Association and Christ Church realised 117*l.* 5*s.* 5*d.*, which was a slight increase on the previous year. The total amount collected by the local Branch, including the villages, reached 235*l.* 9*s.* 1*d.*—a slight decrease on the year previous, owing almost entirely to one place not having subscribed towards the Society. Under the chairmanship of the Rev. Canon Stephenson, the Annual Meeting of the St. John's Branch of the Society was held in the Mission House on Tuesday evening. There was a large attendance of supporters of missionary work. The same Deputation who addressed the meeting at St. Mary's Schoolroom the previous evening, also did duty on this occasion.

DURING September the Society's cause has, in addition to the above, been advocated by either Sermons or Meetings, or by both, at Appleby (St. Lawrence), Arkholme, Buckland-Newton, Cerne Abbas, Crosby-Garrett, Hereford (St. James's Quarterly Juv.), Kirkby-Thore (St. Michael's), Liddington, St. Helen's, Townstall, Wallingford (St. Peter's), Walsall (Aux.), &c.

SALES OF WORK, &c., have during September been held at Clevedon (13*l.* 10*s.*), Thornage (25*l.*), Liverpool (St. Luke's), Halesworth (over 93*l.*), Rathkeale, &c.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Valedictory Meetings, and for the new missionaries; prayer for all outgoing missionaries. (Pp. 826—843, 872.)

Thanksgiving and prayer for recent converts at Nassa, Calcutta, Secundra, Krishnagar, and Dera Ismail Khan. (P. 858.)

Prayer for Mid China (p. 859); for the Mission at Kincolth (p. 860).

Prayer for the mothers and children of India. (Pp. 801, 844.)

Thanksgiving and prayer for the work of the Sarah Tucker Institution; prayer for the Zenana ladies responsible for it, and for the children. (P. 844.)

Prayer for speakers and hearers at the Gleaners' Anniversary. (P. 872.)

Thanksgiving for the Colonial Archbishops, and for the extension of the episcopate in Japan. (P. 868.)

Prayer for the proposed Missionary Conference. (P. 869.)

Thanksgiving for recent offers of service. (P. 870.)

Thanksgiving and prayer for the proposed special "Mission." (P. 869.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee (Special), September 26th and 27th, 1893.—The Committee took leave of several Missionaries. To those proceeding to West Africa, Yoruba, and the Niger, the Instructions of the Committee were delivered by the Rev. F. Baylis, and the brethren having replied, they were addressed by the Chairman, Sir C. Douglas Fox, and the Rev. C. G. Baskerville, by whom they were commended in prayer to the favour and protection of Almighty God. To those for Eastern Equatorial Africa, Egypt, Palestine, Persia, Bengal, North-West Provinces, and New Zealand, the Instructions of the Committee were delivered by the Rev. F. Baylis and the Rev. W. Gray respectively, and the brethren having replied, they were addressed by the Chairman, and the Rev. Robert Lang, by whom they were commended in prayer. To those proceeding to the Punjab and Sindh, Western India, South India, Ceylon, Mauritius, South China, Mid China, and Japan, the Instructions of the Committee were delivered by the Rev. Wm. Gray and the Rev. C. C. Feun respectively, and the brethren having replied, they were addressed by the Chairman, and the Rev. W. S. Bruce, by whom they were commended in prayer.

Committee of Correspondence, October 3rd.—Offers of service were accepted from the Rev. William Ernest Godson, B.A., Oxon., Curate of Redditch; also from Mr. Donald W. Carr, M.B., Lond. (for Julfa).

A letter was read from the Rev. Edgar N. Thwaites, Rector of Fisherton, Salisbury, offering to visit, during three or four months next year, any of the Society's Missions, and stating that 150*l.* had been guaranteed by friends attending the recent Salisbury Conference towards his expenses. A letter was also read from the Bishop of Salisbury approving of Mr. Thwaites's offer, and testifying to his fitness for such a commission. The Committee cordially accepted the offer, and instructed the Secretaries to seek for a coadjutor to accompany him.

A letter was read from the Rev. E. J. Barnett, Secretary of the Victoria Church Missionary Association, reporting the acceptance of Misses Harriette Elinor and Elizabeth Maud Saunders as Missionaries of the Society.

Letters were read from the Bishop of Lucknow and the Allahabad Corresponding Committee, asking if the Society could supply a clergyman for the spiritual charge of the church and district of Holy Trinity, Allahabad. The Committee expressed their willingness to undertake the responsibility, and instructed the Secretaries to inquire for a suitable clergyman.

Miss Jessie Palmer and Miss Sarah C. Grover were accepted as Missionaries of the Society, the former on the recommendation of the Ladies' Candidates Committee, and the latter (whose case it was important to deal with at once) subject to the approval of that Committee.

The Secretaries were directed to seek for a clergyman to assist in the work of the Calcutta Divinity School.

Letters were read from the Rev. E. Sell, Secretary to the Madras Corresponding Committee, stating that the present buildings occupied by the Society's College in Tinnevely Town had been condemned by the Government School Inspector, and that the Government required new buildings to be provided as a condition of their recognition of the College. The Committee, recognising the great value of the Tinnevely College, requested the Madras Corresponding Committee to submit to them plans and estimates for a new building on a more favourable site.

The Rev. Herbert Brown of the Bengal Mission was transferred to the North-West Provinces, and the Rev. W. P. Parker, lately appointed to the North-West Provinces, was transferred to Bengal. The Committee also approved of the transference of the Rev. J. W. Hall from Bengal to the North-West Provinces; of the Rev. C. Hughesdon, lately appointed to the North-West Provinces, to the Santal Mission; and of the Rev. A. K. Finnimore, formerly of Tinnevely, to Mauritius, in consequence of the Rev. W. Latham of Mauritius being appointed to the North-West Provinces of India.

The Secretaries reported the death, on August 15th, of Mrs. Jackson, wife of Mr. Joseph Jackson, Acting Principal of the Society's Robert Money School,

Bombay. The Secretaries also reported the receipt of a telegram from Archdeacon Moule announcing the intelligence of the death of Miss E. E. Cornford. The Committee expressed their sympathy with Mr. Jackson, and with Miss Cornford's relatives.

The Committee received with much regret the announcement of the death of the Ven. R. H. Cobbold, Rector of Ross, Herefordshire, formerly Archdeacon of Ningpo, and adopted the following Minute:—"In the closing of the earthly services of the late Archdeacon Cobbold, the Committee have to lament the loss to the Society of a faithful, able, and highly esteemed friend and fellow-labourer of many years' standing. They remember, with gratitude to God, his early devotion to Missionary work in China, which country failure of health compelled him, against his will, finally to abandon, after a nine years' determined struggle. With equal thankfulness they record also Archdeacon Cobbold's subsequent efficient co-operation with the Society in this country, especially during the last twenty years of his life, when Rector of Ross, where his aid was of almost inestimable value. They feel sure that his example will not be lost to the Church. They direct that an expression of the Committee's condolence should be sent to the late Archdeacon Cobbold's relatives."

On the recommendation of the Committee in charge of the Missions in Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, and South India, various arrangements were agreed to with regard to those Missions.

General Committee, October 10th.—The Committee took leave of Dr. R. Smyth proceeding to the Ningpo Mission, Mid China. The Instructions of the Committee were delivered by the Rev. C. C. Fenn, and Dr. Smyth having replied, he was addressed by the Chairman, Sydney Gedge, Esq., and the Rev. G. Tonge, and commended in prayer by the Rev. R. Allen.

The remainder of the business was chiefly formal.

NOTES OF THE MONTH.

DEPARTURES.

West Africa.—The Rev. W. J. Humphrey left Liverpool for Sierra Leone on September 27th.

Niger.—The Rev. T. J. Dennis left Liverpool for Sierra Leone on September 27th.

Palestine.—Miss E. E. Newton and Miss E. E. Brodie left London for Jaffa on October 11th.—The Rev. J. H. Sedgwick left London for Jerusalem on October 20th.

Egypt.—Mrs. Bywater left Liverpool for Alexandria on October 19th.—Dr. F. J. Harpur left London for Alexandria on October 20th.

Bengal.—Mr. E. G. Clowes for Shikarpur, and Miss F. Norman (engaged to the Rev. H. J. Jackson) for Taljhari, left London on October 13th.

Punjab and Sindh.—The Rev. C. E. Barton for Multan, Mrs. F. Lawrence for Narowal, and Miss K. C. Wright for Amritsar, left London on October 14th.

South India.—The Rev. O. W. A. Clarke left London for Masulipatam on October 6th.—The Rev. T. and Mrs. Walker for Palamcottah, and Miss K. Clark (engaged to the Rev. F. W. Breed) for Madras, left London on October 13th.

Mid China.—Miss F. E. Turner left London for Shanghai on October 13th.

Japan.—The Revs. H. G. Warren and R. H. Consterdine and Miss McClenaghan left London for Osaka on October 13th.

ARRIVALS.

Western India.—The Rev. J. A. and Mrs. Harriss left Bombay on September 8th, and arrived in London on September 29th.

Ceylon.—The Rev. J. D. and Mrs. Thomas left Ceylon on September 13th, and arrived in London on October 6th.

North-West America.—The Rev. G. C. Wallis left St. Michael's, Youcon River, in July, and arrived at Liverpool on September 15th.

BIRTHS.

Persia.—On October 9th, at Julfa, the wife of the Rev. W. St. C. Tisdall, of a son.

Bengal.—On August 19th, at Bhagalpur, the wife of the Rev. J. A. Cullen, of a son (Arthur Armstrong).

South India.—On August 25th, at Palamcottah, the wife of Mr. W. H. Wise, of a daughter (Emily Mary).

MARRIAGES.

Yoruba.—On September 14th, at Lagos, the Rev. R. Kidd to Mrs. Mary E. Manley.
India, North-West Provinces.—On September 4th, at Allahabad, the Rev. J. N. Carpenter to Miss E. M. Bateman.

DEATHS.

Ceylon.—On September 19th, at Baddegama, Sylvia Blanche, daughter of the Rev. H. E. Heinekey, aged 10 months.

South China.—On August 17th, at Chiong Chue, near Nangwa, Agnes Marjorie, aged 7, eldest child of Dr. John Rigg.

Mid China.—On September 11th, at Ningpo, Miss E. E. Cornford.

Mid China.—On September 16th, at Ross, Herefordshire, the Rev. R. H. Cobbold, Prebendary of Hereford, Rector of Ross, and late Archdeacon of Ningpo, aged 73.

PUBLICATION NOTICES.

The following new Publications have been issued since our last notice:—

Missionary Bible Searching Almanack, No. 2. Arranged to fit any year. Containing an entirely new series of Texts from the former Almanack. In fancy cover. Price 1d. (1½d., post free).

Medical Mission Quarterly, No. IV. The number for October, 1893, is now ready. It contains, *inter alia*, letters from the Rev. R. Sterling, Dr. Neve, Dr. Colborne, and Dr. Rigg, and statistics for 1892. *Single copies free.*

Annual Report of the C.M.S. for 1892-3.—The distribution of the REPORT is now completed. Will any friends who may not have received their copies kindly apply to the Local Secretaries for them, or write direct to the Lay Secretary, C.M. House, Salisbury Square.

Ready early in November.

The C.M. Pocket Book and Diary for 1894, bound in roan, with elastic band, or tuck. Price 1s. 4d., post free.

The C.M. Pocket Almanack and Kalendar for 1894, in lithographed covers. Price 3d. (4d., post free).

The Gleaners' Union Member's Manual for 1894, which will include (as last year) the Texts for the year. Price 1d. (1½d., post free).

N.B.—*The Manual is sent FREE to New Members only.*

Ready early in November.

The Gleaner's Atlas and Key to the Cycle of Prayer. With nine Maps and explanatory letterpress. Crown 4to. In linen covers, price 1s., post free.

NEW MISSIONARY BOOK FOR BOYS AND GIRLS.

Will friends kindly note that, owing to the success which has attended the issue of the two previous Christmas Books, *Light on our Lessons* and *What's o'Clock?*, a new Book, written by Miss S. G. Stock, is in course of publication, and will be ready about November 20th. The title of the Book will be "**God's Earth; or, Well Worth.**" Prices 1s. 6d. and 2s. 6d., as before. Further particulars will be given in the December Magazines.

The new Book on Bishop Horden's Life and Work, entitled "**Forty-two Years amongst the Indians and Eskimo,**" published by the R.T.S. (*vide advt.*), may be obtained from the C.M.S. Book Room for 2s. 3d., post free.

MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS.

For reading from the Sunday-School Desk, or in the Sunday-School Class, or for Distribution among Young People generally.

No. 49. November, 1893. INDIA: MADRAS; MASULIPATAM AND THE TELUGU MISSION. Price 6d. per dozen, or 3s. per 100, post free. Single copies, 1s. per annum, post free.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

THE CHURCH MISSIONARY INTELLIGENCER.

THE AUTOBIOGRAPHY OF A MISSIONARY.

Address delivered in the New Chapel of the C.M. College, November 3rd, 1893.

By THE REV. C. F. CHILDE, M.A.,
Principal of the College, 1840—1860.

“To me to live is Christ, and to die is gain.”—*Philippians i. 21.*



SUMMED up in these few words we have the complete biography of a missionary of Christ. More strictly speaking, it is the *autobiography* of the great missionary to the Heathen. In connexion with the context it proves that the Apostle was no pessimist. Yet, if ever a plausible excuse for listening to that most pitiable of all pseudo-philosophies could be urged, the experience of this persecuted servant of Christ might be thought to supply the occasion. He was “an ambassador in bonds,” and had spent nearly four years in captivity. Yet, whether reviewing the past, or anticipating the future, his tone is not one of mere patient endurance, so much as of confidence and exultation. Suddenly arrested in a career of unexampled activity, it would have been no strange thing if the very fervour and intensity of his zeal had predisposed him to depression, or tempted him to despondency. Instead of this, we find that the veteran missionary’s main anxiety is lest his converts should be panic-stricken by the apprehended loss of their heroic leader. Hence he writes to the Ephesians (iii. 13), “I desire that ye faint not at my tribulations for you, which is your glory.” And in this letter to his beloved Philippians, he shows how the marvellous chemistry of God’s never-failing Providence, which “from seeming evil still educes good,” had made “the things which happened to him” (including his long confinement) “turn out rather unto the furtherance of the Gospel.” The true ground of his imprisonment had become known, not only to all the Prætorian Guard to whose custody he was committed, but to the entire Roman public. It was now clearly understood that he was no political offender, but that his were “bonds in Christ,” inflicted on account of his relation to Christ, gloried in for Christ’s sake. Hence it came to pass that those very bonds became an advertisement of that one saving Name, and, necessarily, of some of the leading facts connected therewith.

Another circumstance, seemingly adverse, contributed nevertheless to the same result. The spectacle of this noble confessor’s heroic constancy proved the occasion of reviving the evangelistic zeal of the professing Church in Rome. “Many of the brethren” ventured with renewed boldness to “preach Christ,” though not all from the same pure motives. Strange as it sounds, some “preached Christ from envy

and strife, thinking to raise up trouble" for the Apostle by preaching "another gospel." These were doubtless the Judaizing teachers in the Church, who were everywhere the persistent and bigoted foes to his person and his doctrine. Painful as opposition from such a quarter must necessarily have been to his feelings, his faith discerned in it matter for positive exultation. "What then?" he exclaims, "Notwithstanding, every way, whether in pretence or in truth, *Christ* is preached, and I therein do rejoice; yea, and will rejoice." This was not the spurious charity of indifference, or of the spirit of compromise. Paul was not only zealous for the spread of the Gospel, but jealous for the truth of the Gospel. Witness his letter to the Galatian Church. Nor does he here express the least complacency in these false brethren, or the slightest approval of their doctrine. His satisfaction is limited to the simple fact that, even by such instruments, the one saving Name is proclaimed to some who might not otherwise hear it.

An additional source of joy and gratitude was the assurance that his personal tribulations were not only being overruled for "the furtherance of the Gospel," but sanctified as a salutary discipline for the promotion of his own spiritual welfare. It should never be forgotten that the missionary, whether inspired or not, who would labour according to the will of God, and receive the promised blessing upon his work, must give all diligence to "make his own calling and election sure." Happily for Paul, he could say, "I know that this shall turn to my salvation." The Apostle was aware that a crisis was at hand which would test his graces to the utmost. He expected to be very shortly summoned to stand at Cæsar's judgment-seat. This, to him, would be only a call to renew his faithful and intrepid witness to Christ. But though the question involved was literally one of life or death, the solemn alternative had no terror for "the man of God." He looked the coming event calmly in the face, only to avow his "earnest expectation and hope," warranted by many a past experience, that "Christ would be magnified in his body, whether by life or by death." His imperial judge might seem to wield the sceptre of world-wide authority and absolute power; yet was he utterly impotent to awaken a single anxious misgiving in the breast of this seemingly helpless missionary. His one concern is that Christ may be magnified in and by him. Truly it is a sublime moral spectacle! Yet it is fully accounted for by the declaration with which we started, "To me to live is Christ, and to die is gain." The man who is warranted to make such an avowal as this, be he inspired Apostle, or humble missionary, or Pagan convert, enjoys a holy superiority to all apparently adverse circumstances, and justifies the saying, "A man in the right, with God on his side, is the firmest object in God's creation." This is indeed the truest, noblest liberty. Well and justly says the Christian poet:—

"He is the freeman whom the truth makes free,
And all are slaves beside.
There's not a chain
That hellish foes confederate for his harm
Can wind around him, but he casts it off
With as much ease as Samson his green withes.

The oppressor holds
His body bound, but knows not what a range
His spirit takes, unconscious of a chain,
And that to bind him is a vain attempt,
Whom God delights in, and in whom He dwells."

The question is often asked in our day, "Is life worth the living?" We ask, in return, *What* life? A life of sensual indulgence, of frivolous pleasure, of worldly ambition, of ceaseless Mammon-hunting, however successful, is *not* worth the living. "Weighed in the balance" of truth and experience, "it is found" miserably "wanting." "Vanity" is stamped on all, and "the end of these things is death."

Not so with the life that Paul lived—life in Christ. As regarded outward circumstances, he was probably the most afflicted, persecuted, suffering man upon the face of the earth. Yet, I doubt not, he was of all men living the most truly happy. His was a life that could not be *touched* by the fiercest malice of man, or by all the powers of darkness. What, then, was its secret? He tells us in a single word. He does not say, "To me to live is peace, hope, joy," but sums up all conceivable good, for time and for eternity, by saying, "To live is *Christ*." *He* is the source of my life, its support, its strength, its end and aim, its example, and its crown. *In Him* I have at my command unsearchable riches, infinite wisdom, unspeakable comfort, omnipotent power. Through Him I can do all things, can perform all duties, bear all trials, overcome all temptations. "Yet not I"—not I—"but Christ." Hence, "to know Christ," to "win Christ," "to be found in Christ," is all my aim and hope and endeavour. This concentration of the whole man upon one definite object and end is the secret alike of power and of success.

I seem even now to see the card which stood on the mantel of a dear young brother in the ministry, on which were written in conspicuous Greek uncials two brief words *ἐν δέ* (literally, "but one thing;" freely rendered in both versions, "but one thing I do"). The motto, it may be, spoke to some at least who visited his rooms in college. It certainly did to himself, and was strikingly illustrated in his after-career.

But if the *life* which Paul lived was eminently worth living, because Christ lived in him, *death* would be still more worth dying. *That*, too, would be "Christ;" not merely so, but Christ more sensibly near, more abidingly present. "To depart" would be "to be *with* Christ," eternally with Him, seeing Him as He is, and becoming eternally more like Him. So far from being a loss, therefore, it would be "gain"—great gain, and "very far better."

Yet, decided and just as was the Apostle's estimate of the alternative, we find him representing himself reduced to a practical dilemma, and undecided as to which of the issues, life or death, he would actually prefer. "I am in a strait," he says, "betwixt the two." His personal longing pointed heavenward, "where Christ sat at the right hand of God." His missionary sympathies and parental yearnings still attracted him to earth and life. "To abide in the flesh" was more needful for the Church. The one would be gain to *himself*, the other would be a help and joy to the disciples of the Master he served, and

accordingly he was willing to live and labour on, to "spend and be spent" for their "comfort and joy of faith."

It is one of the special blessings connected with missionary work that it provides one of the most effectual antidotes to the selfishness of human nature. And surely it was the very triumph of unselfishness to be willing thus to postpone his release from toil and care, from strife and persecution, and his admission to the immediate presence of his Lord.

Throughout the foregoing remarks, I have given prominence to the fact that the grand confession of our text was the language of a *missionary* of Christ. My object was to emphasise the truth that the New Testament is just an inspired Missionary Handbook,—its narratives missionary intelligence, its Epistles missionary correspondence. It would, nevertheless, be a grave mistake to infer that none but an inspired Apostle, or missionary, or minister, could with propriety adopt the avowal as his own. It is the experience, not of official prerogative, but of true and living faith. One saint doubtless differs from another saint in grace. But each and all may, and should, aspire to such a measure of the gift of faith as shall warrant them in saying, "Whether we live, we live unto the Lord, or whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's."

In this connexion I am led to conclude with a single illustration drawn from the death-bed of a devoted servant of Christ. After a life and ministry of faithful witness to his Lord, he now lay, wan and wasted, with closed eyes, and perfectly still. A fellow-minister who was present with the family, said, "Brother, through the mercy and grace of God, we have had the benefit of your teaching and example, during life. If your ebbing strength will allow you to give one final testimony to the truth you have delighted to proclaim, it would be the greatest satisfaction to your surviving friends and flock to learn, from your own lips, what is your stay and hope in this supreme crisis." After a moment's pause the dying saint rose in his bed, and his pallid features lighted up as with heaven's own sunshine, whilst he slowly, but with wonderful distinctness and energy, exclaimed:—"CHRIST, in the glory of His person; CHRIST, in the suitableness of His offices; CHRIST, in the sufficiency of His atonement; CHRIST, in the perfection of His righteousness; CHRIST, in the prevalence of His intercession; CHRIST, and *Christ alone*, is 'all my salvation and all my desire.' And now, Death, strike!"

May God in His mercy grant a like measure of grace to each of us, dear friends, and to those who shall hereafter worship in this His house. And may all who shall be trained in the College to which this is the appropriate and seemly crown, be endowed with such supplies of the Spirit of Christ that they, too, may prove "a sweet savour of Christ in every place" to which they may be sent, as light, as salt, as godly leaven, in the midst of a dark and sin-stricken world! Amen and Amen!

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

BY THE REV. CHARLES HOLE, B.A.

(Continued from page 737.)

THE AFRICA MISSION.



WHEN, on November 4th, 1799, the Committee resolved to make their first attempt at Sierra Leone, it was consigning their venture, not to the very ends of the ocean, but to a protected peninsula fairly within reach, where their operations would be under the eye of friends and Englishmen in an established settlement, pledged to the highest welfare of Africa, if not every one of them animated by the spirit of Wilberforce and Henry Thornton. The felicity of this choice can be best understood by those who have studied the attempts made in Bengal in 1793, and at Otaheite in 1796, and know the risks to which inexperienced zeal is exposed in such situations. In launching their anxious experiment through Sierra Leone, a Society as yet without practical knowledge encountered the least possible danger, and were supported by the greatest possible hope. Our object now will be to watch this Mission through its earliest years, to the end of 1811, to see how a body of London clergymen and citizens succeeded in piloting their Germans, and in perfecting their own selves in the art of navigating a Mission through unknown channels.

On August 4th, 1800, the very day upon which, after the Archbishop's decision, the Committee resolved on resuming activity, and again declared for Africa, they agreed to invite to their counsels Mr. Zachary Macaulay, who had then been home above a year, and whose interest in African education they well knew. That zealous man responded at once, and on September 1st, at their very next meeting, the Committee received his promise to visit them, together with a subscription. On October 6th he was first present as a visitor, and in the same unofficial capacity he was frequently there afterwards, giving them the benefit of his African experience at every turn, until, on the first possible day, May 26th, 1801, he was put upon the Committee. On January 4th, 1802, even before any missionaries had been heard of, the Committee resolved on seeking the co-operation of the heads of Sierra Leone, and asking Governor Dawes, Mr. Thomas Ludlam, a member of Council, and other influential gentlemen, to become a Corresponding Committee. They at once complied, and thus a sort of co-partnership was secured in advance. The resolution of May 3rd, 1802, to open communications with the Berlin Seminary, soon brought missionary candidates in view, and then it was that Mr. Macaulay was placed (July 5th) on the Committee of Correspondence, where he would most usefully aid in the selection of suitable men for Africa. Then again Mr. Macaulay, as Secretary of the Sierra Leone Company, was in constant intercourse, both with the Directors of that Company at home, and with the Council in the Colony, and so was a most valuable acquisition to the deliberations of the Committee. On all these accounts the Committee could hardly feel otherwise than sanguine as to their African prospects.

The Mission Body organised.

In the farewell address* to the two missionaries on January 31st, 1804, Mr. Renner, as senior, was appointed "Superior of the Mission" until the Committee should issue further instructions. "We desire," the address went on to say, "that in case any difference of sentiment should arise, your opinion be followed till you receive the directions of our Corresponding Committee at Sierra Leone, if the matter respect the temporal aspect of the Mission; or till you receive the instructions of this Committee, if it respect the spiritual concerns." This plan gave the senior missionary a control over his colleague, unless the latter should choose to appeal to one of the Committees, or one of the Committees chose to interfere. No better rule could probably have been devised; but there needed an unselfish and brotherly spirit to make it work smoothly.

The Missionaries in their Work.

The two pioneers, Renner and Hartwig, arrived out April 14th, 1804, and the Committee Minutes† indicate that after the lapse of a year and more they have done little or nothing to the main purpose. They continue located in the Colony, and are discharging chaplain's duties rather than pushing out to the Susoos beyond. Nor are they even learning the Susoo language, about which the Committee are so anxious. At the end of a second year the Minutes‡ show the same state of things, and the Committee feel disappointed. Whose fault was it? Were the colonial authorities, short of chaplains of their own, taking undue advantage of the missionaries, and not much discouraging dilatoriness in them? Or were the missionaries, pleased at the excuse, lingering from the battle? This last might seem to have been the case, from a very rough passage in a letter sent by one of the Company's Sierra Leone servants to a Holborn bookseller, and laid before the Committee on June 2nd, 1806. It read as follows:—

"They are still in a state of inactivity, and standing, as it were, all the day long in the market-place! The wife of one of them returns home by this conveyance. In short, were the good people in England and other places aware to what little account their money was given for Missions to Africa and the East, they would be more cautious how they gave it."

In that unmerciful tone the letter arrives at this conclusion, which shows how ill-qualified the writer was for judicially reporting on the whole case, which seemed to him so clear:—

"Missions to this coast, under present circumstances, are a mere chimera. In the meantime we do not call in question the power of God to change the face of things as soon as, and by what means, He thinks fit."

But if Missions are chimerical, is not that of itself a justification for missionaries standing despondent? The writer does not seem aware, either, that Mrs. Hartwig had been working in Government schools, earning Government pay,§ and was going home out of health, with the Governor's sanction.

* *Proceedings*, 1804, p. 348.

† June 4th, August 19th, September 2nd, 1805.

‡ Minutes, June 2nd and 4th, 1806.

§ An Order in Council, March 27th, 1805, allowed her 60*l.* per annum for her services in the schools (Minutes, August 19th, 1805).

All, therefore, that the Committee of Correspondence deemed it needful to record on the accusation of this letter was the following Minute:—

“As this appears to relate only to the general state of the country as being unfavourable to Missions, the Committee did not think it necessary to enter further into the business.”

It does not follow that the Committee found nothing to censure in the present state of affairs. They saw something of which the Sierra Leone writer was wholly ignorant, the journals of the missionaries; and from these it was obvious to them that the Susoo language was being neglected, next to nothing having been done towards mastering it. Here the Committee of Correspondence did not hesitate to blame the missionaries; for how could they possibly come in contact with the Susoos, to whom they were especially sent, without Susoo? Were, then, the Committee out of heart, and in despair of their Mission? There is no sign of such a thing; but, like good workmen, they set about mending their plans, and it was on that very day, June 4th, 1806, that the Committee of Correspondence* said—“Let there be a missionary seminary in England;” from which words came in due time the indomitable labours of Scott at Aston Sandford, where he succeeded in creating the one Susoo school in England. What Renner and Hartwig learnt of Susoo under Greaves for a few months at the Clapham African school could have been, like their English, but a smattering. We do not, however, reach the bottom of this difficulty until we arrive at the Minutes of July 7th, 1806, where a Mr. Fredress, from Sierra Leone, visiting the Committee, gives it as his opinion that “the missionaries *cannot learn Susoo in the Colony.*” They are, he says, acting as chaplains of the Colony: one wet season there is sufficient for acclimatising them: they should go beyond the Colony, but not far, not out of reach of its protection and supplies; visiting the Colony occasionally. In what direction they had better proceed Mr. Fredress could not say: the Governor and Council were the Committee that managed the Society’s concerns out there, and nothing could be done but by them. Here the situation dawns more clearly upon us. The two missionaries had been sent out to the Susoos without Susoo. They were located in the Colony until they had learnt Susoo. Yet they could not learn Susoo without going among Susoos. But the Susoo country was dangerous, and colonial protection was necessary. The Governor and Council must approve of the missionaries’ movements, and if they were over-cautious, seeing that a previous missionary, Brunton’s colleague, Mr. Greig, had some time before been murdered there, we cannot much wonder. The difficulty then came to this, the missionaries must not go into the water until they could swim. Is it surprising if they were depressed, and seemed to “stand idle in the market-place”? Moreover, the two Germans were in an English settlement, and strangers to the English as well as to the Susoos.

Nor, it must be allowed, was the diagnosis of the Sierra Leone letter to Holborn as to the chimerical nature of a Mission on that coast, al-

* Goode, Pratt, Venn, Z. Macaulay.

together in error. The Slave Trade Abolition Bill was not yet carried; kidnapping and marketing of slaves, and rum in plenty as the price of slaves, round about Sierra Leone, were utterly demoralising the native mind, and rendering it about as fit to receive the Christian message as were men in a condition of intoxication. That such was really the case appears in the subsequent journals of the missionaries, who did not, in fact, establish their first station among the Susoos until the Act came into force, Sierra Leone passed under the Crown, a ship of war was on the coast, and the native intoxication had cooled.*

But the situation is not completely described until we add again that one of the missionaries had manifested faults of character which made him little suited to his sacred employment, and soon afterwards necessitated his severance from the Society. A higher standard of spiritual attainment had to be placed before them both. Also, the missionaries, not being English, had, as far as possible, to be anglicised in heart and tongue and feeling, to make them welcome as ministers in an English settlement, and enter cordially into the ideas of the Society's Colonial Committee. On August 4th, 1806, the Resolution was passed that no more students were to be received from Berlin until a seminary were established in England for their reception.

The first Reinforcement.

On September 22nd, 1806, when Renner and Hartwig had been out seventeen months, three additional missionaries reached Sierra Leone, Nylander, Butscher, Prasse, making now a body of five, Renner continuing Superior of the Mission.

On November 1st, 1806, occurred a crisis in the Sierra Leone Company, leading in time to a change in the circumstances of the Mission. That day Mr. Henry Thornton, in consequence of a previous meeting of the proprietors, attended as chairman before the Privy Council, announcing the Company's desire to surrender their charter and transfer the settlement to the Crown. The main reason for that step was the depressed state of the finances, which had never properly recovered from the wreckage inflicted by the French fleet in 1794, while the expenses which had been incurred in carrying out Government projects had involved the Company, notwithstanding compensating grants, in many difficulties. The charter, from certain circumstances about it, could not be accepted by the Crown without an enabling statute, and in the parliamentary debate which ensued the friends of the Company alleged, as one motive for the surrender, that their colony had originated in an attempt to combat the slave-trade, the abolition of which was now in prospect.† The proprietors may have been more reconciled to the withdrawal as Sierra Leone was now become a base of missionary operations likely to be vigorously maintained, and the grand object of the Christian civilisation of the Africans would probably suffer no detriment.

On April 21st, 1807, the Committee made an alteration in the or-

* See journals of missionaries in Report, 1808, p. 344; Renner's journal, February, 1809, in Report, 1810, p. 94.

† The Slave Trade Abolition Act received the Royal assent, March 25th, 1807.

ganisation of the missionary body, the five members of which were manifesting a want of brotherly harmony. The leader of the Mission had not shown too much discretion; the *primus inter pares* had, in fact, advanced to the position of ruler; and the only remedy was to abolish the post of Superior altogether.

At the same meeting (April 21st, 1807) the Committee inadvertently passed a Resolution which had consequences they neither foresaw nor desired. As there appeared a promising opening for a Mission in the town of William Fantimani's father,* they settled that the four missionaries, Hartwig, Nylander, Butscher, Prasse, should proceed thither immediately; while Renner, as he appeared acceptable in the Colony,† should stay there for the present. The inadvertence of the Resolution consisted in this, that it disposed of the missionaries and arranged their location without any reference whatever to the Corresponding Committee in the Colony, who were thereby virtually superseded. Before this Resolution arrived out, the missionary body was reduced to four members, as on or about April 25th, 1807, Hartwig took some step interpreted as a withdrawal, and the Corresponding Committee suspended him. The suspension was endorsed by the home Committee on July 13th.

On August 8th, 1807, the Act, restoring Sierra Leone to the Crown, received the Royal assent, but it was not to be carried out locally until January 1st, 1808, up to which date all was to go on as before. The Colony had thus a statutory existence of just sixteen years, the Act of Incorporation having received the Royal assent on June 6th, 1791. The Sierra Leone Company was, however, to remain incorporated as a trading body for another seven years, but not longer.

On October 12th, 1807, the General Committee was attended by Mr. Macaulay's brother, Captain Macaulay, of the merchant service, home from Sierra Leone, and his account of the Mission was very discouraging. Renner was satisfactory; but all the rest were deficient in energy, not visiting the huts, not catechising the children or people, not learning the language. Hartwig was at the bottom of this change in their behaviour. Letters were read from Governor Ludlam and the missionaries which threw the Committee into unusual perplexity, and a clause in their Minute, the first of the kind we have seen as yet, records: "After which, prayer was offered to God for His blessing on the Committee's deliberations." The Minute proceeds to say that the Committee perceive with deep regret that, in consequence of misinformation from various quarters, they had adopted such measures as have led to the dissolution of the Corresponding Committee at Sierra Leone, an event by no means within the design of the Resolution of April 21st, referred to by the said Committee. They thank the gentlemen forming that Committee for their past exertions in favour of the Mission, and their promise to give it as individuals all the support in

* William Fantimani, one of the Clapham African boys, had been baptized by Mr. Venn on February 10th, 1805. The father, whose town on the Rio Pongas, in the Susoo country, became known as Fantimania, was chief of a district, and very favourable to a Mission.

† Acting as chaplain.

their power is gratefully accepted. An explanatory letter is to be written to Governor Ludlam, earnestly soliciting his future protection to the Mission as well as his counsel, and asking him to assign one of the missionaries for occasional residence in the Colony for its religious services.

In the moribund condition of the Sierra Leone Charter and Government it was no use to seek a revival of the Colonial Corresponding Committee, and all that was possible in reparation of the mishap of April 21st was now done on October 12th. More, however, was necessary in face of the fact that the missionaries were left by the dissolution of the local Committee without a guiding hand, and it was therefore concluded to reorganise their body, reinstating Renner in his office of Superior, this being the desire of all the rest. He was to have the power of convening meetings for deliberation. In these he was to preside, and have a casting vote in addition to his ordinary one, and was to transmit from time to time a copy of the minutes of such meetings. Thus ended a most anxious and, except for the relief they found in prayer, a most disheartening Committee meeting. No missionaries had been discovered in England; the very willing ones from Germany had as yet grievously disappointed them. Their first attempted English seminary at Bledlow was breaking up. Their one ray of hope, under God, must have been the letters of Scott, full of resource, replete with vigorous determination, in reference to a new one. His spirit was also theirs, and so they fainted not. As to the missionaries, an admonitory letter was written to each of them; but Hartwig was dismissed. Nor indeed was their inactivity so bad as it seemed to Captain Macaulay. It was October 12th when he reported them. Only three days afterwards, October 15th, the missionary Butscher, a very capable and earnest man, set out from Sierra Leone in a Company's ship for the Rio Pongas, two days' sail to the northward, in order to get to Fantimani's town on that river, and gain his support for fixing a station.

However much the missionaries may have been to blame for ministerial inactivity within the Colony, there seems evidence to show that the delay in pushing forward, as Butscher was now doing, was not their fault. The Abolition Act, though dated March 25th, 1807, was not to take effect on the African coast until January 1st, 1808,* and that interval was being used by the slave-traders to the very utmost.† On November 7th and 9th, Governor Ludlam wrote home to the Directors that the people were "catching each other openly and secretly on all manner of pretences," and that the enormities perpetrated were never worse.‡ The Directors asserted on March 24th, 1808, that while the trade went on, all the efforts they had made for civilising the Africans had been abortive.§ At those dates Butscher was on his way out, and apparently upon the move in the hope of making a beginning with the New Year. A most happy success resulted. While he stayed at Fantimani's, a trader, Mr. S. Gray, close by, died, and on December 2nd a neighbouring trader, Mr. Benjamin

* Sierra Leone Company's Report, March 24th, 1808, p. 10.

† *Ib.*

‡ *Ib.*, p. 10.

§ *Ib.*, p. 12.

Curtis, whom Butscher happened to visit without any special object, actually offered him and his fellow-missionaries as a free gift Mr. Gray's house, which he had bought, on condition of their setting up a school in it and teaching his children. The missionaries in conclave accepted the offer, and on January 22nd, 1808, the deed of gift was signed by Mr. Curtis.*

Sierra Leone comes under the Crown.

Already when Mr. Curtis made that offer on December 2nd, 1807, the slave-trade in those quarters (in which he probably had been engaged) was under notice; for not only had the Abolition Act received the Royal assent (March 25th, 1807), but also the Act for restoring Sierra Leone to the Crown (August 8th, 1807), immediately after which latter date the *Derwent* sloop-of-war, Captain Frederick Parker, was ordered out for the protection of the settlement. On January 1st, 1808, according to the Act, all things having been pre-arranged, the transfer was formally carried out, Governor Ludlam and the other officials of the Company remaining temporarily at their posts.† The first Governor appointed under the Crown was Mr. Thomas P. Thompson. The friends of the Mission hoped for his goodwill. His father, Mr. Thomas Thompson, M.P. for Midhurst in Sussex (1807-1818), was a banker at Hull, partner with Messrs. Smith, Payne, and Smith, a man of tried religion,‡ and a supporter of the Society.

Mission on the Rio Pongas.

The Rio Pongas is a river of the West Africa coast about 100 miles north from Sierra Leone, and in the time of the slave-trade was one of its principal seats.§ Some distance up on its south or left side is the tributary river Bassia, and up that on its east or right bank, close by a small Susoo town, was the house given by Mr. Curtis. His deed of gift described it as "the place called Bassia on the Rio Pongas." Mr. Gray, termed there a "merchant," was a slave-trader,|| although once an acting Governor of Sierra Leone.¶ The house, built of the country brick, was 60 feet by 20, of two storeys, the upper one having six rooms. There was an excellent store, as large as the house itself, belonging to it, four other houses, and four abodes for servants. The extensive gardens abounded in lemon, plantain, and pine.** Two miles †† higher up the Rio Pongas was Fantimania, or Fantimani's town, in the native tongue "Kakara," and there Fantimani had built the missionaries a house of smaller dimensions, 30 feet by 16.‡‡ Thus the Rio Pongas missionary settlement consisted of a principal branch Bashia, as it came to be called, and a secondary one Fantimania, two miles apart. Quitting Sierra Leone on March 2nd, 1808, and leaving Nylander there as chaplain,

* Sierra Leone Company's Report, March 24th, 1808, p. 499.

† Ib.

‡ Life of Dean Isaac Milner, p. 356. We have not found the date of his appointment, departure, or arrival out. The Sierra Leone Company's Annual Report, March 24th, 1808, speaks of his "shortly going out as Crown Governor."

§ Sierra Leone Company's Report, 1807, p. 194.

|| Ib., 1809, p. 493.

¶ Ib., pp. 465, 493.

** Ib., pp. 465, 466.

†† Ib., p. 493.

‡‡ Ib., p. 461.

the three missionaries, Renner (Superior of the Mission), Butscher (who had rejoined his brethren), and Prasse, entered the Rio Pongas on the 4th, and reached Bashia on the 5th. Some time was spent in putting their premises in order, and in July, 1808, scholars began to arrive. The first was a trader's son, the second a chief's. An eagerness to have the children instructed soon manifested itself both amongst traders, chiefs, and other Natives. It was no thirst for Christianity for its own sake, but simply for the white man's education. It would seem that they saw the old country trade was passing away; that new and higher ideas were springing up, fostered in no small degree by the African Institution.* As they thought of their own and their children's future, one thing must have struck them—the careers which had opened to the returned Clapham Africans, one of whom was Fantimani's own son. All were prospering, as Governor Ludlam wrote home on November 9th, 1807, and were among the Company's most valuable servants, one of them acting as apothecary to the Colony, another being deputy-storekeeper, a third highly useful as a boat-builder and shipwright, others in the capacity of clerks.†

We observe then that the Rio Pongas Mission started just about the time when Sierra Leone came under the Crown, and when the slave-trade was beginning to relax. March 2nd, 1808, when Renner, Butscher, and Prasse set forth to take possession of their new homes, was almost four years after Renner and Hartwig arrived in Africa (April 14th, 1804). "Years have passed away," said the missionaries (and the Committee, once so impatient on that point, freely endorse their explanation on May 23rd, 1809),‡ "before we could announce an established settlement. . . . Had not the abolition taken place, we think it would have been impossible to settle in this quarter." In other words, the Act of March 25th, 1807, was the miracle by which the chimera of the Sierra Leone letter of 1806 was to be destroyed. The Almighty has given to nations the power of working many such miracles when they have the heart and the faith for the performance.

For the rest of this period (to the end of 1811) the Africa Mission is the Rio Pongas Mission. It was established *from* Sierra Leone, as the Committee had ever urged. We have not yet therefore seen the "Sierra Leone Mission," once so constantly quoted at missionary meetings. That is yet to come. All these four years the Sierra Leone Mission has been a mere chaplaincy in an English trading settlement. The Committee at home did not grudge this chaplaincy; they always supported and were anxious for it to continue, so long as no more than one of their missionaries at a time occupied it.§

On January 23rd, 1809, at Fantimania, occurred the first death

* Mentioned further on.

† Sierra Leone Report, March 24th, 1808, p. 10. Here was a striking example of the Christian efforts for Africa not being confined to instilling divine truth into the minds of the Natives. The arts of life were also carefully taught as far as possible. The Clapham Africans were under the Company, not the Society, but the leading members of these two were many of them the same individuals.

‡ Rep., 1809, p. 476.

§ The Report of 1809, pp. 478-9, speaks of baptisms by Renner, Hartwig, Nylander at Sierra Leone, before going to Rio Pongas.

among the Society's missionaries, that of Mr. Prasse, to whose Christian character and promise of usefulness his colleagues bore testimony. He had been in Africa since September 22nd, 1806, and at Rio Pongas since March 5th, 1808. In February, 1809, the Rio Pongas was visited by the first slave-vessel seen there since the beginning of 1808, when Sierra Leone came under the Crown, and the slave-trade was to cease on the African coast. The slaving mania, which had been subsiding during those fourteen months, was now re-kindled among the Natives.* On March 28th, Mr. Nylander, at "Georgetown" (as Freetown was now for a time called), wrote home that it was doubtful if the Rio Pongas Mission could be maintained, as communications with the Colony had been broken off.† On May 22nd, the Committee direct the missionaries to second the objects of the African Institution, by promoting the cultivation of certain plants, with a view to which there are sent out seeds and instructions. The African traders are to be conciliated. Books for the Colony are also sent out. The African Institution, founded in April, 1807, immediately after the passing of the Abolition measure, and by its friends, had for its object the promotion of the arts of civilisation among Africans, and the cultivation of the ground, fostering legitimate commerce, and making it the interest of the Natives to desist from the slave-trade.‡ In May, 1809, Nylander, at Freetown, was visited by King George, from the Bullom Shore,§ who was willing to have a missionary settlement in his country. The commencement of one was encouraged by Mr. Ludlam.|| In May a new Governor of Sierra Leone sailed from England, Captain Edward Henry Columbine, who, arriving at Goree (June 24th), attacked the French privateering stronghold of Senegal, which fell on July 13th. Columbine was a fine and determined officer,¶ who had set his heart upon killing the slave-traffic. He was a Governor afloat, in command of his frigate, with some additional maritime force. He found the slave-trade still rife, but his exertions met their reward. It was no doubt in confident anticipation of a good result under this appointment that the Committee, on June 19th, instructed their Rio Pongas missionaries to remain at their posts.

1809, *July 7th*.—The Committee will receive no more Berlin students until they have witnessed some fruits of those already employed. At that date there was uncertainty as to whether the Rio Pongas Mission, then fifteen months old, could even be maintained, and no evidence as to spiritual results. On August 5th, Mr. and Mrs. Wenzel, with Mr. Barneth, arrived at Sierra Leone in the *Minerva*, Captain Macaulay,** and reaching Rio Pongas in the middle of October,†† found thirty-three children in both settlements, Natives on the increase,

* Rep., 1810, p. 94.

† Minutes, June 19th.

‡ In the Report of 1808, p. 356, there is an account of the African Institution, with a list of its vice-presidents and directors. See the note, farther back, on the Clapham Africans.

§ Across the River Sierra Leone, north of the Colony.

|| Rep., 1810, p. 98.

¶ For his character and exertions see the *Gentleman's Magazine* for September, 1811, p. 286.

** Rep., 1810, p. 57.

†† *Ib.*, 57, 101.

school held twice a day, and instruction given in Christian doctrine. On October 27th, the Committee earnestly desire Mr. Nylander, who has proposed a Mission to the Bullom Shore, under some difficulties and uneasiness in his situation as chaplain, to continue his important post in the Colony, it being for the advantage of the missionaries that they should be represented at the seat of government by one of their body. On November 16th, the Rio Pongas school contains thirty-five children, viz. seventeen Native boys, from six to fifteen, four of them redeemed by the missionaries from slavery, but mostly the sons of chiefs; also five boys and nine girls, mulattoes, between five and nine, children of traders, mostly orphans.* In December Mr. Wenzel, at Fantimania, completed an English-Susoo dictionary to letter U.†

On February 2nd, 1810, Mr. Barneth died at Fantimania, in the garden of which settlement he was buried.‡ His fellow-missionaries and the Report speak warmly of him. Mr. Scott, who had a great regard for him, printed a sermon on his death. In May, the school at Bashia was largely extended, a new house of two storeys to lodge fifty boys having been built, and the old one reserved for girls.§ The Committee allowed 100*l.* for it,|| and Mr. Butscher was the builder.¶ But the teaching continued to be English; the Susoos, it was said, would not be able to read in their own tongue for the next ten years, and there was no eagerness therefore to translate the Bible into Susoo.** On May 23rd, Butscher is occupying the new house with twenty-five boys, and there are seventeen girls under Mr. and Mrs. Renner in the old one.††

On June 8th, the Committee stop all further allowance to Nylander, whose stipend as chaplain has been advanced by the Governor to 300*l.* a year. They also request Butscher to have the property given by Mr. Curtis legally secured to the Bashia Mission,‡‡ a step now the more needful since the building extension. On July 25th, the Society lost a valuable friend by the death of Mr. Thomas Ludlam, the ex-Governor, on board Governor Columbine's frigate the *Orocodile*, at Sierra Leone. He had been employed, ever since his retirement from the Governorship, under a special Crown Commission, in visiting various parts of the African coasts in the interests of Great Britain and the cause of humanity. As the Company's Governor he cordially sympathised with the objects of this Society, and is frequently mentioned in the Minutes. He was of mild and conciliatory manners, possessing much of the talents of his father, the Rev. William Ludlam, F.R.S., of Leicester, eminent in science and a friend of Mr. Robinson, not to be confounded with his brother, the Rev. Thomas Ludlam of the same place, a controversial opponent of Robinson.§§ On August 3rd,

* Rep., 1810, p. 63.

† Ib., p. 102.

‡ Ib., 55.

§ Ib., p. 102; 1811, p. 223.

|| Minutes, July 1st, 1810.

¶ Rep., 1811, p. 221.

** Rep., 1810, p. 102.

†† Rep., 1811, p. 221.

‡‡ Minutes, June 8th.

§§ There is an account of Governor Ludlam in the *Gentleman's Magazine*, October, 1810, p. 386.

1810, the Committee had received from the Bible Society a grant of Bibles for the Africa Mission, and there had arrived from Nylander a short dictionary and grammar of the Bullom language. On September 7th, the Committee decided to have Klein and Wilhelm, before sailing for Africa, taught printing,* and likewise the new Lancastrian or British method of school teaching, for which purpose they daily attended Mr. Lancaster's school. These two, who were talented men, are the first we hear of in the Africa Mission as receiving special technical instruction.† After the long barrenness the Committee must have been doubly anxious to increase the efficiency of their agents by every possible means. Klein and Wilhelm were of course to take out printing-presses and types.‡ Cord for fishing-nets, which they had learnt to weave, was also included in their stores; § a medicine-chest too, by which was commenced a rudimentary Medical Mission.||

On November 24th, 1810, Mrs. Nylander died in her twenty-second year, a very useful person in the Colony, where she held an evening school for twenty-five young women.¶ On December 24th, Mr. Butscher had thirty boys in the new house at Bashia, and the Renners twenty girls in the old.**

Captain Columbine, whose health had been much impaired by his exertions against the slave-trade in that deleterious climate, had to be relieved, and on April 11th, 1811, Mr. Charles Maxwell was appointed Governor.†† On or about May 11th,‡‡ in a state of great debility, Captain Columbine sailed from Sierra Leone in the *Crocodile*, and on June 18th, a hundred leagues west of the Azores, he died of a dysentery.§§

1811, *June 5th*.—Mr. Butscher, who had come to the Colony for the marriage of Mr. Nylander,||| set out on his return to his Mission by land, taking with him six Negro children, three of each sex, committed to him for education in the Bashia schools by Governor Maxwell, out of a number of slaves recaptured from

* With Mr. Ellerton, of Fleet Street, for 21l. Minutes, October 5th, 1810.

† See preceding notes on the African Institution and Clapham Africans.

‡ Minutes, February 1st, 1811.

§ *Ib.*, March 1st, 1811.

|| *Ib.*, February 1st, 1811. It was by teaching the art of making nets and of catching the fish that abounded on their coasts that Bishop Wilfrid, in and about 681, gained much influence and many converts in his mission among the pagan South Saxons or people of Sussex.

¶ *Rep.*, 1811, p. 223-4. Her name before marriage was Phillis Hazley; of her race and social position we are not informed. Renner married them in the Colony on March 13th, 1810, *Report*, 1810, p. 72.

** *Rep.*, 1811, p. 229.

†† *Gentleman's Magazine*, April, 1811, p. 391; Haydn's *Book of Dignities*, 1890, p. 685. Haydn notices no earlier Governor of Sierra Leone.

‡‡ His ship having arrived at Portsmouth on July 13th, after a passage of sixty-three days, determines the date of his leaving the Colony.

§§ *Gentleman's Magazine*, September, 1811, p. 285. The *Crocodile* was under his personal command, and must have been his ordinary abode.

||| The marriage was not earlier than June 1st, on which day Butscher arrived at Sierra Leone from Bashia. Mr. Nylander's second wife was Ann Beberith, of whose race and social position we are not informed.

smuggling slave-vessels.* His journey with such a charge, and through a country where nothing but his own vigilance prevented the kidnapping of the children, shows at once the undying propensities of the Natives, and the security of Europeans under the protection of the Colony which Columbine's administration had achieved. By his determined conduct and unwearied exertions an almost total stop was put to the traffic.† In these six children on June 5th, 1811, we have the first instance of African slaves liberated by British cruisers committed to the missionaries of this Society. Though received at Sierra Leone, the children were placed in the schools of the Rio Pongas. They were not actually the first liberated slaves under the missionaries, as some had been redeemed by them.‡

On December 22nd, 1811, Mr. Wilhelm, with Mr. and Mrs. Klein, arrived at Sierra Leone in the *Minerva*, Captain Ford.§ On the 28th, Mrs. Wenzel died in her confinement at the Rio Pongas.|| On January 4th, 1812, Mr. Butscher met the party from England at Sierra Leone, and brought them to the Rio Pongas on January 20th.¶

We have now followed, through about eight years, the Society's experience in the conduct of a Mission. For the latter four years of that period, from March 5th, 1808, to January 20th, 1812, the labourers have worked on purely heathen ground, beyond the bounds of British authority, though not of British influence. Had the missionaries been more perfect and more experienced, had they been without any exception faithful to their commission, more results might have been chronicled. But making all proper allowance for failures which beset imperfect human instrumentality, we may fairly acknowledge that much true Christian work was accomplished. The results were quite worth the expense incurred and the pains bestowed at home, and were felt to be so by those concerned, for contributors still persevered, Committees still served, the Secretary without flagging hoped and laboured on. So much may be stated, notwithstanding the fact that we have not gained sight of a single Native convert in the truest sense of that word. The Rio Pongas Mission was as yet a school, where the children were learning much English, the missionaries were picking up some Susoo. There was no church, no proper public worship, no itinerant preaching. Not a single Native under their care had been admitted to the Holy Communion. The schoolroom was everything, and within its walls these ordained teachers, cramped and confined, were toiling on, their one hope being, by God's help, to sow the seeds of eternal life in the hearts of their babes, form their lips to prayer, their habits to every home virtue; and all in English words, words foreign to pupils and teachers alike. The Susoos, whether young or old, were not hearing in their own tongue wherein they were born the wonderful works of God. Until they were, the Society's main purpose was not being accomplished.

* Rep., 1812, pp. 393, 459.

† *Ibid.* *supra*, p. 894.

‡ *Ibid.*

† Rep. of June 4th, 1811, p. 232.

§ Rep., 1812, p. 401.

¶ *Ibid.*, 401, 402.

THE MODEL PARISH, FROM A MISSIONARY POINT OF VIEW.

*A Paper read at a C.M.S. Union Meeting at Sunderland, June 1st, 1893,
By THE REV. THEODORE C. CHAPMAN, M.A.,
Vicar of Jesmond.*



HIS is a wide subject, and one on which a great variety of opinion would be expressed in a general meeting, but which is necessarily and helpfully narrowed in a gathering of warm supporters and friends of the C.M.S. There is an opinion, held by not a few, that the model parish, from a missionary point of view, is one in which the fire of enthusiasm in the work, principles, and methods of any one particular Society should be checked. Until a Board of Missions for the whole Church can be established (which, from their standpoint, is devoutly to be wished), they hold that the parishioners should be taught to favour no particular Society, but to contribute to a general fund which should be apportioned from time to time amongst various Societies. Of course such persons have a perfect right to their opinion, but we have an equal right to judge of its worth in its effects. The conclusion we arrive at is that we notice greater zeal, larger interest, and more enthusiasm when parishioners are urged to throw their whole hearts into the furtherance of the cause of a particular Missionary Society.

We who support the C.M.S. are sometimes charged with narrow-mindedness, because we do not in the same degree exert ourselves on behalf of other Missionary Societies. But let there be no misunderstanding in this important matter. *Why* are we such ardent lovers of the C.M.S.? *Why* do we uphold this particular Society, possibly to the exclusion of others? Is it because chance has thrown the C.M.S. in our path, and we know more of its missionaries and Missions than those of any other Society? *No*; it is a matter of conviction with us. It is because the Society was founded on, and has ever adhered to, the great Evangelical truths of the Gospel, and works along the well-established lines of faithful allegiance to the distinctly Protestant principles of our beloved Church. Let the C.M.S. swerve from those truths and principles (which God forbid!), and she would immediately lose the support of her warmest friends.

So that for us assembled here to-day, the subject is brought within the compass of a particular Society, and the consideration is limited to the model parish from a C.M.S. standpoint. First and foremost that parish will be characterised by the faithful proclamation of the Gospel in its simplicity and fulness. Its parishioners will be instructed concerning the utter ruin that befell the whole human race when sin entered into the world—a ruin so complete that no human ingenuity can restore it. They will be told of a Divine plan of infinite mercy in Christ Jesus, and they will be pointed to one, and only one, Sacrifice for Sin,—to one, and only one, Great High Priest, who can forgive sins. They will be taught, not only the necessity of a new birth, but the provision for a new life in the power of the Holy Ghost. They will be urged to study the Bible, regarding it as the Word of God, for themselves, under the direct guidance and teaching of the same Blessed Spirit. By God's blessing on such teaching as this, they will gradually have their eyes opened to see that the ruin from which they have been restored is a universal ruin affecting the whole human family, and that the Blessed Redeemer shed His blood as a propitiation, not for their sins only, but also for the sins of the whole world. Their hearts will consequently be enlarged, and, as they ever more eagerly welcome the glorious Message for themselves, so with ever-

increasing zeal will they endeavour to echo and re-echo it, where its sound has never yet been heard. But what line of action will their endeavours take?

It is a first principle in all work for God that those who engage in it should be more or less acquainted with the necessities of the work, the methods adopted to meet those needs, and the progress made. This is, however, specially important in connexion with Foreign Missions, because, unlike the Home work, they do not come under our immediate notice.

Information must be given and acquired. Does the annual sermon in a parish afford sufficient opportunity for stating the case of the well-nigh one thousand millions who are more or less loudly crying, "Come over and help us"? Is it enough to emphasise the call of God, the Father, the Son, and the Holy Ghost, "Whom shall I send, and who will go for Us?" on one Sunday of the Church year? Yet, glance through your C.M.S. Report, and this appears to be the only occasion on which a very large number of people ever hear of God's work in Heathen lands. The contributions for the furtherance of that work are, at all events, limited to the head "Annual Sermon" or sermons.

How can the manners and customs of the Heathen in various parts of the world, their forms of religious worship, and the peculiar characteristics of the work of Christ's ambassadors amongst them, be explained except at a missionary meeting? Where possible, these should be illustrated with curios, diagrams, or lantern slides. Do not imagine that the presence of the missionary (delightful though it is) is necessary to the holding of a missionary meeting. Carefully compiled information gathered from the excellent C.M.S. publications, and given by one who has the cause at heart, is all-sufficient. But, after all, comparatively few attend the missionary meeting, and how are outsiders to be reached? By the persistent after-conversation of those who have been present! Listening to one who has come away from a missionary meeting with quickened interest and enthusiasm often leads on to the regular reading of some missionary periodical. Let our parish magazines be imbued with a missionary spirit and characterised by a certain amount of missionary intelligence. If we do not consider the magazine itself sufficient for this purpose, let us endeavour to circulate gratuitously with it some little missionary paper like *Awake*!

In our model parish the Gleaners' Union is sure to have a branch carefully organised and doing useful work. If a Sowers' Band cannot be managed, the interest in missionary work will be as carefully as possible fostered amongst the young. An occasional missionary address will be given in the Sunday-school. Periodicals like the *Children's World* and *Quarterly Token* will be circulated amongst the scholars. If a reference is made to some part of their contents before they are distributed, it is wonderful how eager the young people are to read that portion, if not the whole, of the little paper.

With the more earnest in the cause, both amongst adults and children, the wheels of ingenuity will be set revolving and many a scheme for helping will be evolved. Sales of work, missionary exhibitions, missionary bands, Epaphroditus boxes, Sunday eggs, missionary apple-trees, and many other methods, are all the outcome of this ingenuity.

Nevertheless, in our model parish no spasmodic efforts will be allowed to be a substitute for the regular support from annual subscribers and boxholders, but will always be in addition thereto. Annual subscribers are best secured by all who are already interested using their personal influence with individual friends, and soliciting their regular help. The local secretary will find it

comparatively easy to collect subscriptions thus secured in the first instance. We should avoid as much as possible sending a perfect stranger to a house to ask for a subscription, unless it be a regular parish canvass, when the case is different.

Boxes are an important factor in any well-worked parish, and must themselves be well worked. It is a mistake to suppose that missionary-boxes are only for the use of children; it may, indeed, be found expedient to withhold boxes from children who have other opportunities of contributing. Take Sunday-school children, for instance. In some homes the missionary-box might prove a temptation, and the children can so easily be urged to take their part in helping to swell the contents of the school-box. The system of going from door to door with a private box should be discouraged. The box-holder needs definite instruction that the missionary-box is chiefly for periodical personal gifts, and, as opportunity offers, for bringing missionary work before individual friends and acquaintances. Where possible, the boxes should be opened quarterly, but this is difficult amid the multiplicity of engagements in our town parishes. Twice in the year should certainly be arranged—for none of our parishes are so model that the boxes do not receive a little extra attention, if not their only care, just before a box-opening.

The missionary work in our parishes should be thrown as much as possible upon the laity. It is no model parish if all that is done originates from, and is solely dependent upon, the clergy. In such cases (and is it not sad to recall them?), when the vicar goes, the missionary work too often goes with him. Let the work be in the hands of good, earnest laymen, and though it may suffer by the removal of a pastor who takes the lead in it, it will not, at least for some years, die out altogether.

In our model parish the need of more labourers will ever be kept in the foreground, and appeals for men and women will be constantly reiterated. If a parish has its representatives in the foreign field, a wonderful stimulus is given to the home work. But let us remember that we must be ready to part with our best parochial workers, for only the best must be given to so high a calling.

Need I say that in a model parish prayer will accompany every effort, however small and insignificant it may appear to be, that is made for the extension of Christ's Kingdom. Prayer will be offered continually for the work and those engaged in it. We have the C.M.S. Cycle of Prayer on our cards of membership. If we only use it constantly and intelligently, we shall be astonished to find how rapidly our interest in the whole mission-field will grow. We shall assuredly not be able to pray much for missionary work without the thought of how we can help forward the work taking hold of us. If we cannot tender personal service in the mission-field, we shall all the more zealously strive at home to raise the means required for the furtherance of the Gospel in the dark places of the world.

My brethren in the ministry, those parishes of ours are a very solemn trust. While we have charge of them, they are very much what we make them. If we are indifferent to this missionary work, the probability is our parishioners will be indifferent also. If, on the other hand, we return to those parishes from our conference with each other and with God to-day with quickened spiritual life and missionary interest, we shall prayerfully and continuously strive to reach a very high ideal, and make them model parishes from a missionary point of view; and "God, even our own God, shall give us His blessing."

RECOLLECTIONS OF A BENGAL MISSIONARY.

VII.



MAY name another incident of a preaching tour. On the occasion of my visit to a certain village, a great festival was being celebrated, and a Brahmin "kathak," or reciter, was entertained. It was his part to recite some portions of the *Ramayan*. The courtyard of the house of the great man of the place was thronged; the purdah-women were doubtless peeping through their loopholes up above. The kathak sat at the farther end of the yard on the raised platform of the temple. He was a portly man; he was crowned with a chaplet of flowers, and a wreath of the same fell over his shoulders. And so he recited or monotoned some portions of the history of the favourite hero-god. His action consisted only in swaying himself backwards and forwards. To our Western ideas it was not very impressive, but it suited his audience, for the people seemed to hang upon his words, and now and again they expressed applause by murmured cries of "Ram! Ram!" No opportunity was afforded to the missionary to preach Christ, and so myself and companion retired. In the vestibule we were surprised to see the master of the house surrounded by his friends, smoking their hookahs. We expressed our wonder that, as he had been at considerable expense in providing the entertainment, he did not encourage it by his presence. "Oh," answered he, in good English, "that's all humbug." My surprise was increased, and I inquired how long he had entertained this opinion. "I was brought up," he replied, "in your school at Burdwan, under Mr. Weitbrecht." We tried earnestly to lead him on beyond this oddly expressed and very negative view of the truth.

To return to the thread of my narrative: on my return to my house in Burdwan I was not long to be alone. Amongst the brethren who came to the Missionary Conference was a new recruit to our missionary band, a splendid young man in every respect, in the person of Joseph Welland. I can see him now as, in all the ruddy colour of a new arrival from England, and in the vigour of early manhood, he came up the steps. It was soon arranged, at the judicious suggestion of E. C. Stuart, the then Secretary, that Welland should abide at my house while studying the language. I was immediately struck with the fixity of purpose that characterised the man. He had come, said he, to learn the language, and to work among the Natives; and he steadily declined to take part in the services for the English residents. How acceptable and useful he would have been, became afterwards very evident; and he subsequently expressed his regret at the decision, and eventually broke through this policy, with what happy result in connexion with the "Old Church" of Calcutta is well known; and the period is regarded as a sunny memory by the numbers who rejoice in the blessings received through his ministry there.

Time passed on, and Mrs. Neele returned from her sojourn in England; but, alas! too soon; for serious illness rapidly developed, and an immediate return became imperative. This time I accompanied her, which I could with easier conscience do, as I had entered my tenth year of service. The sad part of it was that my fellow-missionary in Burdwan, Mr. Geidt, and his family had also to sail for Europe; but he had seen his seventeen years of consecutive work at Burdwan. A redeeming feature was that we were able to leave the place in such devoted and able hands as those of Samuel Hasell, and of his wife, who, as Miss Suter, had long worked among the women of Bengal. The voyage home was a trying one. Besides a full complement of other passengers, there was a large body of soldiers, with the wives and families of many of them.

The commanding officer was friendly, and a fine field was afforded for a sort of missionary work on board, and it was cheering to find at least one among the soldiers making a consistent profession of faith in Christ. The voyage extended over no less than four and a half months ; we ran short of provisions, and had to put into the Cape for supplies. No less than nine deaths occurred, and again and again the solemn Service for Burial at Sea cast a gloom over us, for I thought that perchance that of my own dear wife might be the next. At last the shores of old England were sighted, but we had again run short of fresh provisions. A tug steamer went ashore to procure some. Our pilot, however, would not slacken his speed ; there was a fine breeze blowing up-channel, and we had what was called an auxiliary screw, which, however, had given us very little help the weary journey through, till we came in sight of land. Now our screw thudded away with great vigour, and we had the mortification of seeing our expected dinner labouring and puffing behind in our wake a mile away, unable to overtake us ! At night we slackened speed, and our dinner—supper by this time—came alongside ; and after our rations of salt junk, it seemed as if we had not tasted anything so nice before as the meat and vegetables provided. Next morning saw us at Gravesend, and shall I be pardoned when I say that it was with a bound of joy I stepped on the shore of old England, and saw loved ones around me once more ?

A missionary's visit "home" is an important period. He has much to learn, much to tell of God's doings. I speedily found a sphere in which this was realised. I was requested to take the office of Clerical Secretary to the I.F.N.S. It was a much smaller organisation then than it or its great outcome, the C.E.Z.S., has become. But oh ! it was a trying work to endeavour to gain for the cause of India's women an interest in the sympathies of clergy already overtaxed with parochial demands. A refusal, too, often met my approach, expressed usually sympathetically, sometimes impatiently. On the whole, the cause received an impetus in answer to the efforts of those devoted ladies who led on the movement ; and they have in their greatly expanded work, I doubt not, realised that which I soon learned, that the appeal for help for Hindu women must be made to Christian women rather than to men. My own connexion with the cause brought me into contact with some of the excellent of the earth ; but my connexion was brief. The illness of my beloved wife reached its climax ; she rested from her labours. The day after that on which I stood beside her grave, England, in strange contrast with my own feelings, was ablaze with illuminations, and its bells pealed with joy. It was the Prince of Wales' wedding-day. Shortly afterwards I sought and obtained in pastoral work that solace that labour for Christ affords. It was, however, in an arduous sphere, in a populous Birmingham parish. The "Parent Committee" of the C.M.S., which for its *parental* sympathy with its missionaries well deserves its name, urged, through the kindly counsel of Mr. Venn, this longer sojourn in England. When at length I returned to Bengal, it was in company with that sister who, a veteran now, continues to this day in labours abundant. Ere my return, dear Hasell had left Burdwan, but everything there testified to the masterly earnestness devoted by him to all that he took in hand. The Mission and its Orphanage were now in the care of the Rev. Alexander and Mrs. Stern ; but the English School needed an Englishman at its head, and so my location, at least for a time, again was made to Burdwan. It was during this interval that I was brought into contact with an "inquirer" of deeply interesting character. His home was in Nuddea, and he belonged to one of the highest orders of Brahmins there ; a man who socially had everything to lose by embracing Christianity ; a man whose outstretched hand, in the estimation of his countrymen, could confer rich blessing ; but who, on be-

coming a Christian, would be regarded as an outcast. He was introduced to me by one of our Native brethren. I soon found he was quite sincere. He was of mature age, and had long been seeking after "the truth." He had utterly failed to find it in Hinduism, and Vedantism, and Brahmoism. I asked him why he had discarded the latter, and his answer was significant. He found in it "no atonement." I had the privilege of baptizing him. He has had his vicissitudes, and there have been times when we have had reason to fear whether we had laboured in vain; but he has overcome temptation, and remains a consistent and earnest believer.

About this time symptoms appeared of the approach of that terrible scourge which afterwards, under the name of the "Burdwan fever," wrought such havoc in the town and neighbourhood. It was a most remarkable visitation, and its natural causes seemed wrapped in obscurity. It first made its appearance in a large village in the Nuddea district, and thence pursued a deadly march into the surrounding towns and villages. I once visited that village, and it presented a sad spectacle. The site consisted of numbers of tumuli or heaps marking spots where once the thatched mud-houses stood. These, bereft of inhabitants, had fallen down, leaving little weed-covered hillocks behind. The brick houses and idol temples stood up here and there in the midst of surrounding desolation. The change that had occurred was illustrated to me in characteristic Bengali style. My informant sorrowfully remarked, "There were formerly eighteen barbers here; now there are but two." Burdwan, before the more deadly period came, had become unhealthy. Partly on this account, and partly because on general grounds it was thought desirable to concentrate the Society's orphanages, it was decided to remove the Girls' Orphanage to Augurpara, under the kind care of my sister, who had then taken over the well-known institution there. This indicates that a change had passed over my domestic circumstances, and I had been united to my present dear wife. But the call for women workers is urgent, and my sister immediately found congenial employ; and now, in long lapse of time, we have been privileged to send a daughter to her help.

The removal of the educational institutions for which Burdwan was once remarkable mainly tended to the decay of the little Native Christian community located in the village two miles outside the town. The prevailing opinion at the time this position was chosen suggested such a location as the wisest step; but time is altering these things, and I rejoice to hear of a church now where four ways meet in a commanding centre.

The mention of the Burdwan fever reminds me of another kind of visitation to which Bengal is liable from a failure or an excess of the periodical rains, viz, the terrible scourge of famine. More than once have we had to grapple with this, and take part in relief operations. Living in the town, we ourselves experienced no pinch of hunger. It was the people in the villages who suffered, owing to the difficulty of getting supplies enough to compensate for their exhausted stores. The poor people would cling to their homes so long as there was a mouthful of rice to be had, and then migrate to the relief centres, where committees, European and Native, superintended the distribution. Some poor creatures would boil the leaves of the trees, or try to chew the grass. The horrors connected with these visitations are much mitigated now by increased means of transit and improved irrigation.

After a period at Burdwan the exigencies of the Mission saw a change in my location, and I found myself in a new sphere in connexion with the Cathedral Mission College in Calcutta. This, it will be remembered, was an educational institution in direct connexion with the C.M.S., but called the

Cathedral Mission because supported by the funds handed over to the Society by the late Bishop Wilson. This again brought me into contact with very esteemed brethren, such as Mr. Barton, Dr. Dyson, Dr. Hooper, R. P. Greaves, and others. Some of the Native brethren with whom I became associated enlisted my high esteem; but my experience of the English-educated Bengali young men as a whole, I must candidly confess, was not very favourable. They appeared puffed up with arrogant pride; and this was associated with intense disloyalty to England and English supremacy. They are, however, sufficiently shrewd to see the immense benefits of the English rule; and this acts as a safeguard, and creates a kind of allegiance.

My Calcutta work was pleasantly interspersed with direct evangelistic effort, not only in the city, but in the "mofussil" too. On one such occasion, Welland, now fluent in the native language, was my companion. We had a little adventure: we had gone ahead of our Native companions, who were coming on slowly with the baggage. We had been instructed to go straight on, and not to turn right or left. We came, after a considerable tramp, on a place where the road forked, and we *must* go either right or left. We elected to go right, for there was no one to direct us. Friendly converse beguiled the road for a time, and the country was beautiful, but the track became perceptibly narrower; we were down in the depths of a jungle, wild birds screeched, and it was a place where leopards and bears would naturally abound, not to say an occasional tiger might be encountered. The position of the sun indicated we had turned our back on the direction we wished to take. A plot of cultivated land, however, broke the monotony of the jungle, and we hoped to discover some signs of human inhabitants. Welland climbed a lofty tree; "Nobody in sight, nothing but jungle all around," was the discouraging report he shouted to me. It was evident we were lost; but as we stood in uncertainty, to our great relief a man came in view. Great was his astonishment at the sight of "two sahibs" in the middle of the jungle. "Where are your servants, where are your horses, your guns, and your dogs?" was his not unnatural inquiry. When we informed him we had none of all these his astonishment was the greater. He informed us we had come far out of our way, and on our requesting him to turn back and put us in the right road, he refused; time was important, he said. He was going to a sacred shrine to obtain some specially consecrated medicine for a sick cow. He tried to dodge us, and to go on; but a silver key at once unlocked his sympathy, and turning round, he trudged ahead of us. Turning his head over his shoulder, he said, "What a wonderful thing! I could hardly believe my eyes; but I came just in time," and he added in his rustic devoutness, "there is an 'upar-walla,'" meaning, in rather uncouth phrase, there is "One up above" who had sent him to our aid. He put us on the right road, and ere we parted we told him something of the One above, and of the road that leadeth to Life.

My companion on another occasion was Greaves, a man of beloved memory. Coming out in the first instance with a special commission to the English educated Natives, he was told that he would find an ample scope for work without even learning the native language. He soon broke through the limits thus laid down, and attained such a scholarly and, at the same time, idiomatic and colloquial use of Bengali as is seldom equalled, never surpassed. A missionary was again needed for Burdwan, and Greaves was appointed to take the vacant post.

It was not long after this that the fever above alluded to developed in all its virulence. Our brother Greaves was stricken down, and he and Mrs. Greaves came away from the malarious atmosphere to Calcutta. But it

was too late. They were received in Vaughan's house, and ours was in the same "compound." I was aroused in the night, and went over; our brother Stuart, too, was there; and the spirit of dear Greaves passed away into the hands of that Master whom he had loved and served so well. It was a curious circumstance that a very short time previous to his death, some lines from his pen appeared in one of the Calcutta periodicals; they were entitled, "The Brahma Repentant." I well remember the concluding stanzas, which run thus:—

"Jesus, I love that sacred name,
And may it ever stay
Deeply imprinted on my heart
E'en to my dying day.

"My dying day, yes, then I'll say,
To Jesus glory be,
To Him who takes my sin away
And gives me victory."

The ink was hardly dry ere he had himself verified the beautiful sentiment. As I turned from his dying bed two thoughts pressed upon me: one, that of deep sorrow that such a labourer had been called away in his prime; the next—an important one for myself—I felt it was sure that I should be called to take his place, and it became a serious question whether I ought not to volunteer to do so. The call came, and once more I found myself in my former sphere of labour at Burdwan; but oh, how changed! The English School gone, the Orphanage gone, the little Christian community reduced in number and dejected in spirit; the population of the town literally decimated, the English residents very few in number, and the houses going to ruin for lack of inhabitants. For some months, however, all seemed to go well with us, but after a while the children, my dear wife, myself, were laid low by the still prevailing Burdwan fever. Mr. Stuart wrote urgently to us to come in to Calcutta. One of the houses in the Old Church compound was vacant, and there for a time we took up our abode. The Mission College again found me in my place, and poor Burdwan was visited every week. I thought I was convalescent; but as I was walking one evening in Calcutta, in Bow Bazaar, I felt what seemed like a blow on my head; I staggered and nearly fell. But there was no one near to deal the blow. It was not a pleasant locality in Calcutta in which to betray a tendency to fall!

Next day I visited our doctor and told him what had happened; he said, "I have just returned from your house, and have ordered your wife and child a sea-trip, and now you must go too." I returned home, and found Mrs. Neele greatly distressed at the idea of taking a sea-voyage in ill-health with a sick child, alone. The trip was taken; it was to Maulmein and Rangoon. The remembrance bristles with interest, but I can name only our visit to the great Pagoda. Its dome, glistening with burnished gold, rises high into the air, almost as high as St. Paul's. On the landings of the great staircase, missionary ladies were at work, conversing with the throngs of visitors and distributing tracts. I was amused at the free-and-easy manners of the yellow-robed Buddhist priests, who in friendly manner shook hands, a thing so different from your lordly Brahmin, who will not take a book unless it is laid down or allowed to fall through the air. We were permitted, or rather I was permitted (for women are debarred), to enter the inner part of the temple. Great images of Buddha were there. It is said that Buddhism is not an idolatrous system. As regards its esoteric principles perhaps it is not, but popularly it is; hundreds prostrated themselves before the gigantic figure of the contemplative saint, and I was deeply moved as I saw a mother bending outside the prescribed limit, and teaching her little babe to bow to the idol. Sacrificial fires burned all round the building; the material burned was paper, offered, so I was told, in honour of deceased ancestors. These

sacrificial fires were irreverently poked about by the bystanders, and as I was informed I might do so without offence, I took possession of a half-burned page and kept it as a sad memento of my visit.

Burmah, so far as we got a glimpse of it, is a beautiful land. Pagodas crown, or to the Christian eye desecrate, every high place. Of the Christian work carried on time prevented us from seeing much, but we saw enough to know that devotion and zeal are still shown where martyr sufferings have been endured.

Time again passed on, and another turn of the missionary kaleidoscope found me in an entirely new sphere, the superintendence of the country portion of the Nuddea district, or the region of the well-known movement towards Christianity of sixty years ago. In this district, in former years, some six or seven missionaries, mostly Germans, had been located. One by one as these fathers of the Mission were removed, their places were not supplied—in fact, European superintendence was gradually withdrawn till, at the time I refer to, with the exception of the missionaries at the “Sudder” station of Krishnagar, there were no Europeans left. The idea doubtless had been that independence on the part of the Native Church would have been developed and they would have managed their own Church organisations. Very small progress in this direction had been made; perhaps the people had been too little trained in it. When I came into the district I found ruinous houses and churches. A fund was started, and liberal help came in both from England and India. Decaying roofs were repaired and the churches put into order, and convenient arrangements for the itinerating missionary made. Much time was occupied in secularities, but it appeared absolutely necessary. The system of Church Councils was not so fully developed as afterwards, but contributions for the Native Pastorate Fund were gathered in. The catechists and pastors assembled once a month for reading and consultation.

The caste difficulty, which afterwards, in Vaughan's time, came to a climax, had long created difficulties. The people generally, with some exceptions, were below all caste. Before their profession of Christianity they were nominally Mohammedans; but there were among them some that formed a lower stratum still, being regarded almost like the depressed classes of South India described in the October *Intelligencer*. A reason urged for the objection to intercourse with these was the exceeding repulsiveness of their habits in feeding upon carrion. Finding themselves rejected by the others, they have, in numerous cases, joined the Roman Catholic Communion; but my own observations went to show that under kindly treatment they were as capable of improvement as the rest.

A strange circumstance happened very soon after we came into the district, one that threw rather a dark shade on the condition of things. A deputation waited on me saying they had an important communication to make. They proceeded to tell me that the dacoits (gang robbers or burglars) of the neighbourhood had all disappeared, and it was certain they were gone on a marauding expedition, but that if immediate steps were taken they could all be caught as they returned to their homes. I, of course, told them the Native Inspector of Police was the proper party to inform. Oh! they said, he is not to be found; and if I did not take immediate action, the opportunity would be lost. A courier was accordingly despatched to the Sudder station. Two days elapsed, and the news came in of a serious dacoity in which the house of a rich trader some miles distant had been “looted.” The robbers came in loaded with their booty, but were surprised to find the entrance to

their houses barred, and themselves marched off to jail. I grieve to say that one of these dacoits was called a Christian; but when we see how many hundreds of thieves and embezzlers are to be found among our nominal Christians here, it need not cause much astonishment that the same may be found among these ignorant people, with some of whom "thuggee" and robbery has been the profession of their ancestors for generations.

To turn to a brighter picture: a feature of great encouragement amidst much that is trying is found in the existence of Christ's praying people among the poor peasantry of the Nuddea district, and some who use prayer and preaching and song in evangelistic effort. A deputation of another kind more than once waited on me saying they wished to hold a united watch-night service for the district. I readily assented, though at first I knew not exactly the nature of the proposed engagement. That was cleared up when I went to the place of assembly. This was the house of one of the better-to-do Native brethren. There was a courtyard of dimensions sufficient to pack in two or three hundred sitting in Oriental fashion; an awning was spread to form the temporary ceiling; this was supported on bamboo poles, from which were suspended numerous dim and smoky little lamps. Before the time of commencement the people came in from surrounding villages, and the host and his friends carried out to the letter the exhortation to wash one another's feet. It was late ere the service commenced. I was asked to preside, which I did in the manner a prayer-meeting might be conducted in England. Prayers and hymns and passages of Scripture followed, and I informed my friends that, having to be off betimes in the morning, I would resign my place to the Native pastor. I retired to the Mission rest-house. Once and again were my slumbers interrupted by the voice of song from the neighbouring service. Still, on and on it lasted with somewhat diminishing energy as the night wore on, till in the early hours of the morning, as I rose to go on my way, the meeting was just breaking up. I expressed my surprise and inquired whether it had been possible to maintain the interest and devotion so long. Oh, yes! They replied, in effect, that here and there a modern Eutychus might be found without disastrous result; but interest had been kept up by a sort of brotherly rivalry, and by a connexion throughout the service. Original compositions had been sung, so arranged that the subject of one should follow suitably on another. Thus Ballabpur would contribute a hymn on the terrors of God's law; Ratanpur would give a reply telling of God's mercy; Joginda would supply another showing how justice and mercy were reconciled in Jesus Christ. I regarded it as an instructive and encouraging development of Oriental Christianity.

These Reminiscences have gathered together a few illustrations from the three fields of C.M.S. work in Bengal, and they refer to very varying branches of that work, among the educated of Calcutta and Burdwan, and amid the peasantry of Nuddea. All those places present matter of deepest interest at the present time, calling for prayer and for self-consecration. But the work is God's; He may lay aside, aye, bury His workers; but He carries on His work, and that work, so far as England is concerned, must be a pioneer and a preparatory work. For our island adequately to supply evangelists to India alone is a patent impossibility. While urging on with all vigour that pioneer work, our hope, under God, must lie on the development of a self-reliant and yet God-reliant Native agency; and our prayer must be that God will raise up some earnest and powerful Indian Apostle of the Cross.

A. P. NEELE.

AFFAIRS IN UGANDA.

Bishop Tucker's Reply to the "Times" Correspondent—The Mohammedan Revolt.



WE present together the two most important communications received in the past month from Uganda, viz., Bishop Tucker's masterly letter in reply to the *Times* Correspondent, which most of our readers have no doubt already seen in the newspapers; and Mr. Roscoe's narrative of the Mohammedan rising in June last.

BISHOP TUCKER TO THE EDITOR OF THE "TIMES."

SIR,—Your Correspondent in Uganda having referred in his recent letters somewhat disparagingly to the work of the Church Missionary Society in that country, I trust you will allow me, not so much to offer a defence for the missionaries (for the letters hardly make a defence necessary), but to clear up several points on which your readers have had inaccurate or incomplete information.

Your Correspondent commences with the general statement that there is "urgent need of reform in the work of the Church Missionary Society," the implication, of course, being that the abuses are many and great. Whether the *data* supplied by your Correspondent are sufficient to justify so sweeping an accusation your readers must judge. The instances appear to be as follows:—First, the missionaries do not render to their Bishop that "deferential obedience" which is alleged to be so marked a feature in the Roman mission. As this is a matter on which it may be fairly assumed that the Bishop himself is better able to form an opinion than a passing stranger, I trust that I shall be believed when I contradict in the plainest manner possible the statement of your Correspondent. There is and has been no disobedience whatever on the part of any missionary of the Society to me, either as Bishop or as director of the Mission.

The second charge is that while the Roman missionaries visit the people in their homes, those of the Church of England do not do so. This is so ludicrously inaccurate that one cannot repress a smile on reading it. As a matter of fact, the Roman Catholics do not visit the homes of the people; it is not a part of their system; and I believe they would admit this. When in Uganda I traversed the roads in and around the capital at all hours of the day, but I never saw a Roman priest engaged in visiting. On the other hand, it is an important part of the regular work of our missionaries to visit the people, and over and over again I have seen them so employed. Your Correspondent says that visiting is a valuable means of picking up information. No doubt it is so. Indeed, several of our missionaries, by coming thus closely in contact with the people, have gained a knowledge of their language, customs, and traditions absolutely unrivalled by any other Europeans. But this is certainly not their first object in visiting. They visit in order to impart, not to gather, information.

The third charge is that in the church at Mengo there is no fixed Communion-table. No, Sir, there is not; and I trust there never will be. The doctrine and discipline of the Church of England require that the holy table should be movable and not fixed. The type of Christianity which we desire to impress on the people of Uganda is primitive, not mediæval. But if your Correspondent implies that there is any lack of order or reverence on this account, I say emphatically that never in my life have I attended any service either in church or cathedral at home more orderly, more reverent, or more solemn than those in the church at Mengo.

The last charge is equally unfounded. It asserts that we secularise the

church by using it as a schoolroom and as a place for "various meetings." Whether, under the circumstances of the Mission, instruction in the necessary elements of education, such as reading and writing, would desecrate a place also employed for public worship is a question which need not here be discussed, for, as a matter of fact, such instruction is not, and never has been, given in the church, nor is the building used for other than sacred purposes. Certainly, every morning, between six and seven o'clock, more than 500 persons come together in the church for religious instruction. Differing as they do greatly in knowledge, age, and intellect, they are arranged in classes, and the work of teaching the Catechism, the Lord's Prayer, and the Ten Commandments—in a word, the great truths of the Gospel—goes on until nine o'clock, when the classes are broken up, and a short service is held for all. If this is held to "secularise" a church, it is not an irreverent wish that such secularities might pervade every church in England.

But your Correspondent has produced an inaccurate picture of the English Mission in Uganda as much by what he has left out as by what he has put in. The spectacle of a vast assembly, sometimes numbering 5000 souls, who only a few years ago were sunk in the grossest Paganism, now reverently worshipping the true God every Sunday, in a noble building erected by their own hands, was surely worthy even of a passing notice by a thoughtful and unprejudiced observer.

And your Correspondent is silent with still less cause about the excellent work done by the medical branch of the Mission. He must have known that every day scores of sick, halt, lame, and blind were treated by a fully qualified English doctor. Many could have told him what was being done. The French Bishop could have told him, for not only he, but his people were freely attended (a sufficient answer, by the way, to the charge of religious bitterness which has been brought against the missionaries). The Resident (Captain Williams) could have told him, for he also shared the benefit. His own porters could have told him, for they too were among the doctor's patients.

It is strange also that the representative of the greatest newspaper in the world should have passed over with the barest reference the remarkable results of the printing-press in Uganda—probably a unique phenomenon in the history of civilisation. He speaks warmly of Mackay, but it is with the very type which Mackay cut with his own hands that his successors to-day are doing the work which lay nearest the heart of that remarkable man. It was Mackay who kindled that thirst for reading which has grown almost to a popular passion; and for that very kind of reading for which your Correspondent has only a sneer.

Still more remarkable is the brevity with which your Correspondent notices what is an evidence of one of the most wonderful social revolutions which have taken place in any nation—the declaration, published by you some months ago, which was signed by forty of the principal chiefs in Uganda, expressing their desire to abolish not merely slave raiding and trading (that had been abolished previously), but the whole system of domestic slavery. This, as I was able to show at the time, was a direct outcome of the work of the missionaries of the Church of England. When it is remembered how many centuries passed before the Christendom of Europe reached the same stage of enlightenment which this people barely emerging from barbarism have gained in little more than two decades, your Correspondent's description scarcely shows a sense of historic proportion.

I will not follow him in his invidious comparisons between Protestant and Roman missionaries. It is impossible that men will ever see alike on such

matters. I will, however, state a few facts which may serve as a more accurate basis for those who wish to make comparisons, and may show that self-denial and heroism are not confined to missionaries of one creed. In 1890 a reinforcing party of ten missionaries was organised for the Lake, of whom six were graduates of Oxford or Cambridge. One of these men had gained a first-class in Classics, and had open before him a brilliant future at home. Of the four non-graduates, two were ordained and two were laymen. Of the ordained men one had gained a first-class, and the other a second in the Cambridge preliminary. Of that party five are in their graves, one only has returned home after having been twice as near death as it is possible for a man to be without dying. And the remaining four, of whom one is the writer, are at this moment at work in Africa. I myself have stood by the graves of fifteen missionaries of the C.M.S. who have laid down their lives for the cause of Christ in Eastern Equatorial Africa. I will say nothing of those who survive, but that I believe them to be endowed with the same true martyr spirit as those who have lived and laboured and died for their fellow-men. The devotion which has led them to sever the ties of home and country, to leave the pleasures and lawful ambitions of civilised life, and to encounter the dangers, depression, and difficulties of a life in Darkest Africa, asks for no praise or compliments from men; but at least it might be spared the sinister criticism of those who are scarcely in a position to sit in judgment on them or their work.

I am, Sir, yours, &c.,

ALFRED R. TUCKER, Bishop in E. Eq. Africa.

Mombasa, Sept. 12th.

THE MOHAMMEDAN REVOLT.

Reference was made under "Editorial Notes" in the October *Intelligencer* to news which reached this country by cable in August that the Mohammedan party in Uganda had threatened the British occupation and had been suppressed. Mr. Roscoe's letter which we print below gives a full account of the occurrences, which were of a most serious nature, and the issue affords ground for very fervent thanksgiving that by God's great goodness yet another imminent danger to that land and its infant Church was averted.

Sir Gerald Portal left Mengo for the coast *via* Kavirondo on May 30th, and Bishop Tucker crossed the Lake for the purpose of travelling to the coast by the old route on June 2nd. The latter wrote a few days before he left (see *Intelligencer*, October, p. 761), "The position of our friends is absolutely secure in my opinion." It was because he felt thus that he was willing to come away and leave the brethren. But in Africa, and especially in Uganda, it is the unexpected that happens.

It appears that the Mohammedan faction from the first had not loyally acted up to their engagements entered into under the treaty made with Captain Lugard in the summer of 1892. They proposed indeed to accept Mwanga as their king, but they declined to evidence their subjection by paying tribute and by performing the works allotted to them by the king in accordance with the customs of the country. The *Times* Correspondent mentions that on May 29th, the day before Sir Gerald Portal left Uganda, the Commissioner had an interview with Juma and Mujasi, the Mohammedan Katikiro and general of the forces, Mr. Pilkington being present as interpreter, when those officers were insolent and defiant, whereupon the Commissioner informed them that he should await news of their conduct in Kavirondo, and that if they continued to give trouble he should deport them out of the country. It should be observed that the main body of the Mohammedans were in the three provinces assigned to them, viz., Busuju, Butanibala, and

Butungi; those at the capital resided at Natete, the site of the old C.M.S. Mission in Mackay's time, some two miles east of the fort at Kampala.

The gravity of the danger consisted, however, not so much in the attitude of the Waganda Mohammedans, as in the mutinous spirit of Selim Bey, one of Emin Pasha's old officers, and the apprehension that the Soudanese soldiers whom Captain Lugard had brought together with Selim Bey from the Equatorial Province would unite in insurrection with their co-religionists. Most of these Soudanese were stationed near the fort, the rest were at Ntebe, or Port Alice, where a new fort is in course of construction. We now give Mr. Roscoe's letter, which has already appeared in the *Times* and the other papers:—

Letter from the Rev. J. Roscoe.

Namirembe, June 28th, 1893.

I must give you a brief account of the war which we have just passed through. No sooner does one trouble end than another seems to come upon us. The Bishop left us on June 2nd, thinking all was settled and the troubles at an end, but a fortnight later we were in a far more serious war than any of the former. However, through God's mercy, we have escaped in a marvellous way. From the time the Mohammedans first came up to the present we always felt there was a danger of their joining the Nubians and making trouble, but both Captain Lugard and his successor, Captain Williams, always scouted the idea. The latter often said the Mohammedans were the best of the three Buganda parties. When the news came that the British East Africa Company was definitely going to withdraw, our only fear was from this last-named source. It was therefore a great relief when we heard that a Commissioner had been appointed. When Sir Gerald Portal came he inquired into the circumstances of the late war, and decided to increase the Roman Catholics' land, but would not give any more to the Mohammedans. He felt they had already more than they could cultivate and keep in order. This decision caused great dissatisfaction among the Mohammedans. From the time they came into the country they have been disloyal, never or rarely ever going near the king, and steadily refusing to work for him according to custom or to pay tribute. When the king went to sign the Consul's treaty, he (the Consul) had to use stern language to make them agree to the terms—namely, to build and pay tribute. For a little time (about ten or twelve days) they kept perfectly quiet. The Consul left, and

all seemed to be squared up. The king and our people, however, were not so sanguine. They said they were sure the Mohammedans did not mean to work. On Sunday morning, June 4th, the Katikiro and Sikibobo came to me saying the Nubians and Mohammedans had united to resist the king. They said they were told Selim Bey had sworn on the Koran to help them, and told them they were not to work unless they were given the Mugema's country. I told them they had better go to Captain Macdonald and talk to him about it, as I could not take part in politics. I heard no more for several days. Then we were told that Captain Macdonald had advised the king to call all his chiefs—Protestants, Roman Catholics, and Mohammedans—and officially order them to work. This was done to give him—Captain Macdonald—ground for action according to the new treaty. The Roman Catholics and Protestants went to court, but the Mohammedans refused, so Captain Macdonald called them, and a few of their smaller chiefs went, but the others were afraid, thinking they would be caught and sent down country for refusing to observe the treaty. Captain Macdonald gave them a day to consider the matter, telling them he would be obliged to take strong measures if they refused. On the following day they returned, saying they had sent his message to their people in the country and could not possibly give him a reply for two or three days. He said he must have it that day or he would attack them. In two hours' time they returned, saying they would work. They had been trying how far they could go with him, but finding him to be resolute they finally yielded. Previous to this Selim Bey had been taken down to the Lake

to Ntebe, or, as it is now called, Port Alice, where a new fort is being built. Selim Bey has dropsy very badly and cannot walk; he was sent there on account of his health. For the next few days matters began to look brighter. The king's large outer fence was measured and divided out to the three parties to be rebuilt. Even the Protestants began to think all would be settled peaceably. Captain Macdonald sent to the Consul, who has been detained at Kavirondo, to say all was quiet, and he might go down country. All this was, however, only a blind on the part of the Mohammedans, as they were preparing as quickly as possible for war. Fortunately some of our people had friends among them, and one here and another there told their Protestant friends to be ready to flee. All was, however, kept secret. Each party was apparently most friendly, but were really making ready the one to attack the other. On Saturday, 17th, whilst I was in the church, Captain Macdonald came round to see me, but finding me in church he sent to Mr. Pilkington and told him to send for me secretly, as he did not wish to alarm the people. Pilkington's note ran:—"Come down quickly. Captain Macdonald is here with serious news. Don't tell the people." When the service ended I came down. Captain Macdonald told me he had received a mutinous note from Selim Bey, who told him that he had brought the Mohammedans into the country, and must be consulted in matters referring to them, and if Captain Macdonald forced them to work or sent the Protestants to attack them, he would look upon it as done to himself, and assist them. Captain Macdonald said it was a very grave matter, as he could not tell how far the mutiny had gone—if it was only the Bey or all the soldiers. He had sent runners to Captain Arthur in Busoga to come up at once and to the Consul to return; also to Mr. Reddie, their official at Ntebe, and Mr. Gedge to come without delay. He called upon all of us as British subjects to go to his assistance in the fort to put down the mutiny. His plans were to get us and the French priests to go into the fort about 1 p.m., two of the party to go earlier so as not to excite suspicion. He would get the Katikiro to collect men as quickly and quietly as possible

to be ready if required, then he would call out the Nubians at 3 p.m., and find out who were loyal.

Accordingly at one o'clock Mr. Pilkington, Mr. Foster, and I started for the fort. We did not tell our boys anything was going to happen, but I placed the Mission servant in my house to guard the stores, and gave him secret instructions how to act in case anything happened. When we reached the church on the top of our hill, Nami-rembe, we could see the people had already heard something was going to happen. Men were rushing to arms in every direction, but without any noise, quite different to the usual excited crowds who call the names of their chiefs as they go. At the entrance to the fort a large crowd of Mohammedans were gathered, wondering what was happening, but could not get in because of the guard. Soon after we arrived the two French priests and a layman came, saying the Mohammedans were beating their war-drums out at Ntebe, which is their headquarters. At about 2 p.m. Captain Macdonald called up the Soudanese officers and told them Selim Bey had written a mutinous message. He asked if they meant to follow the Bey, or if they were loyal to the Queen whose soldiers they were. Each one said he would stand true to Captain Macdonald. The soldiers were then called out, and all who were loyal were ordered to go over to the right side of the parade-ground, whilst those who were for the Bey were to stand still. It was a great relief to see all go to the right. Precautions had been taken. In case of any trouble the Nubians who meant to follow the Bey were to have been disarmed and sent off. Two Maxim guns were ready in case of any resistance, and Zanzibaris were told off to garrison the fort, whilst Captain Macdonald was preparing for the officers. M'bogo, the late Mohammedan king, with Juma, the real head and leader of the party, walked into the fort and were secured, together with several other small chiefs. They all pretended to know no reason for the commotion, and asked why the Protestants were rushing to arms. Captain Macdonald invited them into his room, saying he would tell them presently. When they were inside, a guard was set over them until the Nubians had been settled.

When all the soldiers had sworn to be loyal, Captain Macdonald came to M'bogo and told him he wanted four of the leading chief Mohammedans to remain in the fort as hostages that they would not fight. He required Juma, their Mujasi, and two others who were the real leaders of the party. After a little consultation with M'bogo, Captain Macdonald decided to go with Juma to Ntebe to get the three men he required. He took six men with him. Two with loaded guns walked immediately behind Juma, with orders to shoot him at once if he attempted to escape. The Mujasi could not be secured, as all said he was ill, so two others were surrendered, with the understanding that they were to be shot if he did not turn up in the morning. When Captain Macdonald returned we thought all was over and came back home very thankful everything had passed off so peaceably. Next day, Sunday, the 18th inst., some of the chiefs came to tell us no one had come to church as all were too afraid. The Katikiro also came to say 300 guns had arrived on the previous night for the Mohammedans at Ntebe. He wished Captain Macdonald to disarm the Nubians. I told him to go up to the fort and tell him so. Whilst they were talking a note came to me asking us all to go up again to the fort as soon as possible. We felt very much inclined to refuse, but did not know what might be in Captain Macdonald's mind. In the note he told us that the French priests had fled towards Budu. We all left at nine o'clock except Mr. Foster, who said he meant to stay and look after the station. When we reached the fort we found that Mr. Reddie and Mr. Gedge had arrived. Selim Bey had told the former if the Mohammedans were attacked he would at once leave Ntebe, even though he had strict orders not to do so. Soon after we arrived he began to make preparations. The drum for the Zanzibaris was beaten, and they came hobbling in, about 150 or so of them. Only about fifty were able to stand, the rest had their feet full of jiggers and sores, so that they required sticks or crutches; still they made a show. By the time they had gathered in, Mr. Foster, for whom I had sent, arrived, arms were issued, and all of us took our places. When the Mohammedan prisoners saw us taking up arms they

made sure they were going to be killed, and pleaded in great fear for their lives. M'bogo told Juma he was the guilty one, for he had written letters to tell the people in the country to come up and fight, and had also made all the arrangements with Selim Bey. Juma denied all. Still, it was evident he was the culprit. When all was ready, the Nubians were called to fall in just beneath the fort. Captain Macdonald then went and told them Selim Bey had mutinied, and on this account he must disarm them all for a time. After speaking to them the order was given to ground arms. All of them obeyed; indeed it would have been folly for any one to refuse in the face of two Maxims, nine Europeans, and 150 Swahili, besides a large number of Baganda secreted about. Their guns and ammunition were all taken into the fort, and they were disbanded for the time being. After the Nubians had been disarmed, Captain Macdonald sent a messenger to Ntebe to tell the Mohammedans to go away quietly to their gardens in the country. This they refused to do, and soon after one o'clock we heard about thirty shots fired, and after a little time the Katikiro came galloping in on his horse to say the Mohammedans had attacked the Protestants at the foot of Rubaga, and they were now fighting at Natete. Captain Macdonald gave orders to them to clear the Mohammedans out of the country, but before the Katikiro could get back the Mohammedans were fleeing as fast as they could to their own country. We were asked to remain in the fort until Selim Bey was taken. I therefore got the Church Council to send a few men to each house to guard them against robbers, who are always plentiful on such occasions. We had to take watch and watch by night because Zanzibaris go to sleep in any position. On Monday there was more delay and a scare. Some Baganda scouts ran in saying the Nubians had left Ntebe and were going off to join the Mohammedans. A second said they were marching on the capital. For a couple of hours all was excitement. The Protestants rushed out to meet the Nubians and prevent their coming in. At length thirty men were marched up into the parade-ground and disarmed. They had come from Selim Bey to say he was loyal and had given up any idea

of joining the Mohammedans. At 4.30 Captain Arthur came in from Busoga with ten men. This was a relief to Captain Macdonald, and he started early the next day for Ntebe. When he got near the place he went on in advance with six men, called out all the Nubians and told them to lay down all their arms. They replied they had been told to do so by the Bey, and at once complied, but stipulated that arms should be given back at once. However, Captain Macdonald merely gave the order to ground arms, and when they had marched away collected them and took them off. The sentry of Selim Bey was next removed and a guard placed over him. The only defence the Bey had seems to have been his idea of his own importance, which he pleaded when he was arrested. After the arrest the soldiers were again called out, and Captain Macdonald told them the Bey had mutinied and had caused a war, but the two ringleaders of the Mohammedans were safe, as Juma was in the chain gang and the Mujasi dead. The speech struck terror to the Bey's heart. He had

been trying to make Captain Macdonald listen to him, and had been very angry; but now he sent to say he would do just what Captain Macdonald told him. On the following day Selim Bey was tried. Fortunately for him there was a flaw in the evidence owing to Mr. Reddie's lack of knowledge of the language. So the Bey was degraded from his rank and sent as a prisoner to a small island of the Lake with his wife and two or three of his slave servants. Pilkington and I returned to our houses on Wednesday night to look after the station and sell books. The others stayed on at the fort helping with the night watches and attending the wounded during Dr. Moffat's absence at Ntebe. I am thankful to say we only lost about five men; none of them chiefs or baptized. There were about twenty-five wounded; two shot through the chest. All are going on well, and will, I think, recover. Most of the wounded and all of those who were killed fell in repelling the first attack of the Mohammedans. A few days later the French priests came back for safety.

A sentence from the account of the *Times* Correspondent is worth quoting, as showing his sense of the nature of the crisis. He wrote:—

"It was a bold and ingeniously contrived plot, and all one can say is—thank God it did not succeed. Leaving out the Waganda contingent, the total force which Captain Macdonald had at his disposal in Kampala was some 120 odd Zanzibar porters, of which 66 were my own men, and of this number a large percentage were sick and incapable. The greatest credit, therefore, is due to Captain Macdonald for the skilful manner in which he steered the ship through so perilous a crisis, and the English missionaries likewise deserve the warmest thanks for the important services which they rendered upon this occasion."

The conduct for which the Correspondent compliments the missionaries in the last words of the paragraph just quoted was scarcely voluntary on their part. It is plain from Mr. Roscoe's letter that, in the common danger, the missionaries were requisitioned by the Resident as British subjects to bear a share in the defence of the community, exactly as Christian men, clergymen included, would be expected to join in the defence of England if threatened by an invader. This is quite a different thing from a missionary taking up arms as a missionary in the exercise of his missionary calling. Many would gladly die rather than do that.

On July 10th the Correspondent left Uganda, having under his charge Selim Bey, M'bogo, the late Mohammedan king (brother of Mtesa), and the young boy prince, the son of Kalema, another brother of Mtesa. Juma, the Mohammedan ringleader, who had been sentenced to deportation, was also sent in his custody, but managed to make his escape in Kavirondo. At Kwa Sundu the other prisoners were transferred to the care of Sir Gerald Portal, and Selim Bey died *en route* to the coast.

THE MISSION-FIELD.

WEST AFRICA.



HE Rev. J. A. Alley, of Port Lokkoh, acknowledges the receipt of copies of the Pentateuch in Temne, which the B. & F.B.S. has printed and sent out. At present very few of the Temne people are able to read, but many of the young are being taught. He has also translated the Books of Joshua, Judges, and Ruth.

The Rev. J. Vernall, Secretary at Lagos, reports the revival of human sacrifices on the death of a head chief at Ode Ondo in July last :—

We are deeply grieved to learn that human sacrifices were offered in Ode Ondo, in honour of the dead body of the head chief Sasere, on July 30th last, although that chief had before his death declared against the practice, and when dying pronounced bitter curses on any who should thus honour his body. The agent writes: "Every precaution was taken to ensure secrecy: the poor victims (a male and female) were not chained to posts during the ceremonies of the preceding days, nor were they exhibited for show, as was usual, in honour of the dead, but the dark deed was done in the darkness of the night. We were the

more saddened to think that only last year we were rejoicing at what we thought was going to be the total abolition of all these wicked practices. Last year passed away without any, and the Esu (Devil) had not the usual human sacrifices this year. We fear, now that the Sasere is dead, the fetish priests will try all in their power to influence the other chiefs to revive the practice. It was only the presence of the Mission which prevented them from killing some ten or fifteen human beings."

Here again is another loud call for increased prayer and work for this eastern part of the Yoruba Land.

Miss M. Tynan sent, in September, the following interesting account of her own and Miss Wright's work among the women of Abeokuta and neighbourhood :—

There are thousands of heathen in this great town, and a great work to be done among them; our efforts are very weak, but even so, we feel sure He will use even them for His glory. The people, as a rule, receive us very gladly and listen very willingly, some of them seem very anxious even. One woman was so moved that she followed us home to hear more, and we are now daily expecting her from farm, where she had to go. She tried so earnestly to learn off a little prayer we taught her, one greatly used of God in the farms, where Mr. Harding has taught it to several: "Jesus, Son of God, Saviour of the World, save me, forgive me my sins, show me Thy way." These five points she tried to learn off on her fingers, and she even came back twice during the same day to learn it more perfectly. She had to go to farm next day, but promised to return as soon as she could, to hear more. She said she wanted to leave her idols altogether—they were useless; but she expected much trouble from her friends. May God the Holy Spirit lead her on, and give her no peace till she gives

herself altogether to Jesus! Several of the other women we have been visiting among the heathen are now beginning to come to see us, and we hope in time, with God's help, to form a class for these. The men in the compounds generally come to listen also, and they are even more attentive generally than the women. We must only pray that the Lord of the Harvest will bless the seed sown, and grant that it may bear fruit for His glory.

Two heathen women have quite lately been induced to give up a very large collection of idols, and to come to church regularly, with a view of joining the inquirers' class, and so by degrees be led to believe altogether in Jesus; and this good work has been done through the means of a very old, poor, and very infirm woman whom we know. Week after week she brings them to church, and is so anxious that the Lord may accomplish that which He has begun in them.

I suppose you have heard of the band of women workers in connexion with the churches of Ake and Iporo; well, they continue to do a splendid

work, preaching the Word of God faithfully Monday after Monday in different parts of the town. They have lately been preaching to the king and to each of the big chiefs. May God the Holy Spirit bless their work exceedingly! We *envy* their power of speech and getting about, but when we know the language better,

we hope to go among the heathen much oftener; but now, of course, we must study the language much, though Miss Wright is wonderfully on in it. The heathen, as a rule, hear all she says, and sometimes if a difficulty arises, the agent who accompanies us explains it more clearly.

EASTERN EQUATORIAL AFRICA.

Writing from Ziba, Kyagwe, one of the new stations in Uganda, opened in February last, the Rev. G. K. Baskerville writes:—

I have just got back here after ten days' absence in Mengo, where I went to preach the ordination sermon and present the candidates. A small church ought to be ready in a few weeks' time, and our houses are nearly done.

I am glad to be able to say that it is arranged for Nikodemo Sebwato, one of the newly ordained deacons, who is also Sekibobo or chief over the province of Kyagwe, to change his country residence, and now he is on his way, and is to build about three-quarters of an hour from here. This will be a great benefit to the Mission as tending to mass round the Mission all who

wish for teaching, and many others who like to be near the big chief; also, he will there be right in the middle of his province, and on the main road to Busoga, so that it will also be a political gain. The king has wished it for some time, but Nikodemo has always refused till now; but as the Mission is now established here, he has consented. He and one other of those ordained the other day will probably remain perpetual deacons, but the others are ready to resign their chieftainship and go on to priests' orders; in fact, they have all promised to do so even now if it is thought desirable.

Extracts from the Rev. J. Roscoe's letter giving an account of the recent Mohammedan insurrection in Uganda will be found on p. 910.

Bishop Tucker, who has been invited home by the Committee, will, it is hoped, reach England before this number appears.

NORTH INDIA.

The half-yearly Conference of Bengal C.M.S. missionaries was held in Calcutta, September 26th to 28th. The 26th was a "Quiet Day," services being at 7.30 and 10.30 a.m., and at 1.15 and 6.30 p.m. The Conference sermon was preached by the Rev. A. J. Santer, of Burdwan. Addresses were given by the Rev. W. H. Ball at the morning services. In the afternoon the "Reports' Meeting" was held, and on the mornings of the 27th and 28th definite prayers were offered for the various needs of the several Mission stations, with thanksgivings for God's many mercies.

At a Conference of Santal missionaries held at Taljhari in September, the Rev. J. Blaich stated that, notwithstanding a dearth of pastors, the work of evangelization is going forward. At one place, Pachwara, where there were no Christians a few years ago, there are now thirty-five, most of whom were baptized this or last year. At present there are just one hundred persons under instruction for baptism.

In a private letter from Benares, the Rev. Dr. Baumann writes, under date September 18th:—

Yesterday I had the happiness again of baptizing a young Mohammedan and his wife and three children. He is an educated merchant, who dealt in *kinkas* (cloth interwoven with silver and gold threads). By embracing

Christianity, however, he has become a beggar, as his father has disinherited him, and thrust him out of the house with nothing except his clothes. But he has counted the cost, and is happy in the exchange he has made. He has

been coming to me for the last eleven months, secretly, for instruction, and many have been the efforts to induce him to give up Christ, partly made through moulvies, partly through the

tears of his father, but grace enabled him to remain firm. By this baptism a ripple has been caused on the stagnant waters of Benares.

The Rev. H. Stern contributes to the North India *Gleaner* the following account of some recent baptisms at Basharatpur :—

On Sunday, September 24th, we had several adult baptisms at Basharatpur, in all ten, including children: one whole family, husband, wife, and three children, and the old grandmother, who is totally blind. They all looked devout and happy in their clean white clothes, and what is better, they were all well prepared, giving satisfactory and ready answers to the several questions put to them, the children also repeating the Creed, the Lord's Prayer, and the Ten Commandments. The family is of the Chamar caste, and cultivators by profession. Their joining the Christian Church is one of the results of the labours of the Native Missionary Association in Basharatpur. The husband can read and write Hindi fluently, which, as a boy, he learnt in our school. He is very eager to communicate his knowledge of Christianity to his former friends and acquaintances. Not long ago he came to me asking me for a lantern, so that he might the better be able to go to his friends in the late evenings to preach to them and invite them to follow his example.

The other family is a young widow of some thirty years of age with three

children, of the Bania caste, all very fair and rather good-looking. They were under instruction for several months by the head-mistress of the Basharatpur Girls' School. It was very pleasing to see this widow and her three children decently dressed in white, and intelligently answering the questions and repeating the Creed and the Commandments, &c., being evidently deeply impressed with the importance of the service, through which they desired to enter into the Christian Church. Her two boys, nine and seven years old respectively, are now in the Gorakhpur Orphanage; both are intelligent. And there is a little girl three years old. They came from the north of the district. The father had a shop, and after his death—two years ago—the widow supported herself and her children with the little that was left of the property. On her way to her own home, she passed through Basharatpur, and she chose to remain there with the Christians.

The day was a very wet day, but there was a fair congregation of nearly 200, of whom sixty-seven stopped for the Holy Communion.

WESTERN INDIA.

After due instruction in the Christian religion, four Mohammedans were recently baptized at Bombay by the Rev. J. G. Deimler. One of these, a *munshi* (teacher), he considers a suitable candidate to be trained as a Mission agent.

The Bombay localised edition of the *C.M. Gleaner* gives the following particulars of some African girls who were rescued from slavery a few years ago :—

A number of slaves were rescued by one of the British steamers from slave-ships, four and a half years ago. The younger people were landed at Aden and taken in by the Mission there, or near there, and the older ones were brought to Bombay. Six of those who landed in Bombay were placed in the C.M.S. Orphanage at Nasik. Their ages varied, as far as could be ascertained, from fourteen to eighteen years; their names were Alfonso, Ganāmi, Mād'6, Chaltoo, Dānsi, and Dasita. When they entered the Orphanage they were unable to speak either Hindustani or Marathi, beyond a few words

of Hindustani. Their language was Abbāsi, and they seemed to be acquainted somewhat with Mohammedans.

One of the girls was a little obstreperous at first, but after a while toned down, and fell into the ways of life of her Indian companions. Three of them, viz., Ganāmi, Chaltoo, and Dasita, made good progress in Marathi. The remaining three were dull at study. After the girls had been in the Orphanage about two and half years, Mr. Roberts baptized them at their own request, and they became regular communicants.

Dr. Pechey-Phipson kindly took two

of the most intelligent, Chaltoo and Dasita, to train them as nurses in the Cama Hospital. Dasita was the youngest and brightest of them all, and it has been a matter of great sorrow that, after having been in Bombay for two and a half years, she died of consumption. Chaltoo has recently completed two years of training, and Mrs. Pechey-Phipson speaks very highly of her moral character and of her abilities as a nurse. The five survivors have now said farewell to India and to those who have watched over them for the last few years, for Mr. Roberts, who has charge of the Orphanage, has lately taken the opportunity of sending them back to Africa in the *Safari*, under the kind escort of

the Rev. W. H. Jones, a pastor in the Mission on the East Coast of that country.

These brief details will be of deep interest to all those who from time to time have subscribed to the Nasik Orphanage, and will encourage all who have at heart the welfare of the orphan and the slave. The five girls now on their way to Mombasa, to find there, we trust, Christian husbands and happy homes, will ever owe and acknowledge a deep debt of gratitude to those who have helped to maintain the C.M.S. Orphanage in Nasik, where, sheltered and educated, they have proved themselves hardworking, and have won the good opinion of all who had to do with them.

We record with deep regret the death, on August 15th, of Mrs. Jackson, wife of the acting Principal of the Robert Money School, Bombay.

JAPAN.

The Gifu district, in the Main Island of Japan, where so much damage was done by the awful earthquake of October, 1891, has now been suffering from extensive floods, that have done much damage to life and property, and entirely washed away the crops over a large area, leaving the people with nothing to face the approaching winter. "God has mercifully over-ruled these disasters," the Rev. H. L. Bleby writes: "to render that district (hitherto a Buddhist stronghold) just ready for the receipt of the Gospel message, the people are disgusted with the selfishness and apathy of the Buddhist priests, and favourably inclined to Christianity; but to requests for a teacher we have to reply, 'We have no one to send.'"

Sixteen years ago the Rev. J. Batchelor first visited Yezo, the northern island of Japan, to recruit his health. On a second visit in 1879, he applied himself, during a month's rest, to the study of the Ainu people and language. Every year since then he has paid visits to these aborigines, and in 1882 he was regularly appointed to the Ainu Mission. It was not till 1885 that the first Ainu was baptized into the Church. In the following year three others were added, in 1889 two more, and in 1891 two others; thus making nine in all at the end of that year. Mr. Batchelor now reports a remarkable ingathering among these people. As his letter is published in full in this month's *C.M. Gleaner*, we content ourselves by recording the bare facts:—

Thanks be to God, after all the sowing and preparation work, this year will ever be remembered as the reaping year among the Ainu, for already there have been 171 baptisms this year, thus making a Church membership of 179 souls, one having gone to be with Jesus above. There are still about 200 catechumens! Thus we have let the nets down into deep waters, and they are full. May the Lord keep us ever prayerful, humble, watchful, and full of His Holy Spirit and Faith!

These blessings have fallen especially

in Piratori, the old Ainu capital, and where we first commenced the work of study and steady sowing in 1879. Chief Penri is a worse drunkard than ever, and though he has given land for a school, should we ever need it, is by his drunken ways more or less of a hindrance. Nevertheless, every woman in Piratori has accepted Christ as her Saviour. That is a glorious triumph of the Cross, for the women hitherto have never been allowed to have any religion, the men only have worshipped God. Just think of old

women over seventy years of age, now for the first time in their lives praying—and praying to Jesus only!

The Church has been regularly established in this village now. We have our churchwardens and Church committee all at work, and Petros, my Ainu helper, is living there for the present. He holds two services and takes a Sunday-school every Sunday, preaches in the village every Wednesday evening, and does itinerating work on the other days. I find him an invaluable helper.

Piratori is by no means the only village in which there are Christians; there are others in several of the villages near by, and there each forms a nucleus for other churches. May the Lord indeed bless these dear Christians and add to their numbers!

The Roman Catholics are very busy among our Christians and catechumens. One came to Piratori while I was there, and gave away a large number of crucifixes and images of the Virgin to the people. I have therefore had now to let the people know some of the differences between ourselves and them, and the great danger and sin of mariolatry and idol-worship. In giving away crucifixes the priest tells the people that He who hangs upon the cross which he gives them is none other than "God, the Creator of all." Our churchwarden, Yudashnu, tells me that the priest asked him to accompany him to Hakodate; he would pay all his expenses, and give him lots of money when he got there! Yudashnu refused to go with him.

NEW ZEALAND.

We ought to have mentioned before the ordination by Bishop Stuart of Waiapu, on May 15th, of Messrs. Nikora Tautau and Taimona Hapimana. The deacons have commenced their work among the lapsed and disaffected Maoris of the "King Country" in good earnest, Archdeacon W. L. Williams writes. "Their first reception at the places they have visited has not generally been marked by cordiality, but after a little intercourse, and the use on their part of quiet, friendly words, the people seemed to have warmed into civility, and even in some places to friendship."

NORTH-WEST AMERICA.


The Rev. J. Lofthouse reports the baptism at Churchill, Hudson's Bay, on July 16th, of an Eskimo youth—his first Eskimo baptism. The convert "has a real grasp of the truth," and Mr. Lofthouse has hopes of his becoming a teacher among his people. We hope to print Mr. Lofthouse's letter in an early number.

At St. Matthew's Church, Peel River, within the Arctic Circle, Bishop Reeve, of Mackenzie River, admitted John Ttssietlla to Deacon's Orders, on July 15th. "He has been a Christian leader for some years, and his humility, quiet Christian conduct and diligence in teaching, recommended him to the higher office of deacon." John Ttssietlla is the first of these northern Indians to be admitted into the ministry. The Rev. I. O. Stringer was ordained priest at the same time. Mr. Stringer is a graduate of Wycliffe College, Toronto, and is supported by funds raised in Eastern Canada.

NORTH PACIFIC.

The Rev. J. B. McCullagh, of Aiyansh, Nass River, has started a monthly missionary paper called "The Hagaga," a Nishga word meaning "The Key." It is published free, the expenses being met by voluntary contributions. The copy before us contains a brief account of the first Caledonia Diocesan Conference, held at Metlakatla, August 16th to 18th, under the presidency of Bishop Ridley. In addition to the Bishop's Charge, which we purpose printing in an early number, some very helpful and interesting papers on subjects connected with the work were read by Archdeacon Collison, the Revs. J. B. McCullagh, F. L. Stephenson, and W. Hogan.

THE GLEANERS' UNION ANNIVERSARY.

“ITH my staff I passed over this Jordan” said the patriarch Jacob on a memorable occasion, “and now I am become two bands.” Some such reflection must have been in the minds of many Gleaners as they contemplated the multitudinous engagements of the Anniversary, and recalled the modest beginning from which so important an organisation has sprung.

But the Anniversary had hardly been entered upon when another and a higher thought was seen to predominate over that of thankful wonder. There was in the air a yearning desire that the Union should be endued with a spiritual power and force more proportionate to its possibilities than has yet been attained. As the meetings went on, this desire became increasingly evident, and means for compassing it were discussed.

TUESDAY: PRAYER-MEETING AND HOLY COMMUNION.

The first meeting was, as always, for prayer. It was held in the large Committee Room at Salisbury Square, and was presided over by Mr. Stock, as indeed were all the other meetings except the last and largest. The petition for “More power!” was frequently raised at the Prayer-meeting, and continued to be heard throughout the gatherings that followed.

At 11.30 we wended our way along Fleet Street to St. Dunstan's Church, where the Holy Communion was administered. The preacher, the Rev. R. B. Ransford, took 2 Kings vi. 1-4 for his text. Taking up the words of the Epistle for the Twenty-second Sunday after Trinity, which had just been read, he showed that the Gleaners' Union was both a “fellowship in the Gospel” as the Authorised Version has it, and a “fellowship in furtherance of the Gospel,” which is the Revised rendering. The Gleaners' Union was, he said, altogether in harmony with the first conception of the Church of Christ. Coming to his subject, Mr. Ransford sketched briefly the rise and purpose of the prophetic schools, and contrasted the outward insignificance of the gathering alluded to in the passage with its value in the eyes of God. It was in His sight “the brightest spot in God's earth at the time.” The sons of the prophets were a “fellowship in furtherance of the Gospel.” By an easy transition the preacher passed again to the Gleaners' Union, whose dwelling, like that of the sons of the prophets, was too strait for it. He urged that English Christianity, confined within the narrow limits of our land, would become Gospel-hardened, as Archdeacon Wolfe of Fuh-chow declared it was. The safety lay in its finding an outlet in the foreign field. Hence the duty of unsparing, self-sacrificing, unceasing activity, hence the scope for the work of all Gleaners. The importance of individual effort was pressed home by the example of the sons of the prophets, of whom “every man took a beam.”

THE FIRST CONFERENCE.

Half-past two found us at Sion College for the first of the Conferences. The bright, bracing weather continued to favour us, and gave promise of holding out. Partly in consequence of this, no doubt, the room was well filled. Many friends had come from a great distance—from Llandudno, Cornwall, Sunderland, Newcastle and elsewhere—to be present. In fact, the majority of faces were not those of well-known London friends.

In opening the meeting, after hymn and prayer, Mr. Stock said that it was very much upon their hearts that the Union needed a move forward. It had a magnificent roll of membership, and it had done a great work. We could only tell what it had done by going back to the state of things before the Union existed. We wanted more of the power of the Holy Spirit. We

were engaged in a great work—nothing less than the saving of lost souls,—not merely pushing the Union, or the C.M.S., or the Evangelical party in the Church of England. We wanted to bind the more earnest of our Gleaners together to be more distinctly an aggressive force. We were not to expect a blessing upon the foreign work unless we were engaged in work for lost souls at home. He asked for prayer that they might know how to make the Gleaners' Union or its branches more nearly what they ought to be.

With this preface he introduced the first paper on "Isolated Gleaners," by Miss WARREN. The writer, Mr. Stock told us, is an invalid in Ireland, not able to leave her room. Her paper, which Mr. E. M. Anderson read, was accordingly listened to with added interest. It soon appeared that to Miss Warren the isolated Gleaner meant the invalid Gleaner. Must isolation, she asked, mean stagnation? To such, the commission, "Pray ye the Lord of the harvest," came with peculiar force. In speaking to them, friends often said, "At any rate you can pray." "Can we?" asked Miss Warren. It was Moses, the man of prayer, that failed, not Joshua, the man of action. For the aid of isolated Gleaners, denied the stimulus of meetings, she suggested keeping of a Gleaners' Book—a methodical system of tabulating subjects for prayer, which she had herself adopted—and corresponding with a missionary. "Should not isolated Gleaners," she asked, "help isolated workers?" The paper concluded with some comforting thoughts for "those whose lot it has been to sit in the corner and sharpen the sickles for others." No isolation, she reminded them, could exclude Christ.

The spirituality of the paper, its able presentation of the invalid's work, and its undercurrent of pathetic longing, touched the audience; and Mr. Stock, rightly interpreting the prevalent feeling, suggested that a unanimous message of sympathy and thanks should be sent to the writer from the meeting; which was done.

The Rev. C. D. SNELL was the writer of the second paper on the same subject. He, too, was unable to read his paper in person, being away on deputation, and his brother, Mr. J. Snell, read it for him. To Mr. Snell the isolated Gleaner was the Gleaner who had not yet become a Branch. The obvious solution for his isolation, Mr. Snell suggested with much *naïveté*, was for him to form a Branch with as little delay as possible. Mr. Snell then proceeded to interpret the isolated Gleaner as the Gleaner in his individual as opposed to his corporate capacity, and with much practical shrewdness, conveyed with many quaintly humorous turns of phrase, suggested lines of conduct for him.

The discussion which followed needed some stimulating on the part of the Chairman, but was nevertheless not unfruitful in suggestion. The Rev. T. C. Chapman (Newcastle) asked how Gleaners had become isolated. In many cases they had been enrolled in a flourishing Branch, and had moved away. Were they to become centres of power, or was the light to die out? The Rev. J. G. Watson (Assoc. Sec. C.M.S.) endorsed Miss Warren's proposition of corresponding with isolated workers, mentioning some whom he had met in his recent travels. Such a correspondence needed to be systematically organised. Miss Gollock thought the future of the G.U. depended more on the isolated Gleaners than on the Branches. Miss Maude described how, being an isolated Gleaner, she had gone home and told at second-hand what she had heard at the G.U. Anniversary of 1891, with the result of stirring up much missionary interest. She had since been called upon frequently to "reproduce in this telephonic manner" the meetings at which she had been present. Miss Stock put in a plea for blind Gleaners, and for blind persons who were not Gleaners. Canon Acheson suggested that the isolated Gleaner

finding himself in a parish where the clergy took no interest in Foreign Missions, and he had no means of obeying in any sense his Master's command, should, with all possible tact, approach his Vicar, and plead that this means of grace should not be denied him, any more than the other last command, "This do in remembrance of Me."

The second subject for discussion was now introduced, "Branches in relation to the Union." Mrs. PERCY BROWN's name was the first on the programme. By an unfortunate coincidence, she too, like the authors of the previous papers, was unable to be present, through illness. Miss Anderson read the paper for her. After describing vividly the G.U. department at Salisbury Square, Mrs. Percy Brown appealed to secretaries to send in their forms with the names in numerical, not alphabetical, order, and referred to a number of other similar points of detail.

Mr. E. M. ANDERSON's paper, the only one read by its author that afternoon, protested against the tendency to think of the Branch as the Union. The result was that energies were concentrated on the Branch, and that members frequently re-enrolled themselves on joining new Branches. He was also struck by the small proportion of time devoted to prayer in the meetings of many Branches.

The subsequent discussion was contributed to by Miss Richardson (Stepney), Miss Cooke (Emmanuel, Maida Hill), the Revs. H. V. Hebert, W. Ostle, and H. P. Grubb, Mr. McCluer, Mrs. Perrin (Cornwall), Mrs. Thwaites (Salisbury), the Rev. M. C. Proby, Archdeacon Hamilton, and the Rev. B. Baring-Gould. Mr. Grubb asked, how was the Centre to help the Branches, or the Branches the Centre? Mrs. Thwaites thought there should be an inner circle of Gleaners specially united with Salisbury Square. Archdeacon Hamilton described how he had organised the deputational power of the Gleaners in his district.

Mr. Stock having in conclusion stated that the problem of how to "give more life to the living" was occupying their minds, the Rev. C. J. Procter offered prayer, and so the meeting terminated. Not very spirited, but by no means devoid of usefulness, must be our verdict on this first Conference as a whole.

THE SOCIAL GATHERING.

There was a new departure on Tuesday evening. A semi-social gathering was held at Sion College, with tea and coffee, anthems by the choir of the Church Missionary College and by the Ladies' Choir, solos by Mr. C. Strong, and addresses. The idea was that country Gleaners, who undoubtedly come up in large numbers for the Anniversary, might like to meet in a pleasant, informal way as well as in the more serious business of the occasion. The arrangement did not meet with quite the success that it merited, but there is no reason why next year, with the experience gained, this feature of the Anniversary proceedings should not become very popular. As it was, an enjoyable evening was spent. There is no need to particularise the events of the programme further than to describe briefly the addresses which were delivered.

The Rev. J. G. WATSON, C.M.S. Association Secretary for the Midland District, who has lately returned from a tour round the world, described what he had seen of C.M.S. Mission work in China and Japan. He narrated a touching incident which he had witnessed in a Buddhist temple, by way of showing that Buddhism, so far from being the elevated religion it was sometimes represented as being, was practically a debased idolatry. He explained that the hostility of the Chinese of the interior was not towards missionaries as such, but as foreigners. He noted in his journeys in the Fuh-Kien Province.

that the Natives associated the missionaries with medicine, an unconscious tribute to the work which Medical Missions are already doing and might do. He gave an account of an unusual form of Mission work, that of schools for women converts, which are common in Fuh-Kien and Cheh-Kiang. Mr. Watson referred briefly to this latter province, and then added a few words about Japan. He did not regret the change from the political and social movement towards Christianity to a nationalist feeling. Had the former continued, the land would have been filled with nominal Christians. As it is, the converts have become so from conviction. In conclusion he told the touching story of a Japanese Christian doctor who has established, and supports out of his own earnings, an orphanage for children whose parents were killed in the great earthquake.

The Rev. P. IRELAND JONES spoke on the Gleaners' Union in India, where there are twenty-five Branches and 1200 members. The Rev. G. H. Parsons, the hon. secretary, had written to him of the Union: "It will be a great evangelistic power in India," among the two great classes of people by whom India is occupied, that is, Europeans and Natives. It would stir up the soldiers, civilians, and business men of India, and inspire the Christians of India to labour for souls. He gave instances, such as Charles Grant in the early part of this century, and others of the present day, who had laboured, while in civil or military positions, for the conversion of India.

The Rev. Prebendary EARDLEY-WILMOT came last with a devotional address on being "Of one mind." He traced the expression, with a few words of comment in each case, through the principal passages where it occurs in the Epistles: Rom. xii. 16, where it is a practical result of consecration; Rom. xv. 5, 6, where it is viewed as a fruit of the Divine Spirit; 1 Cor. i. 10, xiii. 11, the first and last message of the Epistle; Phil. i. 27, oneness in the conflict of faith; ii. 2, oneness of mind among all the people; iii. 14, oneness in pressing forward; iv. 2, oneness among Christian workers; 1 Pet. iii. 8; Rev. xvii. 12, 13, which shows the oneness of hostility to Christ among His enemies. Mr. Eardley-Wilmot urged upon Gleaners to be of one mind in their sense of the world's need, of the all-sufficiency of Christ and His Gospel, of the paramount importance of proclaiming it, of the need that God has of every one of us, of the shortness of the time that is before us, and of the supreme importance and the all-prevailing power of prayer.

WEDNESDAY: PRAYER-MEETING AND SECOND CONFERENCE.

The duty and privilege of prayer is insisted upon in all C.M.S. utterances, and illustrated in all C.M.S. assemblies. Most fittingly, therefore, did it find a most prominent place in the proceedings of the Gleaners, in whose special teaching prayer has always been of cardinal importance. Like the first day, the second began with prayer. At the meeting which filled the Committee Room at Salisbury Square, the uppermost thought was that of *slackness* as a hindrance to the bestowal of grace and power. In his few words of introduction, Mr. Stock dwelt upon this subject, and it formed the burden of most of the prayers which were offered.

The meeting was barely over in time for an adjournment to Sion College for the Conference at half-past eleven. The weather by this time was beginning to falsify its earlier promise, and was bleak and overcast. However, the upper part of the hall, the cross-bar of the T, so to speak, which was screened off, was quite full.

The first paper was by the Rev. T. C. CHAPMAN (Newcastle), on "Branches in relation to other Parochial Organisations." Mr. Chapman interpreted his subject as applying to the various agencies for home work in a parish, and

considered the G.U. in its place among them. The Branch ought, he contended, to grow out of other organisations, and not to be regarded as an external addition, a "last straw." He gave several instances in which the formation of a parochial G.U. Branch, and with it the growth of C.M.S. interest, had resulted in, or at least been coincident with, an increase in the offerings for parochial purposes, and in the number and efficiency of church workers. In the parochial C.M. Association, he added, the Gleaners would be sure to "rise, like cream, to the surface." A further point was his insistence that all Gleaners should be, in some way or other, home workers.

Mr. T. G. HUGHES, the energetic Hon. Secretary of the London Lay Workers' Union, followed with a paper on the same subject. The first parochial organisation to be captured, he said, was the Vicar. He then unfolded a very complete scheme by which, through the agency of the G.U., every part of the parochial machinery was to be fed with missionary information by periodical addresses. He laid great stress upon the diffusion of missionary information. The scheme had the great merit of being no merely hypothetical one. It had been worked successfully in a parish with which Mr. Hughes was formerly connected. For the further assistance of his audience Mr. Hughes had had copies of the plan printed.

The two papers having been read, a discussion ensued. There was little need for the encouragement which had been called for the day before. The short speeches followed each other readily enough. The Rev. A. Armitage (West Ham) illustrated Mr. Chapman's answer to the objection of churchwardens to "money going out of the parish." In his case, a small contribution for missionary effort had coincided with a deficit for church expenses, while increased missionary interest had been simultaneous with a balance in the hands of the churchwardens. "It warms hearts," he said, "not only for the foreign field, but for the home work as well." The Rev. H. R. T. Jackson (Shenley) put the case of parishes where the Vicar was not "captured," and where the G.U. was looked upon with suspicion. Gleaners should show they had the missionary spirit by being the most ardent workers in the parish. The Rev. W. A. C. Fremantle (about to sail for India) endorsed Mr. Jackson's view. Gleaners should show their love to God in their love for perishing souls at home. The Rev. E. J. Baker added his experience to that of Mr. Chapman and Mr. Armitage. In a large parish in Belfast, when help to missionary work increased, a large debt on their schools was wiped off. The Rev. S. Bott (Kensal Green) could not understand the Gleaner who was not a home worker. As a rule he found that it was just those who were earnest in home work that became earnest about foreign Mission work. Mrs. Lake, of Folkestone, asked for suggestions as to reaching the lodging-house keepers in sea-side towns. Mr. C. E. Cæsar mentioned the possibility of friction between the parochial C.M. secretary and the G.U. secretary. It was somewhat curious that this was the only allusion throughout the discussion to a topic which is in some places almost a burning question. We refer to the parishes in which C.M.S. interest is deep and of old standing, and where there is a tendency to regard the G.U. with jealousy as new-fangled and unnecessary. The relation of the G.U. to the older parochial C.M.S. organisations in such parishes exercises some minds considerably. Captain Kenyon gave some instances in which Vicars of parishes in which nothing had previously been done for the C.M.S., had been successfully approached by Gleaners. Miss Gollock warned lady secretaries of the need of thorough loyalty to the Vicar of the parish, even if he were not fully in sympathy with them. The Rev. B. Baring-Gould, in closing the discussion, said the Gleaners had a definite object before them. The C.M.S. needed men, means, and, again, men. Gleaners

should attack the clergy, the communicants, and the Sunday-school teachers. They should do so with perseverance, courage, tact, and, above all, with a heart saturated with the Spirit's power.

Now came the second subject, "Branch Meetings: How to be conducted." Miss ENFIELD, Gleaners' Secretary for Nottingham, read the first paper. After drawing a distinction between parochial and district branches, she insisted on variety, reality, personality, and spirituality, as essential features in properly conducted meetings. Under the first head she alluded to a number of types of meetings, such as the young ladies' meeting, the meeting for laymen for an hour on Saturday afternoon, the parochial gathering, the quarterly district meeting, the working party, and the Gleaners' prayer-meeting. Under the head of personality she pleaded for sympathy and an absence of stiffness, formality, and separateness among members.

The Rev. L. BYRDE, Secretary of the Students' Volunteer Missionary Movement, who succeeded Miss Enfield, apologised for not reading a paper, and in an earnest spiritual address sketched an outline programme of a small meeting. He advocated the grouping of Gleaners into sets of not more than fifteen, to meet for prayer and the study of Missions.

After a question from Mr. Fothergill, Mrs. PERCY GRUBB pleaded earnestly for a prayer-meeting in every Branch. Secretaries frequently wrote, "Will you come and stir up our Gleaners?" But a fire stirred continually goes out. The prayer-meeting would keep the fire of zeal alive without outside stimulus. A series of brief remarks on matters of detail followed, in which Miss Oxlad, formerly of Japan, the Rev. H. P. Grubb, Miss Enfield, and the Rev. T. C. Chapman took part. Mr. Stock mentioned that some G.U. Branches were supporting their own missionaries. A prayer offered by the Rev. W. A. C. Fremantle brought the Conference to a close. It left the impression of having been a distinctly practical gathering.

THE AFTERNOON MEETING.

The meeting in the Lower Exeter Hall on the afternoon of the Anniversary, which once was a Conference, has now, for two or three years, been reserved for lady speakers, and as such was this year as successful as it has ever been. The hall, holding 600, was densely crowded.

After a hymn and prayer by the Rev. M. Washington, Mr. Stock made his annual statement about the affairs of the Union. In the last eleven months, he told us, 10,961 Gleaners had been enrolled, a larger number than in any preceding year. The total number of enrolments now reached 57,249. Seventy new Branches had been formed, 24 of them in India, and 8 had ceased to exist, making a total of 437. There were now 80 Branches in the Australasian Colonies. Of the Branch secretaries, 64 were clergy, 82 were laymen, and 366 ladies. The sums contributed through the Gleaners' Union (not, of course, including the sums which Gleaners give to the C.M.S. through the regular channels, which must be very large) were as follows:—Membership and renewal fees, 355*l.*; for the expenses of the Union, 505*l.*; for "Our Own Missionary," 1028*l.*; for the General Fund of the C.M.S., 1030*l.* As the working expenses of the Union were only 620*l.*, there was a large balance to carry towards the support of Our Own Missionaries and the general funds of the Society. The following had been selected as the O.O. Missionaries for the year:—The Rev. W. A. C. Fremantle, M.A., representing Oxford, and Mrs. Fremantle, going to Benares; the Rev. H. G. Warren, B.A., representing Cambridge and the Islington College, whose destination is Japan, where his father and elder brother are already at work; and Miss A. J. Grieve, who has been trained at The

Willows, and is to work in East Africa. The Gleaners' Union Motto for the forthcoming year was extracted from 1 Tim. vi. 11—14, "But, thou, O man of God, . . . flee . . . follow . . . fight . . . until the appearing of our Lord Jesus Christ." Mr. Stock then mentioned the issue of the *Gleaners' Atlas and Key to the Cycle of Prayer*, and concluded with the foreshadowing of the new plans of which hints had been given before. He wished that the Union should be more an agency for the salvation of souls, yearning for the Heathen because labouring for souls at home. How to infuse more life into the Branches was now the question. He mentioned three plans which were being considered. They thought of calling the Gleaner secretaries together for a day of special prayer and self-dedication to God. They were debating the possibility of getting the praying members to form little bands for definite prayer. There was also mooted a proposal to engage a couple of visiting secretaries, not to address public meetings, but to hold little gatherings of members, and to help them with prayer and counsel. Mr. Stock now called upon the speakers, who were classified, as is now the rule at the Afternoon Meeting, into Home and Foreign workers, and twelve minutes were allotted to each.

LADY DODSWORTH, Secretary of the St. Michael's, Chester Square, Branch, and a leading worker at Harrogate, was the first speaker. She addressed herself successively to the passive, by which she implied the invalid, and the active Gleaner. Her message was, "The Master is come, and calleth for thee." The call was first to consecration, then to service.

Miss SOPHIA M. NUGENT followed with a meditation on "Our Own God," a meditation glowing with joy and love to the Saviour. Each word served as a text for beautiful thoughts. "Own" was the expression of depth of love and strength of possession. "Our" made the phrase not selfish, but inclusive of all the community of saints. All the world was "ours" too;—the Heathen, and those who had gone forth to proclaim the Gospel,—wherefore the injunction, "See that ye hide not yourselves from your own flesh."

One may be permitted to hope that this address will be published in its entirety. When it came to an end, all felt that prayer was the natural sequel, and accordingly Mr. Stock invited the Rev. T. C. Chapman to lead us.

Three foreign workers came next, of whom Mrs. HILL, the wife of the Bishop, was first. She told with simple force of the openings for the Gospel in the Yoruba Country, and the millions up the creeks of Benin and elsewhere who had never heard of the Saviour. Therewith she showed the cheering prospects of the work, as at Onitsha, and the closing of doors by the incessant encroachments of Mohammedanism. She appealed for more workers. The party they were taking seemed a large one on this side of the voyage; on the other side it would look nothing.

Miss TASCA, of the Zenana Bible and Medical Mission, in a voice broken with emotion, pleaded the cause of the women of India, touched upon the zenana, medical, village, and scholastic methods of evangelization, and exposed the fallacy of those two common excuses for declining to go out to the field "I can't be spared," and "I have no special call."

The last speaker was Miss HESSIE NEWCOMBE, of the C.E.Z.M.S., Fuh-Kien. Before she went out to China, she supposed that all the Chinese were moral. But she had to tell of a Chinese town where the elders, appalled at the terrible moral decline of the younger generation, and in despair of any other means of arresting the evil, sent for Christian teachers. A brother and three sisters were sent in response to the call; but there were thousands of villages which, if they sent such a request, would send it in vain. Miss

Newcombe, besides appealing, like the rest, to those who might give themselves or their children to the work, urged that as the gifts and calling of God are without repentance, so those who have offered for the distant field and been prevented from going out should not withdraw from the cause, but labour at home for it.

ANNUAL MEETING IN THE LARGE EXETER HALL.

To the mass of Gleaners the last meeting is still the meeting *par excellence*. The crowd that fills Exeter Hall is principally composed of Gleaners, a fact which was demonstrated when, a year or two ago, the Gleaners present were invited to stand up, and the great majority of the audience rose. This year the absence of any great novelty from the programme was likely to have the effect of restricting the number of outsiders still further. Yet the uncomfortable drizzle which came down fitfully during the latter part of the afternoon did not suffice to damp the ardour of the Gleaners, who reaped a rich reward in the splendid speeches they heard.

This is perhaps the best place in which to mention the Hymn-sheet specially prepared for the Gleaners' Anniversary. Like the Anniversary itself it was more ambitious this year than heretofore. It contained more new hymns by Miss S. G. Stock, Mrs. Clara Thwaites, and others, and some adaptations of old favourites to missionary purposes, as well as standard hymns. The words and music of one stirring hymn, "Triumphant news! fight on," had a special interest, for they had been composed for the jubilee of the Sierra Leone Mission in 1866. The choir of ladies occupied the half-hour before the meeting in singing.

The chair was taken by Bishop Hill. There was a pause for silent prayer. Then a hymn, then prayer by the Rev. G. Everard.

The first address was that of Mr. Stock, which repeated the substance of his statement in the afternoon, but with some additions. Two years ago, he reminded us, the Gleaners' Annual Meeting had responded to Bishop Tucker's call, and the movement which sprang out of that meeting had saved Uganda until now. We should pray that the Government and Parliament might be led now to do what is right in the Lord's eyes, whatever that might be. Last year he was away in the Australian Colonies, and he thanked us for the loving message which reached him in Tasmania from the meeting. Before the end of this year nine missionaries from the Australian Colonies would be in the field. This being some of the fruit of past years, what, he asked, was this meeting to do? He hoped it would result in a growth of spiritual power.

BISHOP HILL was the second speaker. He had been "Our Own Missionary" during the past year, and "supposed he was dismissed to-night." He hoped he should still be favoured with our prayers. He was on the Niger when he was appointed, and shortly afterwards had baptized thirty Natives at Asaba, every one of whom satisfied him that he was truly born of the Holy Ghost before being admitted to baptism. Since he had been home other encouraging things had happened to him, perhaps in answer to Gleaners' prayers. He had received a letter from the Rev. H. H. Dobinson, asking if he could raise 500*l.* for a new church at Onitsha. He went down to Exeter to take a meeting. A clergyman down there wished to give 250*l.* for building a Mission church, and after the meeting said he should be glad to double his offer, thus exactly supplying the need. Again, letters had arrived from Messrs. Melville Jones and Proctor, in which they wished for the means to undertake the work of training Native agents. Almost simultaneously a gentleman had offered him 100*l.* for such a work, and proposed to make that subscription an annual

one. From Bishop Hill's manner of stating these instances, we inferred that in neither case had there been any previous knowledge of the need on the part of the contributors. Similarly, while considering what to do with some twins that had been rescued from infanticide, a sum of 5*l.* was sent by a lady for that very purpose. He proposed that the meeting should do something for the Niger, and thought that as 8000*l.* had been subscribed for Bishop Tucker, they might let him have 5000*l.*!

We next chanted Ps. xcvi., after which Bishop Hill, before introducing Mrs. Bishop, mentioned that many missionaries were anxious to get God's believing people to pray for journeying mercies.

Mrs. BISHOP (*née* Isabella Bird), the well-known Asiatic traveller, whose works are familiar to many, is herself an unknown figure on C.M.S. platforms. Her address is given in full in the following pages. It will well repay perusal. Its effect at the time was very great. Mrs. Bishop had risen from a sick-bed to give it, and there was a natural anxiety for her among all who knew the fact. However, strength was vouchsafed to her. Her voice, though not very powerful, was so distinct as to be heard all over the hall, aided, as it was, by the almost breathless silence. When she ceased there was an attempt at applause, but it was felt to be too solemn a moment for such a mark of approval, and the cheers were promptly hushed down.

A hymn was given out, during the singing of which the collection was made. A pause for silent prayer followed, and then a prayer which the Rev. Evan Hopkins offered.

The Rev. H. B. MACARTNEY, of Melbourne, was now called upon to speak. The missionary era in which we were now living, he said, was ushered in by holy people, and if the end was to correspond with the beginning, we must have holy men and women now. It began with the holiness of Carey, Marshman, and Ward, of Simeon, Buchanan, and Henry Martyn. All intelligent Gleaners expected holiness in foreign workers, no tempers, no vanities, no love of friends, no ambitions, no bodily necessities, nothing but devotion to the cause of God. If we expected holiness in workers there must be holiness at home and in ourselves. There must be a correspondence between those who send and those who go, or God would not be pleased, and the work not prospered. It was the part of Gleaners to glean precious seeds from the Word of God. Had we ever got the great Lord of the Harvest to go a-weeding in our own hearts? Had He cleansed the thoughts of our hearts by the inspiration of His Holy Spirit? Again, we should walk all day long in the light of the King's countenance. Some plants in Norway grew as fast in one month as in three months in sunny Marseilles. Why? Because during their summer the sun does not set, and every blade of grass is in the light all the twenty-four hours. So the Lord should be our everlasting Light. Thirdly, we needed a deeper loyalty to the Lord Jesus Christ in all our life and labours. The second great theme which Mr. Macartney touched upon was the pre-eminence of the three Persons of the Trinity in all missionary transactions. [This address is printed in full in the *C.M. Gleaner*.]

The Rev. W. A. C. FREMANTLE represented the "Gleaners' Own Missionaries" for the year. He first drew some thoughts of exhortation and encouragement from Joshua i., and then spoke of "abounding," referring in rapid succession to the abundant opportunity, responsibility, power, and blessing set before us. When he had sat down there was a movement of some of the audience to go. Mr. Stock arrested the exodus by announcing that a piece of paper had just been handed up offering 100*l.* for Bishop Hill if nine others would do the same.

Then BISHOP HILL spoke some concluding words, confining himself, with

wise self-effacement, to about three minutes. He begged Gleaners to seek inspiration from Jesus for their year's work; fellowship with Jesus in His sorrow for perishing souls, and sacrifice for Jesus. Under the last head he quoted a story of Hermas and a young worker. Hermas had pointed to the harvest-field of unsaved souls, and had said, "Let these be your altar; be yourself the sacrifice."

The Rev. F. Baylis offered the closing prayer, and the Bishop pronounced the Benediction.

So the meeting and the Anniversary came to an end. It brought home to our minds, more perhaps than ever before, the spiritual potentialities of the Union. The speeches and papers seemed to set a higher standard of Gleaner responsibility. Prayer, and the search for spiritual power, was more and more regarded as of the essence of Gleanership. In fact, what was once looked upon as a pleasing sentimental bond between scattered friends of the C.M.S. is now recognised as a force for God, that now needs only to be penetrated by the power and life of the Holy Spirit.

J. D. M.

HEATHEN CLAIMS AND CHRISTIAN DUTY.

Speech at the Gleaners' Union Anniversary in Exeter Hall, Nov. 1st, 1893.

By MRS. ISABELLA BISHOP, F.R.G.S.,

Hon. Fellow of the Royal Scottish Geographical Society.



FEEL this to be a very solemn gathering to-night, in view of the splendid possibilities for service contained within these walls, for, as I understand, most here are pledged to the use of the two mightiest weapons which God has placed in men's hands, believing prayer, and consecrated effort. And we are met, too, at a meeting which has an additional solemnity, as being presided over by one who, in going to a deadly climate, is risking his own life for the cause of Christ and His Gospel.* It is not as a Mission worker in even the humblest department of Mission work that I have been asked to speak to-night, but as a traveller, and as one who has been made a convert to Missions, not by missionary successes, but by seeing in four and a half years of Asiatic travelling the desperate needs of the un-Christianised world. There was a time when I was altogether indifferent to Missions, and would have avoided a Mission station rather than have visited it. But the awful, pressing claims of the un-Christianised nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given to one.

In the few words that I shall address to you to-night, I should like (for I cannot tell you anything new or anything that you do not already know) just to pass on some of the ideas which have suggested themselves to my own mind in my long and solitary travels, and perhaps especially since I came home, full of the needs of the Heathen world, and to some extent amazed at the apathy and callousness of the Christian Church at home. I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Thibet, and Central Asia, Persia, Arabia, and Asia Minor. In each of these countries I have avoided, as much as possible, European settlements, and have scarcely lingered so long as I could have wished at Mission stations. My object was to live among the

* Bishop Hill, of Western Equatorial Africa.

people, and I have lived much in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine-chest which I carried. Wherever I have been I have seen sin and sorrow and shame. I cannot tell of fields whitening unto the harvest, nor have I heard the songs of rejoicing labourers bringing the sheaves home. But I have seen work done, the seed sown in tears by labourers sent out by you, honest work, work which has made me more and more earnestly desire to help the cause of Missions from a personal knowledge of work in the Mission-field, but not among the lower races, or the fetish worshippers, or among the simpler systems which destroy men's souls. The reason, perhaps, why I have seen so little missionary success is because the countries in which I have travelled are the regions of great, elaborate, philosophical, religious systems, such as Buddhism, Hinduism, and Mohammedanism.

Naturally, among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly, to look at the work left undone, because to me it seems so vast and so appalling. The enthusiasm of Exeter Hall has in it something that to many is delightful and contagious. We sing hopeful, triumphant hymns, we hear of what the Lord has done, of encouragements which a merciful God gives to inadequate and feeble efforts, and some of us perhaps think that little remains to be accomplished, and that the kingdoms of this world are about to become "the kingdoms of our God and of His Christ." But such is not the case, and I think that we may, instead of congratulating ourselves upon the work done, though we are thankful for what God has enabled us to do, bow our heads in shame that we have done so little, and served so little. And I would like to-night that we should turn away from these enchantments, for enchantments they truly are, and set our faces towards the wilderness, that great, "waste, howling wilderness" in which one thousand millions of our race are wandering in darkness and the shadow of death, without hope, being "without God in the world."

The work is only beginning, and we have barely touched the fringe of it. The natural increase of population in the Heathen world is outstripping at this moment all our efforts; and if it is true, and I believe it has never been contradicted, that four millions only have been baptized within this century, it has been also said without contradiction that the natural increase of the Heathen world in that time has been two hundred millions, an awful contemplation for us to-night. It is said that there are eight hundred millions on our earth to whom the name of Jesus Christ is unknown, and that ten hundred and thirty millions are not in any sense Christianised. Of these, thirty-five millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. They are dying so very fast! In China alone, taking the lowest computation of the population which has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese have passed beyond our reach. And if this meeting were to agree to send a missionary to-morrow to China, before he could reach Chinese shores one and a half millions of souls would have passed from this world into Eternity. Nineteen centuries have passed away, and only one-third of the population of our earth is even nominally Christian.

We are bound to face these facts and all that they mean for us to-night, and to ask ourselves how we stand in regard to this awful need of the Heathen world. We have in this country 43,000 ordained ministers. If we were to be treated as we treat the Heathen, we should have but 220 workers for

the United Kingdom, of which number seventy would be women. In China alone we have but one missionary for half a million of people, as if we were to have one minister for Glasgow, or Birmingham, or Manchester, or one of our large cities. I think we may say that to us indeed belongeth shame for this, our neglect. The Moravians, as perhaps most here know, have one missionary out of every sixty of their members. We have but one out of every 5000 of our members. Theirs is an example that we can follow. Were we equally impressed with love and obedience, we should have 200,000 missionaries, and our contributions would be 20,000,000*l.* a year. What an object this is to arouse the sleeping conscience with! We spend 140,000,000*l.* or three guineas a head, upon drink; we smoke 16,000,000*l.*, and we hoard 240,000,000*l.*, while our whole contributions for the conversion of this miserable world are but one and a half million pounds, or ninepence a head. These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them, each one of us to-night in our own heart in the sight of God.

I think that we are getting into a sort of milk-and-water view of Heathenism, not of African Heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the Heathen and Moslem world. When travelling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned, and deified, and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianised nations. There is no public opinion interpenetrated by Christianity, which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God "lest haply they might feel after Him who is not far from every one of us." And over all this seething mass of sin, and shame, and corruption, hovers "the ruler of the darkness of this world," rejoicing in the chains with which he has bound two-thirds of the human race.

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas, and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favourite wife, to take away her life, or to take away the life of the favourite wife's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

It follows necessarily that there is also an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worst under Mohammedan rule: of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home; nothing to tell of righteousness, temperance, or judgment to come, only a fearful

looking for in the future of fiery indignation from some quarter, they know not what ; a dread of everlasting re-births into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity.

And then one comes to what sickness is to them. If one speaks of the sins, one is bound to speak of the sorrows too. The sorrows of Heathenism impressed me, sorrows which humanitarianism, as well as Christianity, should lead us to roll away. Sickness means to us tenderness all about us, the hushed footfall in the house, everything sacrificed for the sick person, no worry or evil allowed to enter into the sick-room, kindness of neighbours who, maybe, have been strangers to us, the skill of doctors ready to alleviate every symptom—all these are about our sick-beds, together with loving relations and skilled nurses ; and if any of us are too poor to be nursed at home, there are magnificent hospitals where everything that skill and money can do is provided for the poorest amongst us. And, besides, there are the Christian ministries of friends and ministers, the reading of the Word of God, the repetition of hymns full of hope—all that can make a sick-bed a time of peace and blessing enters our own sick-room, and even where the sufferer has been impenitent, He “who is able to save to the very uttermost” stands by the sick-bed ready even in the dying hour to cleanse and receive the parting soul. In the case of the Christian, the crossing of the river is a time of triumph and of hope, and, “Oh, Death, where is thy sting? Oh, Grave, where is thy victory?” sounds over his dying-bed.

But what does sickness mean to millions of our fellow-creatures in Heathen lands? Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an out-house, is poorly fed, and rarely visited, or the astrologers, or priests, or medicine-men, or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires, and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures, or mud, and in some regions they carry the chronic sufferer to a mountain-top, placing barley balls and water beside him, and leave him to die alone. If there were time I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose, to avoid going into training as a medical missionary. The woe and sickness in the un-Christianised world are beyond telling, and I would ask my sisters here to remember that these woes press most heavily upon women, who in the seclusion of their homes are exposed to nameless barbarities in the hour of “the great pain and peril of childbirth,” and often perish miserably from barbarous maltreatment.

This is only a glimpse of the sorrows of the Heathen world. May we seek to realise in our own days of sickness and the days of sickness of those dear to us, what illness means for those millions who are without God in the world, and go from this meeting resolved, cost what it may, to save them from these woes, and to carry the knowledge of Christ into these miserable homes! What added effort can we make? The duty of all Christians towards Missions has been summed up in these words, “Go. Let go. Help go.” The need for men and women is vast, and I see many young men and young women here who perhaps have not yet decided upon their life work. Then go. Young Christian friends, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of

the Master is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field, but in the hour when the soldier lays his dinted armour down, after the fight has been fought, and the hands which were pierced for our redemption crown his brow with the Crown of Life, and the prize of the high calling of God is won, will there be one moment's regret, think you, for the abandoned prizes of the professions at home? "Let go." Help others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "Help go," and this subject of increased self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth labourers. Has He not given us the means? Have we not the means to send forth missionaries, have not our friends the means? And when we pray God to give the means, may we not rather pray Him to consume the selfishness which expends our means upon ourselves. Dare we, can we sing such hymns as

"All the vain things that charm me most,
I sacrifice them to His blood,"

and yet surround ourselves with these "vain things"—the lust of the eyes, and the vainglory of life? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous; and when I returned from Asia two years ago, I thought that the expenditure on the decoration of life among Christian people had largely risen, and I think so still, and think so increasingly. Now, we have many possessions. We have old silver, we have jewellery, objects of art, rare editions of books, things that have been given to us by those we have loved, and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord's voice saying to us in regard to these, our treasured accumulations, "Lovest thou Me more than these?" It is time that we should readjust our expenditure in the light of our increased knowledge; and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the Cross of our Lord Jesus Christ, in the light of those eyes which closed in death for our redemption.

The time is almost at an end, and yet there are one or two things I should like to say. There can be no arbitrary law about giving. If we readjusted, by our increased knowledge, personal needs and Christ's needs at the foot of the Cross, each one of us here to-night would be sure, I think I may say, to do the right thing. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing, Heathen world by touching them lightly with our fingers, but let us bear them till they eat into the shrinking flesh, and so let us fulfil the law of Christ. Let us entreat Him, even with strong crying and tears, to have mercy, not only on the Christless Heathen, but on the Christlessness within our own hearts, on our shallow sympathies, and hollow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that He gave His only Son for its redemption.

In conclusion, let me say that the clock which marks so inexorably the time allotted to each speaker, marks equally inexorably the passing away of life. Since I began to speak—and it is a most awful consideration—two thousand five hundred human beings at the lowest computation have passed before the Bar of God. And though the veil of the Invisible is thick, and

our ears are dull of hearing, can we not hear a voice saying to each of us, "What hast thou done?" "The voice of thy brother's blood crieth unto Me from the ground." Every minute, eighty-three of our Christless brethren and sisters are passing into Eternity.

The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the Harvest, or him who has been sowing tares ever since the world began? Let each of us do our utmost by any amount of self-sacrifice to see that it shall be the Lord of the Harvest. And may the constraining memories of the Cross of Christ, and that great love wherewith He loved us, be so in us that we may pass that love on to those who are perishing. "We know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor," and we hear His voice to-night ringing down through ages of selfishness and luxury and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of His own. May He touch all our hearts with the Spirit of self-sacrifice, and with the inspiration of that love of His which, when He came to redeem the world, KEPT NOTHING BACK!

NOTES ON OTHER MISSIONS.



HE public attention which is still directed towards the Matabele makes it opportune to mention the Missions which exist among them and their neighbours.

The LONDON MISSIONARY SOCIETY has long laboured among the Matabele themselves. Work was begun at Inyati by the well-known Dr. Moffat in 1860, under Umzilikazi or Moselikatse, the father of Lobengula. Another station was opened at Hope Fountain in 1872. In neither of these stations has much fruit appeared. At present there are only five converts from them. The iron rule of Lobengula prevents not only the Matabele but their subject tribes from giving heed to the Gospel. The Makalaka "are said to be a singularly interesting and teachable race," but, being kept in serfdom, have not been accessible. Still, the L.M.S. missionaries show no sign of despondency. Before the outbreak of hostilities they withdrew, some to Palapye and some to England, but with every intention of taking up the work again as soon as the war is over.

The work among Khama's tribe, the Bamangwato, has been as encouraging as that among the Matabele is the reverse. The work, begun in 1862-3 by Messrs. Price and Mackenzie at Shoshong, prospered exceedingly during the ministry of the Rev. J. P. Hepburn, who joined the Mission soon afterwards, and has only just retired. A large portion of the tribe became Christian. Khama himself is a consistent believer. Dr. Johnston, the Jamaica physician, whose journey across Africa has been referred to more than once in these Notes, speaks of Khama in the highest terms. Intoxicating liquors, the bane of many an African tribe, are rigorously excluded from Khama's territory. It is needless to say that the barbarous "witch-hunting" has been abolished. A new church was built by the people last year, at a cost to themselves of upwards of 3000*l*. The Bamangwato Christians have shown a strong missionary spirit. Years ago they set apart two of their number to labour among the Batawana on Lake Ngami, some three hundred miles to the north-west of Shoshong. One of these, Khukwe, is still engaged in the work. The L.M.S. have recently resolved to strengthen this remote outpost, and have despatched the Rev. A. J. Wookey, an experienced Bechuanaland missionary, with an artisan colleague, to settle on the lake. It is now about two years since the Bamangwato made Palapye their chief town, instead of Shoshong. The Mission was transferred to the new capital.

It is much to be regretted that in a volume just published under Church of England auspices, describing amongst other matters Khama and his capital, no mention is made of the fact that the Mission there is L.M.S. The omission may be an inadvertence, but some of our Dissenting brethren have looked upon it as deliberately ignoring their work. Bishop Knight-Bruce himself, as

these pages have already testified, cultivates very friendly relations with his Nonconforming neighbours.

Across the Zambesi is yet another Mission likely to be affected by the course of recent events. If Lobengula is driven across the river, he will have to reckon with the Barotse, and their king, Lewanika, whose jurisdiction extends along the north bank of the Zambesi from the neighbourhood of the Victoria Falls. The Barotse valley has been the scene of the heroic labours of M. and Madame Coillard, of the Missions Évangéliques, since 1879. It was in that year that the two Coillards, who had been prevented by Lobengula from settling among the Banyai, found their way to the Barotse, a thousand miles to the north of their former station in Basutoland. Lewanika, another Mtesa in his tolerance and waywardness, allowed them to commence their Mission among his people. Like Mtesa, Lewanika never professed Christianity, but his son Litia did so. Litia was sent south to Basutoland, to be educated in the French society's institutions. In 1891 he returned, and his marriage was celebrated in Christian fashion. Two months before, Madame Coillard died. Last year was one of great trial. A virulent epidemic of small-pox broke out, and carried off a great number of people. Perhaps in consequence of this, Lewanika turned against the missionaries and their converts. Worse than all, Litia, on whom such hopes had been built, relapsed into heathenism. The latest news from M. Coillard indicates that the storm is passing away. It should be mentioned that the Mission now occupies four stations, Léalui (the capital), Sesheke, Sefula, and Kazungula, with a staff of six male missionaries, the wives of two of them, and one unmarried lady.

Besides the Dr. James Johnston above referred to, two English missionaries, a Mr. Buckingham and another, belonging to the United Free Methodists, have passed through the Barotse country, intending to establish a Mission further to the north-west. If successful, they will be a link between the French stations and Mr. Arnot's Mission in Garenganze. Thus there may be said to be a long chain of Missions, beginning with the Americans (A.B.C.F.M.) in Bihé on the west, passing through Garenganze, the Barotse, the Matabele, the Mashona, and ending with the settlements of the A.B.C.F.M. in Gazaland. In reference to this latter it may be mentioned that Inhambane Bay was occupied by the Americans so long ago as 1883, as an offshoot of their Zulu Mission, and much useful work was accomplished, including the translation of the New Testament into Tonga, and parts of it into Sheetswa. The situation has, however, proved to be very unhealthy, and this year an expedition of four missionaries, their wives, and one unmarried lady, have started for a new station on Mount Selinda, a place on the upper waters of the Busi River, and within the borders of the British South Africa Company's territory.

Mission work among the Swazis does not seem to be in a forward state. A beginning was made by the Cape General Mission, an undenominational society, in 1891, at a station to which they gave the name of Bethany.

The progress of evangelistic effort in Corea has more than once been alluded to in these pages. It may be remembered that Corea was closed to the Gospel until the kingdom was made accessible to foreigners by the treaty of 1884. The American Presbyterians, who were the first in the field, now have a staff of twenty-three missionaries, including ladies. Bishop Corfe's Mission, besides the Bishop himself, numbers seven clergy, three doctors, one of whom is a lady, three lay helpers, and seven ladies. There are also Methodist and Canadian Missions. The Gospels of St. Luke and St. John were translated into Corean years ago, and disseminated through the country from Manchuria. In 1883 the Rev. J. Ross, now of Moukden, was set apart for the translational work. The whole of the New Testament has been printed and put into circulation, but it is now found that the version is only suitable for the northern part of the peninsula, where it borders on Chinese territory, because of the number of Chinese words it contains, which are not

current in other parts of Corea. A standing Bible Translation Committee, on which all the Missions except Dr. Corfe's are represented, has been formed at Seoul. The Bible Society have, at their request, undertaken the publication of a revised edition of Mr. Ross's translation of St. Luke. Fortunately it is not necessary to wait until the Bible is translated into Corean. The educated classes despise their native language, and affect the study of Chinese literature. The Chinese Bible is, therefore, immediately available for their use. Imperfect as has been the circulation of the Word of God hitherto, several cases of conversion through its agency are reported.

Among the problems which confront the American or European missionary in Japan is the morality of the passport system, and of the present method of holding property in the interior. By the old regulations, passports for visits or residence out of treaty boundaries are only granted on the score of "health" or "scientific purposes." Many missionaries have felt scruples about the subterfuge. It is satisfactory to learn that the highest Government officials and leading Japanese Christians consider that the use of passports for missionary purposes is perfectly justifiable. The difficulty as to property is similar. By Japanese law, no foreigner may hold land or buildings except within certain areas fixed by treaty. To evade this law, Mission property in the interior has hitherto been held in the name of some friendly Japanese. The disguise has always been transparent, and has had the concurrence of Government officials. Latterly, the revival of ultra-nationalistic feeling is causing the Japanese to resent, not this conventional arrangement, but the holding of property by foreigners in any form. The American Congregationalist missionaries, in their recent session, considered the question of placing Mission property *bonâ fide* into Japanese hands.

A third and now pressing anxiety is that of the status of the European missionary. Some have gone so far as to recommend that no new foreign missionaries should be sent out. The truth appears to be that every foreign missionary in Japan will now have to face an ordeal of searching criticism, and will be welcomed only if he can command respect. Under these circumstances the Bishop of Japan's suggestion at the Church Congress, that educated men and women should seek for employment in tutorial positions, and utilise their leisure time in influencing their pupils, is likely to be of great value. We notice, as a case in point, that the Rev. A. Lloyd, formerly Dean and Fellow of Peterhouse College, Cambridge, who, after working for several years in Tokio as an S.P.G. missionary, has been living in Canada, has now been appointed Professor of English literature in the Keiōgijuku, Mr. Fukuzawa's University.

The WEST CENTRAL AFRICAN MISSION of the A.B.C.F.M. is situated in the Portuguese province of Benguela. The seaport of Benguela is 430 miles south of the Congo. A march of 190 miles inland from this town brings the traveller to Bailundu, which is at an elevation of 5000 feet above the sea, and has a healthy, temperate climate. Here is the principal station, founded in 1881. Several missionary families reside in it. Evangelization, schools, and industrial work are actively carried on. One missionary has translated three Gospels, the Acts, three Epistles, the first fifty-one Psalms, with school-books and hymns, into Umbundu. These have been printed at a second station, Kamundongo, seventy miles to the south-east, chiefly by Native labour. Chisamba, thirty-six miles to the north-east of the second station, is worked by Canadian Congregationalists under the direction of the A.B.C.F.M. Much success has already attended the labours of the missionaries. At Bailundu, a little Native Church, with pastor and deacons, has been organised. The aim of the missionaries seems to be to make the Native Christians not only self-supporting, but missionary. The felt want of the whole Mission is a medical auxiliary. There is at present no medical man nearer than the first station of Mr. Arnot's Mission, which is twenty-five miles to the east of Kamundongo.

J. D. M.

A PLAN FOR EXTENSION IN PERSIA.



OUR missionaries in Persia, the Revs. W. St. Clair Tisdall, Henry Carless, and C. H. Stileman, and Misses Stubbs and Bird, have signed a joint letter to the Society, enclosing the appended scheme for extended evangelistic work in Persia. We need scarcely say that it is heartily endorsed by Dr. Bruce; and we suggest that it be made a special and earnest prayer that, if it be the will of the Lord, He will send us the men and means to act upon so vigorous and judicious a proposal:—

“With the object of rendering the Mission more effective as an instrument for the evangelization of Persia, we commend to the consideration of the General Committee, C.M.S., the following plan, which is practically that adopted, at least in principle and in its main features, in all the Society’s most successful Missions:—

“(1) We should devote our efforts in the main to *direct work among Persians*, rather than seek to influence them indirectly through the Armenian congregation.

“(2) While maintaining our present work at Julfâ, and regarding that station as our *centre*, we should extend our Mission work—as God shall direct us and open the way—by occupying Ispahân permanently, and by taking up other stations as soon as possible, establishing Mission schools wherever it may be practicable to do so.

“(3) We must strive to raise up a body of Armenian and Persian converts to preach the Gospel throughout the land. These should be trained in theology, *medicine* and other subjects, in Julfâ, as far as practicable, and then sent out, under the supervision in the first instance of European missionaries, to heal the sick and to preach the Gospel.

“(4) We regard Medical Mission work as *the* most hopeful means of gaining the esteem and affection of all classes of the people, and of bringing the Gospel to bear upon them. This branch of the work should therefore be *very greatly developed in the near future*, as it is an almost indispensable pioneer to all other kinds of Christian work in Mohammedan lands.

“(5) Itinerating work should be pursued upon a very much more extended scale, and much more systematically than has ever yet been possible.

“(6) Work among Persian women should be carried on by lady missionaries (aided, if possible, by trained Armenian female assistants) on lines parallel to those recommended for men.

“(7) Small Christian communities of Persian converts should be gradually formed throughout the country, wherever suitable converts are found. These should be encouraged to remain, if at all possible, in their own villages or towns, and there endure the persecution that may come, thus letting their light shine forth among their kindred and friends. They should not flee unless to preserve their lives, and should not be sent out of the country under any circumstances.

“(8) These Christian communities should as soon as possible be provided with a suitable elder or pastor (not necessarily in the first place ordained) for each such community. They should be visited as frequently as possible by a missionary, and instructed further in the Truth.

“(9) Christian literature in Persian should be systematically prepared and circulated, and to this end a Mission press is required for Julfâ.

“(10) With a view to the much-needed extension, we recommend the Society to take up the following stations in order, by sending European missionaries to them *as soon as possible*:—(a) Yezd, (b) Sultânâbâd (unless the Americans take it), (c) Karmân, (d) Shirâz, (e) Kâshân.

“We recommend these stations because (1) they are great *centres*, (2) they contain many people who are anxious for Christian teaching, (3) there is a certain amount of freedom in them, (4) the climate is healthy and never very trying even in summer, except in the case of Kâshân.”

EDITORIAL NOTES.



ON Tuesday, November 14th, there was an important discussion in the General Committee on the position and prospects of the Society as regards men and means. The readers of the *Intelligencer* know that in these pages, for some months past, we have been pointing out what a serious thing the Society was doing in sending out between fifty and sixty new missionaries, when in the preceding year the expenditure had exceeded the receipts by 15,000*l.*; and we have been calling on our friends not to view such a course with a light heart, but to do it deliberately, under a solemn sense of responsibility and with a conscious putting forth of the hand of faith to grasp the Arm of Omnipotence. The Committee considered the position in June, and passed a long and important Minute, which was published in our July number. They have now considered it again, and passed the Minute printed in the present number (p. 950). Between June and November there has been ample time for the members of the Society throughout the country to make their voices heard. So far as we are aware, no one has questioned the policy of going forward with resolute persistence and undoubting faith, while very many letters have come to hand encouraging us to that course. It is no longer, therefore, merely the policy of the Committee. The whole Society is pledged to it; and we cannot doubt that much real and definite prayer on the subject is being made to the God of Heaven.

We do not enlarge on this important matter now, as we hope to treat it more fully next month.

THE news of the resignation of Bishop Stuart of Waiapu, with a view to joining the C.M.S. Persia Mission, is of deep interest. In 1850, T. V. French and E. C. Stuart went out together to India to found a C.M.S. College at Agra. After twenty-seven years of varied labour at that and other posts, both became Bishops in the same year. Mr. Stuart was for a time at Jabalpur, and afterwards for some years C.M.S. Secretary at Calcutta, and Chaplain to Bishop Cotton. In 1872 he was helping in the Home Secretariat at Salisbury Square. Considerations of health caused his removal to New Zealand, where he at once threw himself into the Society's Maori Mission. When the venerable Bishop Williams retired from the bishopric of Waiapu, Mr. Stuart was elected by the Synod of the Diocese to succeed him; and he was consecrated in the Island in 1877. Since then, he has been untiring in his work, both in the Colonial Church and in the missionary work among the Maoris. He and his daughter have been accustomed to ride hundreds of miles over the mountains and through the forests of New Zealand, visiting the homestead of the settler and the *kainga* of the Native. The Maori section of the Church has flourished under his fostering care. He has himself ordained 14 Maori clergymen, and the number under his episcopal oversight is now 17, although some have died. Within his diocese is the C.M.S. Theological College for all the Maori work, the famous Te Aute College for the education of the better class of Maori boys and youths, and Boarding-schools for younger boys and for girls. A fine cathedral at Napier, and an endowment for the See, are the fruits of his influence and energy; and although the Diocese of Waiapu is more identified with C.M.S. than any other in the Colony, yet it contributes more than any other to the Melanesian Mission. We deeply sympathise with the Churchmen of Waiapu, English and Maori, in the loss of so wise and faithful a chief pastor. And although some of them are doubting whether he is right in taking the step, we are sure

they will accept his assurance that God's call to him is clear, and to be obeyed without hesitation.

For Bishop Stuart is following the example of his old missionary comrade and brother Bishop, in laying down his episcopal dignities to resume simple missionary work; following him also even in the direction into which his life-career is to be turned. French resigned the Bishopric of Lahore to go as a pioneer to the Mohammedans of Western Asia; Stuart responds to an appeal from the same quarter—an appeal from Mr. Tisdall, now the head of the C.M.S. Persia Mission, who himself also is a member of the New Zealand Church, and a graduate of New Zealand University. French's noble spirit was called away in Arabia, and his remains lie on the Arabian coast, looking across the Gulf of Oman towards Persia. Bishop Stuart goes to Persia itself. French was only permitted to labour a few months. God grant to Bishop Stuart, not months, but years of happy and fruitful service!

BISHOP HILL left London on November 21st, with most of his party, to sail from Liverpool the next day. All through the past few months our gratitude has been growing to Mr. Aitken for suggesting his name for the Niger Bishopric—or, as it is now called, Western Equatorial Africa. He has spent days and hours in Salisbury Square grappling with the complicated details of the work in the very difficult and, in some ways, trying sphere allotted to him; and yet he has been incessantly tearing about the country (no other phrase will do!), everywhere lifting up the missionary cause to a higher spiritual level, and everywhere calling forth the prayerful sympathy of the truest servants of the Lord. His path certainly, and that of his party, will be “paved with love, and canopied with prayer.”

Just as the Bishop of the Church of England in Western Equatorial Africa goes forth, the Bishop in Eastern Equatorial Africa comes back. All who realise the supreme importance of a right decision by the British Government concerning Uganda will rejoice that Bishop Tucker has felt able to accept the Society's suggestion that he should again visit this country,—to say nothing of the value of his counsel regarding many practical questions in the whole East Africa Mission upon which the Committee have to decide. It is easy for newspaper critics to count the number of months he has been in Africa, and the number in England, and the number on board the steamships, since his consecration, and to make invidious remarks thereon. Perhaps if they would measure, with their own steps, the five thousand miles he has *walked* in Africa, they would change their tone. The real question is, What is most for the advantage of God's work?—and we are persuaded that as regards wise counsel, and as regards influence in obtaining offers of service, Bishop Tucker's presence in England just now will be of the greatest value. Pecuniarily, of course, it will pay its cost twenty times over.

Nor one of the many wants in our wide mission-fields has been more earnestly and continuously prayed about than that of a Vice-Principal for Fourah Bay College. We have never doubted that God would give us the right man in His own time, and His faithfulness is once more proved. When the Principal, Mr. Humphrey, was returning to his post in September without a comrade, it was felt that in such an emergency a man must be lent to him for a while, and the Rev. T. J. Dennis, appointed to the Niger, was accordingly, with Bishop Hill's concurrence, requested to go to Fourah Bay temporarily. Scarcely was this arranged, when an Oxford man appeared, volunteering definitely for the purpose. This was Mr. T. E. Alvarez, B.A., of Jesus College,

who is well known in the younger Christian circles of University men for his services in connexion with the Inter-Collegiate Christian Union, the School-boys' Scripture Union, the Children's Special Service Mission, &c. It is not our custom to enlarge on the qualifications of our outgoing missionaries; but when we have so often asked for prayer for a man for this particular post, we cannot but now call for thanksgiving to God that Mr. Alvarez has been raised up for it; and our friends, we are sure, will pray that he may be specially fitted to exercise a wide influence for his Divine Master among the youth of Sierra Leone.

HERE is another case of a second missionary wanted in a C.M.S. College. Shall we make this a subject of equally earnest and believing prayer?—

"C.M.S. College, Calcutta, Oct. 4th, 1893.

"I am very sorry that the C.M.S. is not sending a man to the Divinity School this year. I cannot help feeling that the importance of this institution is not fully realised at home. We are perhaps unfortunate in having the school closed in the cold weather, so that when visitors come, they see only an empty building, and then go on to Allahabad and Lahore and see schools in full working order; at least that is the only way in which I can account for the fact that Allahabad and Lahore are never allowed to be without two men, while we have never practically had more than one. The Rev. Thomas Biswas is helping me, but as he is also reading for priest's orders, I cannot give him full work.

"We are not doing so much as we ought to do, and therefore the work of the whole Mission is being hindered. We have talked for years about an English class, but have not opened one, and so year by year one or two of our hopeful lads from the Boarding-school drift off to Bishop's College. At the present time we have thirteen men reading in one class, though it would be better if this class were made into two; two men reading in Hindi, and this is a branch of the work that will increase as we do more Hindi work; three men reading for priests' orders; so that we have eighteen men and three classes going. Besides all this there is the preaching and the various other things that come to a missionary in Calcutta, and the preparation of lectures.

"Next year there will be some men for deacons' orders. There are three men who have joined us from other Missions, who must read in the Divinity School for a time, before they can be reckoned on our staff of agents. These three men could read many of their subjects in English, and there are two others who could join them; so that next year we ought to have an English class, three to five; Hindi, two to three; Bengali, twelve to fifteen; Bengali (deacons), two to three. So that we may expect from twenty to twenty-five men, three to four classes. Teaching staff: one Englishman, one Bengali. I don't think I need say any more.

"W. H. BALL."

ONE of our well-known correspondents contributes on another page a graphic account of the recent Seventh Anniversary of the Gleaners' Union. We hope many of our older clerical brethren will kindly read that account. We do not think some of them at all realise what the Society now owes to its younger members who mostly work that Union. Of course, we do not refer to children. The Gleaners' Union is not for them. Their important share in the work is mostly comprised in the old Juvenile Associations and younger Sowers' Band. But ten years ago it was a problem much discussed in Salisbury Square, How to bring our younger men and women, with their warmth and enthusiasm, into identification with the missionary cause. No one can now attend our various Evening Meetings in Exeter Hall without perceiving that, in London at least, the problem has been to a considerable extent solved—though indeed there is much to do yet; and in many provincial towns and parishes there has been equal success in this respect. Now the Gleaners' Union has had a chief share in effecting the result; and it may fairly be now said to have

earned a fuller recognition at the hands of the leading clergy and laity in C.M.S. circles in town and country. Not that we want it to become official. The very spontaneity and informality of it has been a great advantage. And what it is now being led to aim at is not position and reputation among men, but to be more used of God for the spiritual growth of its members and for the fostering of the spiritual side of C.M.S. work. This will be seen from a perusal of "J. D. M.'s" report.

THE chief meeting of the eight held in connexion with this Anniversary was rendered memorable by the address of Mrs. Isabella Bishop. Certainly we have had no speech for many years, even at the great May Meeting, to compare with it in thrilling power. In quiet tone and subdued manner, but with facts of gravest significance and appeals of most irresistible cogency, clothed in language of singular force and appropriateness as sentence after sentence fell with ever-increasing impressiveness upon ear and heart, Mrs. Bishop held the audience spell-bound. This speech has been separately printed in a small pamphlet, and copies can be had free from the Society's House. We wish every Vicar would just *read aloud* that speech at his next parochial missionary meeting. He would need no "deputation"!

THE Rev. R. W. and Mrs. Stewart have met with much kindness in Canada, and have addressed a great many meetings, sometimes two a day for a fortnight, chiefly in the dioceses of Toronto and Huron. One or two of the most interesting gatherings were at Wycliffe College, Toronto, which is an important centre of Evangelical life and influence, and maintains missionaries of its own among the Red Indians of Mackenzie River, and in Japan.

FOR some years the lack of proper accommodation in the Church Missionary College at Islington has been much felt. One small hall has served for morning and evening prayers, for meetings of various kinds, and for the students' meals. Behind the College is a piece of ground belonging to it, called the Priory Estate, which has been let to market gardeners, &c., and on which Mr. Moody's first temporary building for his evangelistic services in 1883-4 was put up. On it also stands a small hall occupied for many years by the Young Men's Christian Association. The Society has now resumed possession of the ground, arranged for workshops for manual training being built upon it, and adopted the Y.M.C.A. hall as a college chapel, fitting it up suitably for that purpose, and connecting it with the College by an intervening building which will provide additional sleeping and class rooms. Friday, November 3rd, was fixed for the opening of the new chapel by the Bishop of London, and a large company of friends, members of the Committee, assembled. But the Bishop was prevented by urgent business in Convocation from coming, so the ceremony was confined to the Evening Service, with an address by the venerable former Principal for twenty years (1840-1860), the Rev. C. F. Childe. This address is printed as the first article in this number. The formal dedication by the Bishop took place a fortnight later, on November 17th, with an excellent address by the Bishop himself.

THE *Figiles*, the Missionary Band connected with the London College of Divinity, St. John's Hall, Highbury, continues to prosper, and now comprises a large number of Highbury men, now Vicars, Curates, &c., as well as present students. A calculation has been made that the parishes of which Highbury men are Vicars sent C.M.S. 4000*l.* last year. Eight Highbury men are serving as C.M.S. missionaries—E. B. Beauchamp (China), C. A. Günther

(Uganda), J. R. L. Hall (Palestine), H. E. Heinekey (Ceylon), D. J. McKenzie (Punjab), Canon Taylor Smith (West Africa), J. Stone (Telugu Mission), P. G. Wood (Egypt).

WE regret to announce the death, in his eightieth year, on October 28th, of the Rev. Joseph Henry Gray, M.A., Rector of Keynsham, near Bristol; a warm supporter and valued counsellor of the Society, having been for upwards of fifty years closely connected with it. He went out as a missionary to India immediately after his ordination in 1837, and at once assumed duty as Principal of the C.M.S. College at Madras, which important post he held till his return in bad health in 1848. While there, he trained for holy orders Mr. Sathianadhan, Mr. Cornelius, and other well-known Tamil clergymen. From 1852 to 1870 he was Perpetual Curate of St. Barnabas, Isle of Man; and from 1870 till his death Rector of Keynsham. From 1870 to 1888 he was Association Secretary for C.M.S. in Gloucestershire.

MR. E. W. MATHIAS, B.A. (Camb.), who is appointed to the Niger, was ordained on October 29th at St. Paul's, Onslow Square, by Bishop Hill, under commission from the Bishop of London. The sermon was preached by the Vicar, the Rev. H. W. Webb-Peploe. We hope to publish it in our next number.

AN item in the accounts in the Society's last Annual Report seems to call for some explanation. At page (290), under the head of Preparation of Missionaries, 745*l.* 14*s.* 6*d.* appears as expended upon "Ladies' Training Expenses." But it is not stated that the Contribution Lists contain special donations which go far to cover this amount. Out of 398*l.* 6*s.* 6*d.* paid to "The Willows," 343*l.* 6*s.* 6*d.* was privately contributed, and only 55*l.*, the fees for one student (a missionary's daughter), was paid by the Society. And out of 314*l.* 7*s.* expended on the new Training Home at Highbury for persons of less education, 250*l.* was privately given, and only 64*l.* 7*s.* paid by the Society. Besides these sums, 33*l.* 1*s.* went in miscellaneous charges (travelling, &c.), making a total of only 152*l.* 8*s.* drawn from the general funds for the training of women. Of course, ten times that amount would be legitimate expenditure if it were needed; but there are reasons why the facts in this case should be clearly understood.

THERE are some exceptionally interesting items of news in our Mission Field pages this month, which should on no account be missed. Baptisms of Mohammedans in India, the first baptism of an Eskimo convert on the western shore of Hudson's Bay (on the eastern shore there have of course been many), the first ordination of a Red Indian within the Arctic Circle, and a remarkable year of fruit among the Ainu of Japan, will supply topics of unfeigned thanksgiving.

SOME improvements are planned for our smaller periodicals in the new year. The *Gleaner* is to have another design on its cover, the simple figure of Ruth giving place to a new picture. *Awake!* is to be printed on a 16-page sheet, the outside four pages forming a cover, and the front page having a new design. The *Children's World* is once again to be a "Green Book," as of old, having a green wrapper added. We would ask our clerical and other readers of the *Intelligencer* to promote the circulation of its smaller comrades in their various parishes and districts.

THE OPIUM TRADE IN CHINA.

THE following protest appeared lately in the newspapers :—

"We are surprised to find that a portion of the public press has endorsed a statement made by an official witness before the Royal Commission, to the effect that the missionary body in China, having signally failed to make converts among the Chinese, find it convenient to lay the blame on the Opium Traffic, rather than refer to the true cause which lies nearer home.

"To such a suggestion we give an emphatic denial; and cannot refrain from pointing it out as an unjustifiable reflection upon a great body of men and women, whom the Christian community regard with high esteem.

"The missionaries in China confess to no such want of success. They show, on the contrary, an evidence of increased prosperity in Mission work from decade to decade, which is striking enough to make the Churches of Christ in this country rejoice.

"That the missionary body in China covet and pray for very much more success is equally true, and it is this fact which has opened their eyes to this hindrance in their way, and made them eager for its removal. They would be traitors to their great Master's cause, if it were otherwise. Those of them who have gone forth from the Churches of Great Britain and Ireland claim, however, to be quite as loyal to their country as the men who impeach them, and they believe that by putting their finger on a grave fault in their country's policy, they, at all events, are exhibiting true patriotism.

"The missionaries occupy stations throughout nearly the whole of China from East to West, and from the Amoor in the extreme North to Pak-hoi in the far South. They number about 1500, and are acquainted, as almost no others can be, with the daily lives and habits, the joys and sorrows of the people.

"There is, therefore, special significance in the fact that from every quarter of that great Empire they bear testimony to the wide-spread suffering produced by the consumption of opium, and the discredit thrown upon Christianity by our country's association with it. It is equally significant of the moral degradation which it entails, that the Native Church in China has no option but to exclude from its membership all who are consumers or connected with the trade; whilst at home we have 5000 members of the medical profession who have stated emphatically that the use of the drug, except as a medicine, is morally and physically debasing.

"No arguments as to the willingness or ability of the Chinese Government to prohibit home productions can possibly weaken the force of these facts, and we maintain that our country, which might stand forth as the exponent of Christianity to people who can be numbered by hundreds of millions, is throwing away this splendid opportunity by helping to uphold a trade which has proved to be their curse.

"FRED. E. WIGRAM,

"EUGENE STOCK,

"CHRISTOPHER C. FENN,

} Secretaries to Church Missionary Society.

"J. HUDSON TAYLOR, General Director, China Inland Mission.

"B. BROOMHALL, General Secretary, China Inland Mission.

"ALFRED HENRY BAYNES, Secretary, Baptist Missionary Society.

"GEORGE WM. OLVER, Wesleyan Missionary Society.

"R. WARDLAW THOMPSON, Foreign Secretary, London Missionary Society.

"GEORGE TURNER, General Missionary Secretary, United Methodist Free Churches.

"J. K. JACKSON, Foreign Missions Secretary, Methodist New Connexion.

"WATSON GRACE, Secretary, Friends' Foreign Mission Association.

"C. W. TREMENEERE, Vice-President, Society for the Propagation of the Gospel in Foreign Parts.

"W. S. SWANSON, D.D., Missionary of the Presbyterian Church of England.

"H. M. MATHESON, English Presbyterian Missions."

In reply to this protest, Sir Thomas Wade wrote to the *Times* disclaiming the language attributed in it to the "official witness;" whereupon Dr. Maxwell wrote to say it was not Sir T. Wade, but Sir Lepel Griffin, who had made the statement protested against.

LOCAL ASSOCIATIONS AND UNIONS.

Bradford.—The Quarterly Meeting of the Ladies' Union in connexion with the Bradford Association of the Society was held in the Church Institute, Bradford, on Monday, October 30th. There was a large attendance, and the Rev. J. E. Gerrard presided. The Rev. R. H. Maddox delivered an address on the work of the Zenana Mission in India.

On Monday the Annual Meeting of the Bradford Branch of the Society was held in the Mechanics' Institute. There was a large attendance. The chair was occupied by the Bishop of Ripon, who was accompanied to the platform by many clergymen. The secretary (Rev. A. J. G. Nash) read the annual report, which was of a highly satisfactory nature, and showed that excellent work was being done by the Bradford Branch of the Society. In relation to the section known as the Junior Clergy Union, Mr. Nash stated that the Rev. F. O. Jones, of Baildon, had by receiving old postage-stamps, colonial and continental, and selling them, during the past year raised for the Society the sum of 91*l.* 4*s.* The total amount sent up to the Society during the past three years through the selling of postage-stamps by Mr. Jones was 174*l.* 4*s.* Mr. Sydney Smith (the treasurer) then submitted the financial statement, which showed that the year's receipts had reached 896*l.* 9*s.* 10*d.*, but the finances had come short of those in 1891-2 by 75*l.* The Bishop of Ripon, in speaking of matters pertaining to the Missionary Society, said that he believed that the great hindrance to Mission work at the present time was the nominal Christianised civilisation with which heathen and other nations had become acquainted, and added that their future hope lay not merely in transitory conditions, but in the eternal trust in God's power, and faith, and love. Interesting addresses were afterwards delivered by the Rev. Canon Bardsley, the Vicar, the Rev. A. W. Baumann, missionary from Bengal, the Rev. E. J. Peck, missionary among the Eskimo, and others.

On Sunday nearly 100 sermons were preached in the various churches in Bradford on behalf of the C.M.S.

Cambridge.—Commencing from Friday, October 13th, a united Church Missionary Week has been held in connexion with St. Barnabas' and St. Philip's Churches. On that day there was a Special Service of Intercession for Foreign Missions at St. Barnabas' Church at 7 p.m. On Sunday (Church Missionary Sunday) Special Sermons were preached throughout the day, and the offertories were devoted to the C.M.S. On Monday evening, the 16th, the first C.M.S. Public Tea in connexion with St. Barnabas' and St. Philip's Churches was held in the Schoolroom. There was a good attendance at the tea, and each of the tables were furnished by free-will offerings, gathered by a band of Gleaners. The tables were called African, Persian, Indian, China, Japan, Ceylon, New Zealand, N.-W. America, and Zenana. After the tea, an evening meeting, which was largely attended, was addressed by the Rev. Ruttonji Nowroji. The Rev. J. Barton, Vicar of Holy Trinity, presided. The Vicar (the Rev. T. W. Thomas) addressed the meeting, and alluded to the success which he hoped would attend their efforts on behalf of the Mission Week. Mr. Clarke read the financial statement of the St. Barnabas' Branch of the C.M.S., which showed that the total income for the year ending 1892 was 33*l.* 12*s.* 10*d.*, being an increase of 2*l.* 5*s.* upon that of the preceding year. The Rev. J. Barton and Mr. Ruttonji Nowroji then addressed the assembly. The Rev. W. Price, of Lowestoft, also delivered an address.

The Annual Tea and Public Meeting in connexion with the Society was held in the large room of the Guildhall on Tuesday evening, October 24th. About 350 persons attended the tea. There was a large attendance at the public meeting, which was presided over by the Principal of Ridley Hall (the Rev. H. C. G. Moule). Amongst those present there were Bishop Selwyn, the Rev. P. Ireland Jones (Calcutta), the Rev. A. Elwin (Hangchow, Mid China), and many of the local clergy, including the Rev. J. Barton. The chairman expressed the delight it gave him to see so good a gathering that night, and referred to the Rev. J. Barton's leaving to become Secretary of the C.P.A. Society. Bishop Selwyn, in the course of an earnest address, remarked that missionaries might have diversities of operation, but he believed missionaries all over the world felt that there was the same Spirit working in them according to the grace which He

gave them. He would not add anything to the thoughtful words which the chairman had addressed to them in reference to the new cycle of missionary prayers, except to tell them that there was no thought that strengthened missionaries so much as the thought of the constant stream of prayers that were going up for them at home. The Revs. A. Elwin and P. I. Jones then addressed the meeting. The chairman, in a few closing words, spoke of the loss which would be felt owing to the departure of the Rev. J. Barton, who was leaving Cambridge. He was sure he would be remembered in their prayers. Mr. Barton also spoke.

Chelmsford.—The Annual Meeting of the Chelmsford and South Essex Branch was held at the Shire Hall on Tuesday evening, November 7th, the Rev. R. E. Bartlett presiding, in the unavoidable absence of the Archdeacon of Essex. The hon. sec. (Rev. W. Trimmer) read the annual report, which showed that the income of the Branch had been 861*l.* 9*s.* 11*d.*—a decrease of about 20*l.* on the previous year. The Rev. A. W. Baumann (missionary from India) afterwards addressed the meeting.

Ebbw Vale.—The Annual Sermons were preached on Sunday, October 22nd, at Christ Church, by the Rev. H. Knott, who also addressed a meeting at the Sunday-school in the afternoon. Much interest is being aroused, and a point of special note was the presentation at the meeting of a purse of 4*l.* to Mr. Knott for the C.M.S. This was made by one of the scholars, who, in a few well-chosen words, explained that it was the outcome of a monthly collection made by the scholars during the year. It was the kind suggestion of the superintendent, Mr. Lee, and had met with the hearty support of the scholars. The Rev. Daniel Lewis, Vicar, presided, and in his opening remarks pointed out the blessing that missionary efforts prove to home work.

Hatcham Park.—The Annual Meeting took place on Saturday, October 14th, at All Saints' Institute, previous to which from sixty to seventy friends of the C.M.S. partook of tea and coffee, after which the Rev. J. B. Whiting gave an interesting address. The treasurer then gave an account of the sums that had been raised: during 1889, 19*l.* 14*s.* 10*d.*; 1890–91, 39*l.* 19*s.* 2*d.*; 1892, 55*l.* 7*s.* 1*d.*; and 1893, 81*l.* 8*s.* 4*d.*

Isle of Man.—One of the largest and most successful meetings of the Isle of Man Branch of the Society, which has ever taken place in the Island, was held on Tuesday evening, October 31st, at the Douglas Gymnasium. During the past fortnight meetings have been held and sermons preached all over the Island, in which an active Deputation have played a prominent part, and been heartily seconded by a painstaking and hard-working secretary (the Rev. R. B. Baron), and the local clergy generally. The Gymnasium on Tuesday evening was full, all the seats were occupied, and many were compelled to stand. The Bishop of the Diocese presided. The Deputation consisted of Archdeacon Hughes-Games; Archdeacon Winter; the Rev. W. J. Richards, missionary from Travancore, India; and the Rev. S. W. Darwin Fox, Rector of Bridlington Quay. The Bishop then intimated that he had received a letter from the Rev. T. T. Smith, one of the Deputation, stating that he had been suddenly called away to England and was unable to attend the meeting. The Rev. R. B. Baron read the report, which stated that the amount raised during the year from the Island on behalf of the Society was 321*l.* 15*s.* The chairman then addressed those present, and was followed by Archdeacon Winter, from N.W. America, Archdeacon Hughes-Games, the Rev. W. J. Richards, from Travancore, and the Rev. S. W. Darwin Fox.

Leicester.—A Meeting in connexion with the Holy Trinity C.M. Juvenile Branch was held in the Trinity Parish Room on the afternoon of Saturday, October 6th. The children brought their C.M.S. collecting-boxes, and attended in large numbers specially to hear the address of a daughter of one of the churchwardens, who is about to proceed to the mission-field in China. After singing a hymn the children listened with breathless silence to the touching and simple address of Miss Amy Tabberer. The children's interest seemed rivetted.

The Saturday evening Prayer-meeting connected with the Church was (in the absence of the esteemed Vicar, the Rev. E. G. Hodge, through illness) presided

over by G. H. Lloyd, Esq., a member of the congregation, who has already given a daughter to the mission-field. It was indeed a solemn "dismissal service." Our dear sister who is leaving for China spoke with great humility. Her words were very earnest and full of faith; her heart and voice overflowed with gratitude to God for calling her to minister amongst the heathen. The parting hymn, "God be with you till we meet again," preceded an affectionate farewell.

W. F. J.

Liverpool C.M. Lay Workers' Union.—The opening Meeting of the ninth session was held at St. Luke's, Colquitt Street, on October 12th. The chair was occupied by Mr. C. A. Mather, president. The secretary read the eighth annual report, which showed that the work of the Union is steadily progressing. Among the missionaries who are proceeding this autumn to the mission-field for the first time is a member of the Union, Mr. Ernest Fry, he being the fourth member of the Union who has consecrated himself to the Master's service in the foreign mission-field. The Rev. J. G. Watson, who has recently returned from a visit to the mission-fields, delivered an able address on missionary work there.

Lowestoft.—The Anniversary Sermons in connexion with the Lowestoft Branch of the Society were preached at the various churches in Lowestoft on Sunday, October 22nd; and on Monday afternoon the Annual Meeting was held at the Y.M.C.A. Room, under the presidency of Mr. E. W. Fowler. The Revs. A. W. Baumann (from India), J. Piper (formerly in Japan), and E. Lombe (Rector of Swanton Morley), attended as the Deputation. The financial account, read by the treasurer, showed that 272*l.* 13*s.* 8*d.* had been collected for the Society in Lowestoft, being an advance of over 7*l.* on the previous year. In the evening another meeting was held, at which the Rev. O. D. Lawrence presided, and addresses were given by the Deputation.

Manchester.—The Annual Meeting of the C.M.S. Manchester Lay Workers' Union was held on October 2nd, at the Religious Institute, under the presidency of Mr. Robert Philips. The report stated that the Union now consists of 133 home members and four who have gone forth as missionaries. During the past year 179 lectures and addresses have been given on behalf of Foreign Missions. The meeting was addressed by the Revs. J. G. Watson and George Denyer, and by Messrs. Randell, Dickinson, and others.

Nottingham.—The Gleaners' Union Anniversary was held on October 16th. There was a large gathering in the Mechanics' Hall, when Gleaners and friends, from all parts of the town, and also some from the country, to the number of 560, sat down to tea. The meeting afterwards was largely attended, and all were deeply interested in the address of the Rev. Rowland Bateman. The Rev. C. Lea Wilson announced the Missionary Loan Exhibition which is to be held (p.v.) in November, 1894. The report of the Nottingham Branch of the Gleaners' Union stated that the present number of members, including Radford, is 838. The gifts sent to London from the Branch during the year, independently of the Local Associations, have amounted to 86*l.* 8*s.* 8*d.* M. E.

Peckham.—A Missionary Exhibition in connexion with the Society was held in All Saints' Schoolroom, Blenheim Grove, Peckham, on Tuesday and Wednesday, October 24th and 25th, at which the Rev. T. J. Gaster presided. About 1000 curios and objects of interest from heathen lands were exhibited, including those collected by the late Bishop Hannington. Short addresses were given on Tuesday by the Revs. T. J. Gaster, J. E. Hamshere (about to leave for Africa), P. Gaster, and Mr. C. E. Cæsar, and on Wednesday by Dr. E. J. Baxter (medical missionary, just returned from Uganda), and the Revs. P. Gaster, T. J. Gaster, and C. H. Coles. These addresses were illustrated by dissolving views. The exhibition was also open on Thursday, the 26th, for children.

Red Hill.—A deeply interesting Dismissal of Missionaries on a small scale took place in St. Matthew's Schoolroom on September 28th. Although it was a very cool night the room was crowded. Mrs. Goldsmith (C.M.S.), returning to

Madras, Miss Gedge (C.M.S.) to Frere Town, and Miss Harding (C.E.Z.M.S.) to Burdwan, gave short and earnest addresses. Then followed two going out for the first time—Miss Ethel Sells (C.M.S.) to Japan, and Miss Mildred Clarke (C.I.M.) to China—full of brightness and joy in the prospect. "The happiest years of my life," said one, "had been spent at 'The Willows.'" Miss Wallinger (C.E.Z.M.S.) was unable to be present, as she was sailing that very day for South India. Mr. Eugene Stock gave a most earnest and useful address to the outgoing missionaries and others, and appealed especially for more men. We are thankful to be able to state that more from this parish are in training for missionary work, or ready to go when the way shall be made plain. B.

Shooter's Hill.—A very successful Missionary Loan Exhibition was held on October 18th and 19th at the All Saints' Mission Hall. It was opened by the Rev. F. E. Wigram, supported by the Hon. and Rev. W. T. Rice, the late Vicar of the parish. This was Mr. Rice's last official act connected with the parish, and it was notable, too, that on the second day of the Exhibition the Rev. P. H. Chapman, late Curate of All Saints', bade farewell to his old sphere of labour prior to sailing for India to take up his appointment as Chaplain to H.M. Forces. Three lectures, given respectively by the Rev. H. Burnside, late missionary in Japan, Mrs. Greaves, Travelling Sec. C.E.Z.M.S., and Dr. C. Harford-Battersby, were most interesting and instructive. The Exhibition comprised curios and objects of interest representing life amongst the Heathen in all parts of the world, and the British and Foreign Bible Society lent a collection of foreign versions of the Bible and Scripture portions. Lay figures and models to illustrate zenana life in India were lent by the C.E.Z.M.S. The India room was arranged under the supervision of Mrs. Greaves, who was present throughout the Exhibition, and her constant succession of "personally conducted tours" around her room undoubtedly awakened considerable interest in missionary work in India. Missionary solos and part music selected from oratorios were sung at frequent intervals by a special choir. About 7l. worth of missionary literature was sold at the book-stall. The Exhibition was well attended throughout, and at times the rooms were packed to their utmost capacity. The central idea of the Exhibition was not so much to make a financial profit as to kindle new interest and to provide a missionary object lesson. However, notwithstanding that the expenses were very considerable, there remains a balance in hand of 7l. 10s. G. E. W.

Swansea.—The Annual Meeting of the Swansea Branch of the Society was held in the Drill Hall, Swansea, on Monday evening, October 9th. The Rev. Canon Smith, Vicar of Swansea, presided. The Rev. Watkin Edwards read the financial report for the year ending March 31st, 1893, which stated that ten Parochial Associations in Swansea had raised 430l. 9s. 2d., while thirty Associations in the district had raised 120l. 10s. 5d. This amount was smaller than last year, in consequence of five Associations, which paid through Swansea last year, sending up their money direct to the Parent Society; but had those Associations paid through Swansea there would be an increase of 8l. on the last year. After deducting expenses, 541l. 14s. 7d. was remitted to the Parent Society. After a few words from the chairman, the Rev. Dr. Bruce from Persia, and the Rev. A. B. Hutchinson from Japan, addressed those present on the work carried on in their respective Missions.

Whitechapel.—On Friday, October 20th, there was a special celebration of the Holy Communion at 6.30 a.m., when the communicants of St. Mary's, Whitechapel, met to take a solemn farewell of Mr. J. Fryer, who was that day sailing for India, where he is to labour in connexion with the Church Missionary Society among the Gonds; and of the Rev. J. Hamshere, who is shortly going out, under the same Society, to Eastern Equatorial Africa. The Rector, the Rev. E. A. B. Sanders, officiated, and an address was given by the Rev. A. J. Robinson, Rector of Holy Trinity, Marylebone, formerly Rector of Whitechapel, during whose ministry Messrs. Hamshere and Fryer offered themselves for Foreign Mission work. There were 115 communicants. G. F. G.

York.—In the words of the Archbishop of York at the opening ceremony, the

most brilliant and brightest of Missionary Exhibitions was held at York, in the Exhibition Buildings, from November 7th to 10th inclusive. Fortunately such undertakings are not by this time uncommon, but certainly the one held in this city will long be remembered by all who were present and took part in it. The opening ceremony was performed by the Archbishop of York, who most kindly made a special effort to be present, and the Treasurer of the Society, Sir T. Powell Buxton, who took the place of Sir John Kennaway. On the three successive days the following were present and took part in the opening proceedings: The Rev. Canon Fausset, the Very Rev. the Dean, the Bishop of Hull, Mr. Eugene Stock, and Sir J. Terry. At intervals of fifteen minutes or less, talks were given in the several courts by Dr. Baxter, Archdeacon Winter, Revs. A. Elwin, W. H. Collins, A. T. Fisher, P. B. de Lom, G. C. Williamson, T. S. Hatfield, Miss Sachs, and Miss Hammond. These talks were quite a feature in this exhibition, being better attended than any we before remember, and they appear to have been really enjoyed by the large numbers who listened. On the third and fourth days we were specially favoured by the presence of the Rev. H. E. Fox and Mr. Eugene Stock, who gave special addresses in the Saloon. One of Mr. Stock's was addressed chiefly to young men, who will not readily forget the powerful, searching words to which they listened. Mrs. Bishop, the great traveller, also spoke on one occasion, and was listened to with rapt attention. A large number of the York schools also attended, and additional lantern lectures were provided for them, and given by the Rev. G. C. Williamson. A zenana court was much frequented, and Mrs. Bardsley, Miss Woolmer, and Miss Clarke, representing the Church of England Zenana Society, explained from time to time the various points of interest attaching to it. The usual York Sale of Work was held at the same time, and we hear that in every way it was satisfactory. The intelligence stall, presided over by the Association Secretary, was of real use in the dissemination of much gratuitous literature, which was eagerly seized upon, and we trust read; besides some 20*l.* worth of books sold. An interesting meeting was hastily got up for the Missionary Leaves Association, without whose indefatigable secretary, Mr. Malaher, such exhibitions would not be so great a success. At this meeting all the Deputations spoke for three minutes each, on the value and need of such an organisation. There are many whose names ought to be mentioned in connexion with the labour and success of this large undertaking, but those of the secretary, the Rev. T. J. Clarke, and the Rev. H. G. Hopkins, Dr. Shann, and Mr. H. V. Scott, the treasurer, must not be omitted. Over 3000 exhibits were on loan, and altogether about 750*l.* was taken, from which of course the expenditure has to be deducted. In conclusion we can only say—Prayer was made continually for a successful issue, increasing interest, blessing to the neighbourhood, and glory for God, and heartfelt praise was rendered at the close for an abundant answer vouchsafed by the Giver of all good.

G. C. W.

In addition to the above, the Society's cause has also been advocated during October and November, by Sermons or Meetings, or by both, at Beccles and Weston, Bristol, Bucks C.M. Union, Burton, Canterbury (East Kent Branch), Dorchester, Evesham, Fareham (Parish Church), Fylton, Gawsorth, Hotwells (Bristol), Leamington, Llanycrwys (Harvest Thanksgiving), Loughborough, Lynn (St. John's), Nailsea, Norbiton (St. Peter's), Old Brompton, Pannal (Parish Church), Penrith (Christ Church), Peper Harow, Portsmouth, &c., Rochester (Parish Church), Royston, Stoke Bishop Branch, St. Albans (St. Peter's), Wadsley Parish Church (Harvest Thanksgiving), Winterton, Wragby, &c.

MISSIONARY DEPARTURES DURING DECEMBER.

Per s.s. *Peninsular*, Dec. 1st:—Miss Bertha H. Nevill, for the Punjab; the Rev. E. A. Hensley, for North India.

Per s.s. *Himalaya*, Dec. 8th:—Miss Hilda S. Spicer, for Japan.

Per s.s. *Ballarat*, Dec. 14th:—The Rev. J. B. and Mrs. Brandram, and the Rev. G. and Mrs. Chapman, for Japan.

Per s.s. *Pekin*, Dec. 22nd:—The Rev. G. Litchfield, for North India; the Rev. J. W. and Mrs. Fall, and Miss A. E. Paul, for Ceylon.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, October 17th, 1893.—Offer of service was accepted from Miss Elizabeth Ballson.

The Report was presented from the Medical Missions Auxiliary Committee, and Resolutions agreed to thereon, regarding arrangements for medical candidates and grants to Medical Missions.

The Secretaries reported the death of Mrs. Douglas Hooper, of East Africa, and adopted the following Minute :—

“That the Committee have received by telegram from Mombasa, on October 10th, news of the death of Mrs. Douglas A. L. Hooper (Miss Edith Baldey), who had been accepted as a Missionary of the Society, and appointed to East Africa, May 22nd, 1888, previous to her engagement to Mr. Hooper. The call home must have been at least comparatively sudden, for letters have been regularly received from her up to this time, full of bright records of work and of blessing. In her, Africa has lost one of the noblest and holiest women who ever gave themselves to it for the Lord. Calm, strong in spirit, and as cheerful as she was intensely earnest, mature far beyond her still early years in holy experience and practical wisdom, she was the perfect help-mate of her devoted husband. The Committee meet with their ‘Amen’ the Lord’s mysterious will, assured that they ‘shall know hereafter.’ They offer the assurance of their strong sympathy in Christ to the husband of their departed sister, and to her father and her family; and they claim all the mercies of the Covenant for the little one, whom, when she last went out, she left behind for His Name’s sake.”

Miss Jessie Palmer, Miss Sarah C. Grover, and Miss Elizabeth Ballson were appointed to the Yoruba Mission, the two former for evangelistic work in the interior, and the latter for the Girls’ Seminary at Lagos.

Dr. Gaskoin Wright, late of Uganda, was appointed to Palestine. Mr. H. C. Tugwell, a candidate accepted by the Victoria Church Missionary Association, was appointed to the Associated Evangelists’ Band in Bengal; and Miss Hunter Brown and Miss Pasley, candidates accepted by the New Zealand Church Missionary Association, were appointed to Japan.

Offer of service was accepted from Mr. Thomas Edgar Alvarez, B.A., Jesus College, Oxford. Mr. Alvarez was commended in prayer to the favour and protection of Almighty God by the Rev. Prebendary Eardley-Wilmot.

The Rev. J. and Mrs. Tunbridge, late of the Santal Mission, were on the report of the Medical Board appointed to the North-West Provinces of India.

An arrangement was agreed to under which Miss Florence Fugill, recently appointed to the Japan Mission, should be supported by the Keswick Convention Mission Fund, and regarded as specially attached to the Keswick Convention Mission; and in accordance with the wish of the Committee, she was appointed to the Matsuye district to work with the Rev. B. F. Buxton.

The Committee had an interview with the Bishop of Mauritius, who has recently arrived in this country, and who addressed the Committee. The Bishop referred to the cyclone on April 29th, 1892 (the anniversary of his own first arrival in the island), and to the terrible damage to life and property which had resulted therefrom; and he also referred with thankfulness to what had been done to repair the damage. He referred to the Society’s work in Seychelles, which the Society had recently resolved on retiring from, and expressed the hope that the Committee would render some substantial help in sustaining it for a while. He also referred to the Society’s work in Mauritius, and drew attention to several matters connected therewith. The Committee promised the most careful consideration of the matters which the Bishop had brought before them.

On the recommendation of the Committee in charge of the Missions in West Africa, Yoruba, Eastern Equatorial Africa, and Palestine, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, November 7th.—The Committee took into consideration the arrangements for the Bands of Associated Evangelists in India, and agreed to various Resolutions thereon.

The Committee in charge of the African Missions reported having sent a telegram to Mombasa inviting Bishop Tucker to England. The Committee approved of the telegram having been sent.

The Committee took into consideration proposals from the Missionaries at

Julfa regarding the developments and extension of the Persia Mission, and agreed to the following Resolution:—

"That the Committee having now permitted the renting of a house in Ispahan, and having been enabled to provide in Dr. Donald Carr a suitable Medical Missionary for Julfa, and also having appointed two additional lady Missionaries for Julfa, will still further endeavour to provide as soon as possible at least one additional clerical Missionary for Julfa. The Committee are glad to notice the opinion of the brethren that the time has now arrived for a great advance in aggressive work for the evangelization of Persia, and that that conviction is shared by Dr. Bruce. With regard to the scheme submitted by the Missionaries in the joint letter of August 11th, the Committee heartily concur with the view that the main efforts of the Mission should be given to direct work among Persians, instead of being confined to indirect influence upon them through Armenian congregations. They also fully concur with the proposal for the proper training of Armenian and Persian evangelists, and sending them out under, in the first instance, the supervision of the European Missionary staff. They look also with much interest on what is stated in reference to the formation of small communities of Christians in the villages. They will follow with prayerful interest the gradual development, under the guidance of the Holy Spirit of God, of the various points set forth in the joint letter now under review. The Committee must add that, in view of the urgent calls of so many other parts of the Mission-field, they cannot promise, at present, any addition to the present European Missionary staff beyond what is undertaken in this Minute."

On the recommendation of the Committees in charge of the Missions in Yoruba, Niger, Eastern Equatorial Africa, Palestine, Egypt, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Travancore and Cochin, Ceylon, Mauritius, South China, Mid China, Japan, and N.-W. America, various arrangements were agreed to with regard to those Missions.

General Committee (Special), November 7th.—The Estimates Committee presented the Estimates for the year 1894, which were adopted.

The Committee took leave of the Right Rev. Bishops Hill, Oluwole, and Phillips, proceeding to West Africa, and Mr. T. E. Alvarez, proceeding to Fourah Bay College. The Bishops and Mr. Alvarez were addressed by the Chairman (the President of the Society) and the Honorary Clerical Secretary, and the Bishops responded. The Instructions of the Committee to Mr. Alvarez were delivered by the Rev. F. Baylis, to which he responded. All were then commended in prayer to the favour and protection of Almighty God by the Rev. C. G. Baskerville.

General Committee, November 14th.—The Secretaries reported that under Law II., Bishop Cramer Roberts, Vicar of Blackburn, had accepted the office of Vice-President.

The Committee took leave of the Rev. G. Chapman, returning to Japan, and the Rev. E. W. Mathias, and the Misses J. Palmer, S. C. Grover, and E. Ballson, proceeding to West Africa. The Committee's Instructions to the Rev. G. Chapman were read by the Rev. C. C. Fenn, and to the Rev. E. W. Mathias and the Misses Palmer, Grover, and Ballson by the Rev. F. Baylis. Messrs. Chapman and Mathias having replied, the party were addressed by the Right Rev. Bishop Hill, and commended in prayer to the favour and protection of Almighty God by the Rev. H. W. Webb-Peploe.

The Secretaries reported the resignation by Bishop E. C. Stuart of the Diocese of Waiapu, with a view to joining the Society's Mission in Persia. The Committee gave a glad and hearty welcome to this intimation from the Bishop, and expressed their hope that he will find it convenient to visit England before proceeding to Persia.

The Secretaries reported the death of the Rev. J. H. Gray, Rector of Keynsham. The following Minute was adopted:—

"By the death of the Rev. J. H. Gray, Rector of Keynsham, on October 28th, the Church Missionary Society has lost one of its oldest, sincerest, and most devoted friends. Mr. Gray took his degree at Trinity College, Dublin, in 1835. He obtained Hebrew and Divinity Prizes, and was well fitted from his knowledge, ability, and piety, for the position of Principal of the C.M.S. College at Madras, which he held from 1838-43. From 1852-72, Mr. Gray was Incumbent of St. Barnabas, Douglas, Isle of Man. He was for most of that time Honorary Association Secretary for that Island. In 1870 he became Rector of Keynsham, and Association Secretary for the Southern District.

He was an excellent speaker, and an earnest, thoughtful preacher. His fine presence, courtly manners, and spiritual conversation, rendered him a welcome and honoured guest in the many houses to which he went as a Deputation for the Society. He had great business capacity, which he freely used in the service of the C.M.S.

"Mr. Gray was a very decided, old-fashioned Evangelical, but was quite ready to recognise good in those who differed from him. His love for the Church Missionary Society was deep and strong, and he was never happier than when working on its behalf. He had a kind heart, clear intellect, and well-balanced mind, and gave to all who knew him the impression of being a man who walked very closely with God."

The Committee took into consideration the financial position of the Society in view of the Estimates passed in the preceding week, and adopted the following Minute:—

"The Committee, in facing the forecast of the Estimates Committee showing a possible large deficit in March, 1894, and a possible still larger deficit in March, 1895, resolved, that they desire to remind themselves and their friends,—

"(1) That bearing in mind the greatly increased demands on the funds of the Society, owing to the increased number of Missionaries that are being sent out, and the new fields that are opening, it is desirable that the greatest possible economy be exercised in all details of expenditure at home and abroad, and that the Native Churches should be urged to develop their own resources in men and means to the utmost.

"(2) That while a fairly accurate estimate can be made of coming expenditure, no real estimate can be made of coming receipts.

"(3) That the experience of past years shows that whenever the Society has been able to trust the Lord it serves fully, the Lord has not failed it.

"(4) That in 1880 the Special Finance Committee which considered the then critical position, laid down the limit of expenditure at 185,000*l.*, and yet the expenditure has since increased by some 60,000*l.*, and been fully covered year by year until the present year's deficit of 3700*l.*, and that this one fact is a signal token of God's goodness to the Society.

"(5) That the fact also of so many well-qualified candidates coming forward is of itself a token of God's favour, and a reason for trusting Him implicitly for the means to maintain them.

"(6) That therefore the Committee are encouraged to go forward in obedience to the Divine leadings, and to persevere in the policy of sending out whatever well-qualified men and women the Lord may raise up. They call upon all the members of the Society to inform themselves and others as to the opportunities God is now putting before the Society, the increased number of workers He is raising up, and the consequent largely increased necessity for financial support, and to be instant in prayer for continued guidance and for the gift of simple and humble faith in the Omnipotent Jehovah."

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the preservation of law and order in Uganda; continued prayer for the Church there, and that the Government and Parliament may be rightly guided in the final settlement of the country. (Pp. 907, 915, 938.)

Prayer for the work amongst the women of Abeokuta, and for the total abolition of human sacrifices and heathen practices in the Yoruba Land. (P. 914.)

Thanksgiving for recent baptisms of Mohammedans; prayer that the converts may be enabled to hold fast to the truth. (Pp. 915, 917.)

Thanksgiving and prayer for recent converts in Santalia, in the North-West Provinces of India, among the Ainnu, and at Churchill, Hudson's Bay. (Pp. 915—918.)

Thanksgiving for the Gleaners' Union Anniversary Meetings; prayer that the Union may be penetrated by the power and life of the Holy Spirit. (Pp. 919, 939.)

Prayer for the men and means to act upon the proposed plan for extension in Persia. (P. 936.)

Prayer that the increasing demands on the funds of the Society may be fully met. (P. 937.)

Prayer that Bishop Stuart may have many years of happy and fruitful service in Persia. (P. 937.)

Thanksgiving for considerable reinforcements for West Africa; continued prayer for journeying mercies for missionaries on their way to the field. (Pp. 938, 947.)

Prayer that a suitable man may be found for the Divinity School, Calcutta. (P. 939.)

NOTES OF THE MONTH.

ORDINATIONS.

Niger.—On Sunday, October 29th, 1893, at St. Paul's Church, Onslow Square, S.W., by the Right Rev. Bishop Hill, D.D. (under a Commission from the Bishop of London), Mr. E. W. Mathias, B.A., to Deacon's Orders.

North-West America.—On July 15th, at St. Matthew's Church, Peel River, by the Bishop of Mackenzie River, the Rev. I. O. Stringer, to Priest's Orders, and John Ttsisettla (Native), to Deacon's Orders.—On August 6th, at St. David's Cathedral, Fort Simpson, Mr. T. J. Marsh, of Wycliffe College, Toronto, to Deacon's Orders.

DEPARTURES.

Yoruba.—The Right Rev. Bishop Phillips and the Rev. H. Tugwell left Liverpool for Lagos on November 11th.

East Africa.—The Rev. A. N. and Mrs. Wood, the Rev. J. E. and Mrs. Beverley, the Rev. J. E. Hamshire, the Misses R. Colsey, E. E. Waite, E. Wilde, F. J. Deed, M. J. Lockhart, and A. Grieve left London for Mombasa on November 9th, and Miss M. L. Holmes on November 16th.

Palestine.—Miss E. C. Wardlaw Ramsay left London for Jaffa on November 10th.

Persia.—Miss Stirling and Miss Davies Colley left London for Julfa on Nov. 8th.

Bengal.—The Revs. W. P. Parker and C. Hughesdon left London for Calcutta on November 10th.

North-West Provinces.—The Rev. A. E. and Mrs. Bowlby for North-West Provinces, the Rev. E. P. Herbert and Mr. J. Fryer for Marpha, the Rev. H. W. V. Birney, the Rev. J. M. and Mrs. Challis, Mr. H. Bennett, and Mrs. Litchfield for the North-West Provinces, and Miss A. Bunston for Muttra,—left London on October 20th.—The Rev. J. W. and Mrs. Hall left London on November 16th, and the Rev. J. and Mrs. Tunbridge on November 17th, for Calcutta.—Miss East left London for Jabalpur on November 16th.

Punjab.—The Rev. J. H. and Mrs. Knowles, Dr. J. O. Summerhayes, Dr. W. F. Adams, and the Misses M. Farthing, M. J. Farthing, and L. A. H. Currie, left London for Karachi on November 8th.

Western India.—The Rev. Ruttonji Nowroji for Aurungabad, and the Rev. W. H. Dixon for Bombay, left London on October 20th.—The Rev. J. E. and Mrs. Jones left London for Bombay on November 16th.

South India.—The Rev. F. W. N. Alexander left London for Ellore on November 2nd.—The Revs. M. G. Goldsmith, T. H. Fitzpatrick, and Mrs. H. D. Goldsmith left London for Madras on November 3rd.

Ceylon.—The Rev. L. G. P. and Mrs. Liesching, Misses E. M. Saul, and Miss E. M. Josolyne left London for Colombo on October 27th.

Mauritius.—The Rev. H. D. Buswell and the Rev. A. K. and Mrs. Finnimore left Marseilles for Mauritius on November 1st.

South China.—The Rev. L. H. Star and Miss E. S. Goldie for Fuh-Kien, and the Misses A. M. Jones and A. M. Finney for Hong Kong, left London on October 27th.

Mid China.—Dr. R. Smyth left London for Ningpo on October 27th.

Japan.—Misses H. M. Cockram, E. A. P. Sells, and F. M. Fugill left London for the Mission on October 27th. Also, on the same date, Miss M. A. McClenaghan (not on October 13th, as stated last month).

New Zealand.—The Rev. G. and Mrs. Maunsell left Plymouth for New Zealand on October 21st.

ARRIVALS.

Palestine.—Dr. H. J. and Mrs. Bailey left Jaffa on October 26th, and arrived in London on November 10th.

Persia.—The Rev. C. H. and Mrs. Stileman left Julfa on August 24th, and arrived in London on November 1st.

Punjab and Sindh.—Dr. and Mrs. Eustace left Karachi on October 18th, and arrived at Liverpool on November 12th.

BIRTHS.

Punjab and Sindh.—On August 5th, at Multan, the wife of the Rev. T. Bomford, of a daughter (Marjorie Ruth).

Western India.—On October 15th, at Junir, the wife of the Rev. W. C. Whiteside, of a son.

South India.—On September 26th, at Tinnevely, the wife of Mr. R. F. Ardell, of a daughter (Beatrice Ellen).

Ceylon.—On October 28th, at C.M. House, Borella, Colombo, the wife of the Rev. G. T. Fleming, of a son.

Japan.—On September 20th, the wife of the Rev. H. L. Bleby, of a daughter. ■ • ■

MARRIAGES.

South India.—On November 14th, at Madras, the Rev. F. W. Breed, of Palamcottah, to Miss H. Clark, of Beckenham, Kent.

Ceylon.—On October 21st, at St. Peter's, Belsize Park, N.W., the Rev. J. W. Fall to Miss Ethel Berridge.

DEATHS.

Eastern Equatorial Africa.—In October, at Jilore, the wife of the Rev. D. A. L. Hooper.

Persia.—On October 28th, at Baghdad, Frank Weitbrecht, second son of Dr. H. M. and Mrs. Sutton, aged 5 years.

On October 28th, at Keynsham, the Rev. J. H. Gray, Rector of Keynsham, formerly Principal of C.M.S. College, Madras, and also an Association Secretary of this Society, aged 79 years.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

God's Earth; or, Well Worth. A new illustrated Missionary book for Boys and Girls. By Sarah G. Stock, Author of "Lessons on Israel in Egypt and in the Wilderness," &c. Suitable for Christmas Gifts, or Prizes. 112 pp., with 100 illustrations. Price, in artistic paper boards, 1s. 6d., post free; in coloured padded cloth, superior paper, gilt edges, 2s. 6d., post free. [Reduction for quantities.]

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The C.M. Pocket Almanack and Kalendar for 1894, in lithographed covers. Price 3d. (4d., post free).

The Gleaners' Union Member's Manual for 1894, including the Texts for the year. Price 1d. (1½d., post free).

Missionary Bible Searching Almanack, No. 2. Arranged to suit any year. Containing an entirely new series of Texts. In fancy cover. Price 1d. (1½d., post free); 12 copies, 1s. 3d., post free.

The Secret of Supply. An appeal to members of the Gleaners' Union. By the Author of "Candidates-in-Waiting." 16 pp. Price ½d.; 4d. per dozen; 2s. 6d. per 100, post free.

The Banner of Love (Occasional Paper, No. 20). Showing the need for advance in the Mission Field. Free for any number.

Heathen Claims and Christian Duty. Speech by Mrs. Isabella Bishop, F.R.G.S., at the Gleaners' Union Anniversary in Exeter Hall, Nov. 1st, 1893. Free for any number.

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Will be obtainable (when ready) at the C.M.S. House, Salisbury Square, at the following rates:—One copy, 9d.; six copies, 4s.; twelve copies, 7s. 6d.; twenty copies, 12s. 6d. Postage extra, viz., one penny per copy, up to six; one halfpenny per copy above six.

The published price will be 1s. (Elliot Stock, 62, Paternoster Row.)

BRIEF SKETCHES OF C.M.S. WORKERS. By EMILY HEADLAND. New issue:—Rev. T. G. Ragland, B.D., C.M.S. Missionary from 1843 to 1853. Price Twopence, post free, from C.M.S. Book-Room.

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